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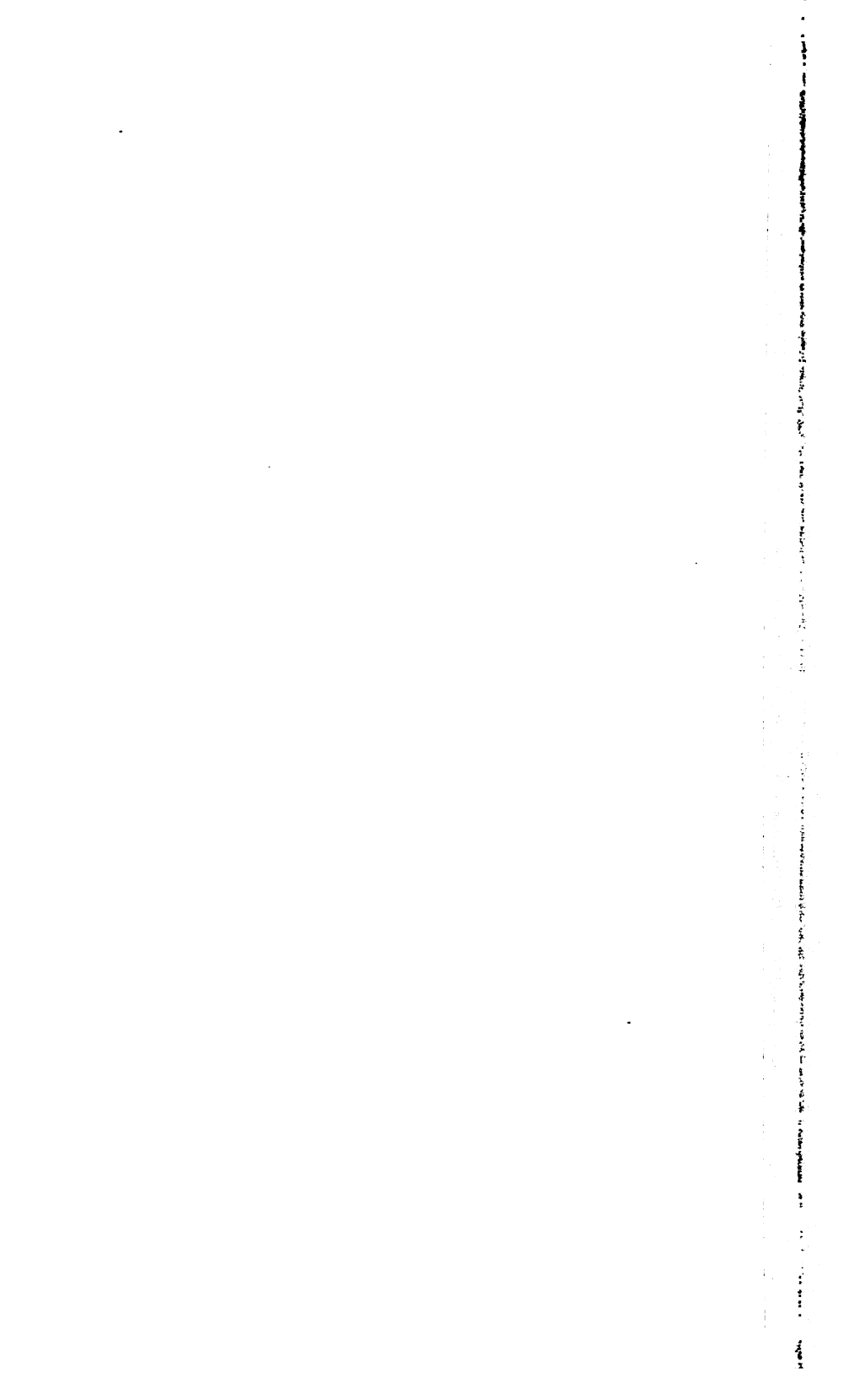
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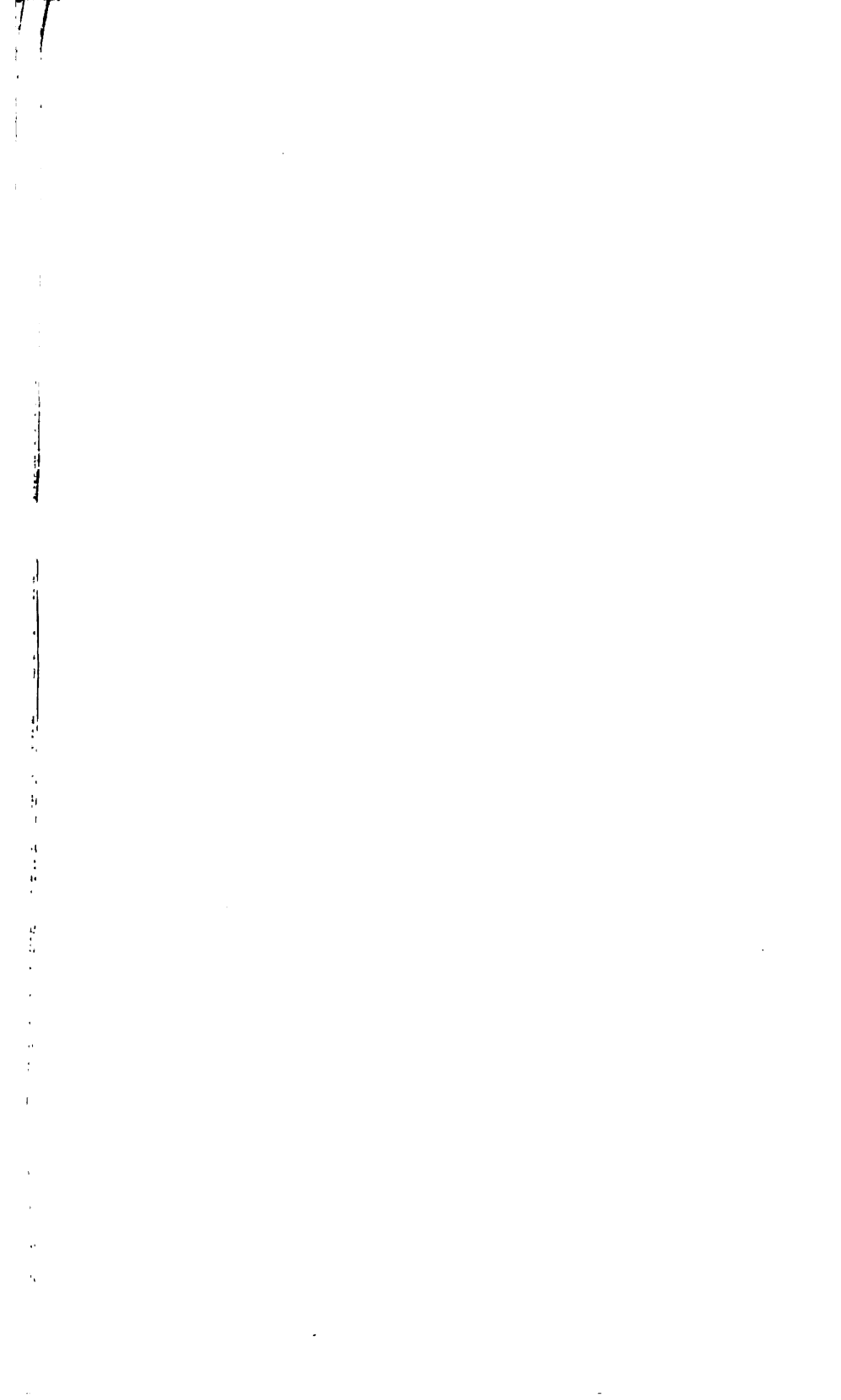
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THE HOMILETIC REVIEW.

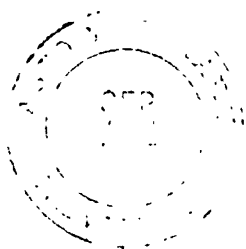
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THE HOMILETIC REVIEW.

VOL. IX.—JANUARY, 1885.—No. 1.

REVIEW SECTION.

I.—A SYMPOSIUM ON THE EPISTLE TO THE ROMANS.

NO. III.

BY PROF. TIMOTHY DWIGHT, YALE COLLEGE.

A RECENT writer on the Epistle to the Romans has declared it to be in reality an inspired system of theology. This view has been held, substantially, by many theologians, and, under their influence, by very many private and unlearned readers. Accordingly, the formal and full statement of doctrine in all parts of the Christian system has been sought and found in it; if not indeed in the terms of theological science, at least with such distinctness as to be easily convertible into those terms. The Apostle has thus been conceived of, as it were, as sitting down, with the comprehensive survey of all religious truth and the calm outlook upon the ages which are supposed to characterize philosophers in the schools, to prepare a treatise upon Christianity as it had been revealed to him for the instruction and guidance of mankind. I cannot regard the Epistle as having any such character or purpose as this, or its author as having been in any such condition of mind. The Pauline writings are letters, not treatises. They are instinct with the life and thought of the time at which they were written. They set forth truths and duties, indeed, which bear equally upon men of all generations. But they are as individual and special in their relations, as directly occasioned by the demands of the hour and the circumstances of particular churches, as closely connected with existing controversies in which the author was involved, as truly affected in their phraseology and course of argument by the thoughts then interesting and occupying the minds of the Christian community, as any letters that have ever appeared in the world. We see in them, as we pass in review the progress of the years which they cover, the change in the sentiment and discussions of believers or unbelievers, as clearly as we do when we move along the course of our

own present living. The subject around which the chief interest gathers in the Epistle to the Thessalonians has passed away almost entirely when we come to those addressed to the churches in Colossæ and Ephesus. New matters of consideration have forced themselves upon the writer's mind in the later letters, because the assaults upon the truth, or the questionings of the Christian brethren, have become new. No less manifestly is this the case as we compare the Epistle to the Galatians either with those which precede or those which follow it. When Paul wrote to the Romans, a struggle was going forward as between the Judaistic and Pauline views on a question which was vital to the Christian system. We see the earnestness, and even violence of the struggle, in the Galatian letter, which was written only a few months earlier. The feeling of the Apostle is calmer as he addresses himself to the Roman believers, but the controversy is so far the same as to affect both his plan and his phraseology. He discusses the same great question of salvation by faith. Whether the Church at Rome was mainly Jewish or mainly Gentile, this question was the vital one of the hour, and, as he proposes to himself to send a letter to its members which might be a kind of representative of his personal presence, he naturally thinks of it as the one needing to be considered for the interests of both parties alike. He writes, therefore, upon this subject, and upon this subject only, so far as the doctrinal and principal part of the Epistle extends.

To my view, Paul writes as closely, as connectedly, and as exclusively along the line of this subject as any intelligent author could within the limitations of the epistolary style. He establishes his doctrine by arguments, both of a more general and more specific character; he sets forth the consequences flowing from it in the way of blessing, as it is thus established; he defends it against objections, and brings out the glorious consummation which it involves; and, finally, he presses upon his readers the comprehensive exhortation to which it leads—that they should consecrate themselves, both in body and mind, to God. If this view is correct, and the writer has a single aim, and a single end before his mind, it readily follows that he may sometimes incidentally, and for the accomplishment of his main purpose, introduce statements connected with certain doctrines of the Christian system without expressing himself fully or with minuteness of detail respecting them. They are brought into the discourse not for their own sake, but to elucidate or to help forward the views on the main theme which he is defending. If we lose sight of this fact, we are liable to fall into error as to his meaning, and to interpret him by the mere words of a particular sentence, instead of making the thought of the context determine and limit the force of the individual statement. How often such error has resulted is manifest from the history of theological discussion and controversy. The Apostle

was not in the attitude of a doctrinal theologian, who, either systematically or without careful arrangements, sets forth his views on all points of religious truth. He is an earnest advocate of a particular truth, fundamental to the right conception of Christianity and to the hopes of the Christian Church in the world. As such, he would follow out the argument for it in all necessary lines, and would guard it on every side, as well as defend it against its strongest enemies. To protect the Roman Christians, or the Christians of any other city or region, against mistaking the true doctrine in regard to this central matter of justification by faith, was of essential importance when he wrote this letter. At this point was the danger for the truth. Had the Judaistic view triumphed in the controversy, the success of the Christian cause might have been imperilled for a generation at least—perhaps for many generations. The Apostle was alive to the issue. With all the enthusiasm of his nature he was committed to the grand idea which had been revealed to him from heaven. He threw himself with the ardor of a soldier into the conflict for its support. He bent every energy of his being to secure for it the victory, which was to his mind the victory of the kingdom of God. Here, and here alone, was the work of the hour and the time. The unfolding of all the details of the Christian system was not now essential. The superstructure could be built up after the foundations had been laid. The Roman Church could well wait to know from his further teaching, when an opportunity for this should offer, the entire doctrine of the origin and progress of sin among the posterity of Adam, or the full truth concerning individual election, or concerning the foreknowledge of God as related to the salvation of particular men, or concerning the perseverance of the saints. It was enough for the moment for it to understand that, as connected with the doctrine of faith, the blessing of salvation was offered as widely as the curse of sin had reached, and that in God's dealings with the chosen people, and the Gentiles also, His selection had been in the line of wonderful mercy, and that the ones whom He foreknew at the beginning would be glorified at the end. These things showed the glory of the faith-system, and thus commended it as the truth. He could not leave them aside as He established the foundation. He sets them forth as they are needed, and He goes no further. What lies beyond is beyond the boundary of His purpose. The advocate leaves the cause when his end is accomplished. When a new cause arises, or the same one under different aspects or with different demands, he is ready to meet the issue. Paul was an advocate. He shows this in every letter and in every argument. How strikingly different he is from the Apostle John on the one side, or from the writer to the Hebrews on the other, in this regard! We fail to comprehend him when we fail to bear this fact in mind.

That the Church at Rome was a Gentile, rather than a Jewish Church, is rendered probable, if by no other circumstance, by the fact that Paul wrote a letter to it. He so far confined his labors to the Gentile regions and to the churches which were mainly composed of Gentile members, that it must be considered doubtful whether he would have addressed himself thus formally to a Jewish body in the capital city. The epistle itself, moreover, both in its introductory passage and its conclusion, speaks of the readers as Gentiles. Indeed, when he apologizes at the end for the boldness of his expressions in admonishing them, he appeals to the fact of his apostleship to the Gentiles as the thing which has justified his action to his own thought. But, whatever may be the true view as to this matter, there can be no doubt, as I think, that the epistle is written from the standpoint of the controversy between the Jewish and Gentile Christianity, and that the apostle carries forward his argument largely as if having Judaistic adversaries in mind. He writes not only as supporting a certain doctrine, but as defending it against another and hostile one; and not only so, but as defending it against that other represented, as it were, in the person of a vigorous, earnest, alert and wily adversary. He feels the necessity, evidently, which belongs to such a position, of massing and strengthening his proofs everywhere; of guarding himself against suggestions which might arise at any point; of meeting the great difficulties of the subject; of showing that his doctrine was not contradictory to God's promises or His covenant. The striking similarity, also, which exists between portions of the argument of the epistle and that of the letter to the Galatians, is a strong evidence that the author is writing, in considerable measure at least, from the same standpoint. If there were no such evil and misleading influences as yet at work in Rome as were manifest in Galatia, and if the state of things was comparatively peaceful and free from oppositions, we must at least, hold that the effect of his Galatian letter was still so far abiding in his mind as to lead him to adopt the same subject for his present epistle, and to conduct his argument within the sphere of the same great controversy.

The plan of the epistle has already been indicated in its general character. In its detail, so far at least as the leading points are concerned, it may be set forth in a few words. Following the opening salutation, a brief Introduction expresses the writer's thankfulness for the widespread knowledge of the faith of the Roman Church, and his long-cherished desire, the fulfilment of which he now at last hopes soon to realize—to visit their city and labor among them. He then states the subject of the doctrinal section, the proposition which he wishes to prove. This is contained in chapter I., verse 17. In substance it is this: Justification is by faith. This proposition he proves by a negative process, showing that there is no justification in the

other system under discussion, namely, that of works. That men must be justified in the one way or the other being assured as admitted by both parties, it becomes necessary only to prove the negative of the one in order to establish the truth of the other. He accordingly proceeds to show that there is no salvation on the legal method, either for the Gentiles (i: 18-32) or for the Jews (ii: 1; iii: 20). This being accomplished, the declaration of (i: 17) is repeated, as requiring no further argument, and is more fully unfolded and explained (iii: 21-26). A conclusion bearing upon the glorying of the Jews is then added (iii: 27-30). The *general argument* is here closed. It is supported, however, and the doctrine is confirmed by evidences drawn from the Old Testament history as connected with the life of Abraham. This Old Testament argument fills the fourth chapter. In Chap. V. certain results in blessing, or blessed consequences of the doctrine, are set forth, prominent among which is the fact, that by the faith system justification is open to all men, without limitation to any one nation—with the same universality as that which is seen in the evil results coming from Adam's sin. In Chaps. VI.-XI., two leading objections to the doctrine are considered: one, that it tends to immorality, and the other that it contravenes the promises of God to His own chosen people. The former of these is considered in VI.-VIII., and starts from the declaration respecting the law (v: 20), which he had been led by the development of thought, in the fifth chapter, to introduce. That verse suggests two questions: First, does the doctrine of justification by faith involve a readiness to continue in sin, in order that the divine grace may abound in the way of forgiveness and mercy; and secondly, does it involve the idea that the divine law is, in itself, of immoral nature? To each of these questions Paul gives an emphatic negative answer, following the answer also with a detailed proof. In the former case he shows that the very idea of the faith system includes in itself a dying to sin, such that the believer cannot continue in it any longer, but must live a new life, animated by the opposite principle. In the latter he sets forth the manner in which sin, as a master, brings the man under its control, and even makes the holy law a means to the accomplishment of its own ends. In connection with this matter he gives the development and progress of the soul during the struggle of the higher and lower principles of the nature, until the man, in despair, cries out for a deliverer, and then tells of its entrance into and condition in the spiritual life to which it is brought through Christ. This spiritual condition involves life for the spirit as secured and realized already in this world; but the body still remains under the power of the death which came as the result of Adam's sin occasioning the sin of all men. If, however, the Christian follows along that line of suffering with Christ, the end of which is union with Him in glory, the final completeness of his redemption

will be the deliverance of the body also from death's power. Having thus fully met and answered the objection to his doctrine, which is founded upon a supposed tendency to immorality, he turns, in the ninth and following chapters, to that which the Jews especially would be inclined to urge, namely, that by its exclusion of all from justification who were not believers, it makes the promise of God fail. To this he replies that the promise has been misunderstood; that the principle of selection in the divine plan has been manifest from the beginning; that there is no injustice in such selection; that the real ground of the rejection of the Jews is their own refusal to yield to God's method of salvation; that in this lapse of the nation, however, God has not cast off His people; that, in His merciful design, the temporary lapse is for the immediate benefit of the Gentiles, and with their conversion is to be for the ultimate good of all; and that thus, the entire course of God's providential dealing with the world manifests, from the commencement to the consummation, wonderful goodness and love to mankind.

The doctrinal section is closed with an ascription of praise to God, and it is followed by an exhortation to the readers to devote themselves wholly to God's service. This leading exhortation is then, as it were, developed into various more especial ones, which bear upon duties of the Christian life, especially as connected with the condition and circumstances of the Church at that period, or as essential to the carrying out of that complete consecration which is urged as the sum of all that they have to do. The epistle thus moves along the line of one great thought, which the writer constantly keeps in his own mind, and to the impressing of which upon the minds of Roman believers he gives all his energy.

In the development of this thought and the argument by which he enforces it, the apostle, as I believe, was throughout in a joyous and grateful frame of mind. He had been bound and fettered by the minute details of the Jewish system; he had endured the burden of legalism as it comes upon those who conscientiously try to work out their salvation by conformity to ordinances; he had distressed his soul for years by the efforts to make no failure in duties and ceremonies; he had been in the terrible struggle which he depicts in the seventh chapter of the epistle. In a moment, as he was on the way to Damascus, the light was revealed to him, and the bondage of the law passed away. He stood forth a free man, in the liberty of the Gospel. From that day forward he was a new man, rejoicing in the wonderful truth which he had learned. He went everywhere, repeating the joyful message which he had to tell. It was natural that when he came to write out his defence of the doctrine of justification by faith—the Pauline gospel—in the most full and complete form for the Roman Christians, he should be in this joyous condition of mind.

The epistle bears evidence in all its parts that he was so. The dark things and the bright things are all full of light and mercy, as they are viewed from the standpoint of the Christian system. Adam's sin and its consequences are not introduced for the purpose of explaining how sin or death entered the world, but only to illustrate the universality of the blessing of Christ's work for mankind. Paul's thought did not occupy itself chiefly with the question how sin found its way into our race, but with the means by which it could be removed from our race. The predestinating purpose is referred to, not for the end of showing the relation of foreknowledge to decrees, or of raising the inquiry as to those who do not fall within its limits, but only to give assurance to the Christian believer that no evils can withdraw him from the love of God and prevent his attaining the glorious life of the future. Israel's history and lapse, as the apostle thinks of them in his argument, are not filled with the dark shadows only, but they are lighted up in all their mystery by the infinite mercy which shines from the future consummation. The law brings wrath, and the service of sin is a bondage: But there is no condemnation for those who are in Christ Jesus. Being justified by faith in Him, the believer has peace with God and joy in hope of the glory that awaits him. Nay, even he can rejoice in that which least of all seems joyful to human view—the tribulations of the present life, since he can know beyond a doubt or question, that their natural working for those who believe is towards the confirmation of hope. The fullness of the Gentiles shall be brought in. All Israel shall be saved. Joy, hope, and confidence are manifest in every line and verse. They rise above and out of the sadness of the sad words, and illuminate and inspire and fill with thankfulness all the glad words. The theologian who has forgotten this in his speculations or discussions, has left the large-hearted, rejoicing apostle at the very threshold of his thinking.

In the interpretation of the Epistle to the Romans, as in the case of all the other Pauline epistles, we must remember that it is affected in its style, not only by the peculiar character of the author's mind and education, but by the very fact that it is a letter. A letter is, in its nature, individual and particular. It has relations to the readers for whom it is designed. Its modes of expression are influenced by the present condition of their minds, as well as by the present thinking of the writer. The range and method of its discussion of the theme in hand may be limited as compared with what is allowable in a treatise. Its sentences may not be always as closely and intimately connected as those of a more formal discourse. The manner of pursuing the single or main line of thought may have something peculiar in the epistolary form. Paul's letters, moreover, were not written by his own hand, but dictated to an amanuensis. They naturally, therefore, have the characteristics of letters prepared in this way. They are more full of

himself, as we may say—as he would have appeared and would have expressed his thoughts in an earnest conversation. We can almost see him in the conflict with his adversary, anticipating his objections, refuting his arguments, appealing to his sound judgment, commending to him the evidences for the truth. As in such a conflict on a single great question he would not have arrested or turned aside the conversation to settle the forms and formulas of the Church, but would have followed his opponent steadily to the end at which he aimed, so he directs his course in this living, earnest, victorious letter to the establishment of one comprehensive, yet individual, proposition—the fundamental doctrine of the Christian system.

In the ardor of his feeling and the impetuosity of his defence of his doctrine, his thoughts move faster than the amanuensis can record his words. Hence we find him passing into a new statement before he has given us the link which binds it to the one already made, or losing the grammatical sequence in the logical progress, or introducing a reasoning particle in every clause, or turning off at the suggestion of some single word to a side argument, from which he does not come back to take up the word again, or pouring forth the expressions of his confidence, or his earnestness, in repeated and triumphant questions which admit of but one answer. How far he was from the philosophic calmness of the schools and the teacher who quietly, and without emotion, arranges his system of thought in its divisions and subdivisions! He was a combatant, an advocate, a preacher. He was contending for one grand idea, earnest to prove its truth, on fire in his inmost soul with the love of it, striving from the first word to the last of his whole discussion to persuade his readers to accept it, and to realize in themselves its life-giving power.

I cannot assent to everything which Mr. Beecher says in his interesting, appreciative, and characteristic article; but there is much truth in his remark that “something of Paul is needed to understand Paul,” and that his thoughts “cannot be understood or interpreted by the grammar and dictionary alone.” The grammar and dictionary, however, are not the worst enemies of right interpretation in the case of the Pauline writings. It is those who have approached these writings, without following in the way pointed out by these useful guides, who have missed most frequently their true meaning. The failure to conceive of the Epistles as letters to individual churches, and the assumption that they must contain all the doctrines of a particular doctrinal system have been the chief sources of erroneous interpretation. If we can have the dictionary and grammar, and the Pauline spirit also, we shall most successfully enter into the thought of the Epistle to the Romans.

II—HOMILETIC ILLUSTRATIONS FROM SHAKESPEARE.

BY PROF. J. O. MURRAY, D.D., PRINCETON, N. J.

APT quotation is a great aid in all forms of public address. It illustrates a point or clinches an argument. It brings to the enforcement of the truth the wisdom of other men, and sometimes in forms so striking or so beautiful that the quotation is the barb to the arrow, which makes it stick in the mark, after it has flown swift and strong from the hand of the bowman.

In the pulpit, of course, a cardinal rule for its use would be that it be never profuse and always pertinent. If it be too frequent it becomes pedantic. If it be far-fetched, or be inapt, too general or too commonplace, it loses its power for want of definite aim to justify its insertion. Literary quotation in sermons should be held under severe control. The moment a literary air is given to sermons, their strength as preaching is sap-ped.

What a weapon such command of apt quotation may become in the hand of a master in pulpit discourse will be seen by examining Dr. Wm. M. Taylor's volume of sermons "The Limitations of Life." It contains twenty-five discourses, of which the author in his fitting preface has said "there is not a discourse here reproduced which has not been useful to some souls." Quite possibly the quotations in these sermons may have arrested the attention or helped to lodge the truth in the heart. They are taken mainly from the English poets and are marked by appositeness, variety and beauty, and may stand as models in the art of felicitous quotation. The following authors are represented in the volume by one or more quotations: Wordsworth, Gray, Coleridge, Keble, Goldsmith, Milton, Cowper, Moore, Macaulay, Pope, Longfellow, Hood, Faber, Whittier, Burns, and Miss Proctor. If inspired authority for use of pointed illustrations in enforcement of Christian truth is asked for, it is easily given. The apostle Paul quotes three times from the Greek poets in his epistles. Once from Aratus (Acts xvii., 28), again from Menander (I. Cor. xv., 33), and yet again from Epimenides (Titus i., 12).

The modern preacher will find a rich storehouse of illustrative quotation in Shakespeare. No poet has sounded the depths of our moral nature as he has done. The moral, yes, the Christian element in Shakespeare is one of his distinguishing characteristics. And it is proposed in this article to give an outline or hint of what may be gained from this source for the modern pulpit. The dramas of Shakespeare—specially his great tragedies, like *Macbeth*, *Othello*, *Lear* and *Hamlet*—should themselves be closely studied for the most effective handling of quotations from them. But there are two books which

may be wisely used as helps. One is "Shakespeare's Knowledge and Use of the Bible," by Bishop Wordsworth (London, Smith, Elder & Co.), the other is "Shakespeare's Morals," by Mr. Arthur Gilman (New York, Dodd, Mead & Co.).

Two suggestions may be in place here as to the way in which such quotations may be best introduced.

1. Some are most effectually employed without any note or comment. This is specially true of the briefer sort. Passages like these need nothing but a point in the sermon to illustrate or enforce :

"Heaven doth with us, as we with torches do,
Not light them for themselves: for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."—*Measure for Measure*, Act 1, Sc. 1.

"That we would do,
We should do when we would; for this *would* changes,
And hath abatements and delays as many,
As there are tongues, are hands, are accidents."—*Hamlet*, Act 4, Sc. 7.

"We are oft to blame in this.—
'Tis too much proved, that, with devotion's visage,
And pious action, we do sugar o'er
The devil himself."—*Hamlet*, Act 3, Sc. 1.

2. At times Shakespearian quotations gain in power when a short explanation is given of the dramatic situation in which they occur. As in *Hamlet* when the whole scene of the king at prayer (Act 3, Sc. 4) brings out so powerfully the meaning of the Psalmist's words, "If I regard iniquity in my heart the Lord will not hear me." Or, as in the *Merchant of Venice*, when the speech of Portia (Act 4, Sc. 1) so beautifully unfolds the Divine attribute of forgiveness, when "mercy seasons justice."

The homiletical illustrations from Shakespeare now to be given fall under the following classes: Those which illustrate the subjects of *temptation and sin, conscience and retribution*; those which illustrate *Divine attributes and Christian virtues*; those which illustrate *vices of private and public life*. It would be easy to extend the list, but this our limits forbid.

1. *Temptation and Sin.*

The words of Othello (Act 2, Sc. 3) are a striking commentary on the words of the Apostle Paul (II. Cor. i., 14): "For Satan himself is transformed into an angel of light."

"When devils will their blackest sins put on,
They do suggest at first with heavenly shows."

So also the words of Banquo (*Macbeth*, Act 1, Sc. 3):

"And oftentimes to win us to our harm
The instruments of darkness tell us truths;
Win us with honest trifles, to betray us
In deepest consequences."

In that powerful scene (King John, Act 4, Sc. 2) when Hubert shows the King his hand and seal for Arthur's murder, the King breaks out in the words :

"O, when the last account 'twixt heaven and earth
Is to be made, then shall this hand and seal
Witness against us to damnation !
*How oft the sight of means to do ill deeds,
Make deeds ill done !*"

Sinful apologies for sin are forcibly illustrated in the words of Edmund in King Lear (Act 1, Sc. 2) : "This is the excellent foppery of the world, that, when we are sick in fortune, (often the surfeit of our own behavior,) we make guilty of our disasters, the sun, the moon, and the stars: as if we were villains by necessity; fools, by heavenly compulsion; . . . and all that we are evil in, by a divine thrusting on." Here is almost an echo of the prophet Jeremiah's scathing rebuke of the men of his time who stole and murdered and committed adultery, and then came and stood before God in His house and said, *We are delivered to do all these abominations.*

So also the folly of such excuses is well set forth in these lines (King John, Act 4, Sc. 3) :

" Oftentimes excusing of a fault
Doth make the fault more by the excuse,
As patches set upon a little breach
Discredit more in hiding of the fault
Than did the fault before it was so patch'd."

The deceitfulness of sin is forcibly drawn in the speech of Bassanio (Merchant of Venice, Act 3, Sc. 2). The whole speech is a series of pregnant thoughts on

"The seeming truth which cunning times put on
To entrap the wisest."

But its opening words are strong enforcements of the blinding power of sin :

"In law, what plea so tainted and corrupt,
But, being seasoned with a gracious voice,
Obscures the show of evil? In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?"

Even more pungently is the truth brought out in the lines from Anthony and Cleopatra (Act 3, Sc. 3) :

"When we in our viciousness grow hard—
O misery on't!—the wise gods seal our eyes;
In our own filth drop our clear judgment; make us
Adorn our errors; laugh at's while we strut
To our own confusion."

And again in these from the Tempest (Act 1, Sc. 2) :

"Like one
Who having, unto truth, by telling of it,

Made such a sinner of his memory,
To credit his own lie."

2. *Conscience and Retribution.*

The whole play of Macbeth is a study of conscience. In the very beginning of the play (Act 1, Sc. 3) we have, as Coleridge has pointed out, a picture of conscience working through the imagination in Macbeth's words :

"If good, why do I yield to that suggestion
Whose horrid image doth unfix my hair,
And make my seated heart knock at my ribs,
Against the use of nature? Present fears
Are less than horrible imaginings."

What a sermon on the power of remorse is found in the sleep-walking scene (Act 5, Sc. 1), especially Lady Macbeth's words :

"Here's the smell of the blood still: all the perfumes of Arabia will not sweeten this little hand. Oh! oh! oh!"

So also in Macbeth's fearful confession to himself of his sufferings (Act 3, Sc. 2):

"Better be with the dead,
Whom we, to gain our place, have sent to peace,
Than on the torture of the mind to lie
In restless ecstasy."

What condensed energy of expression is there in the picture of Macbeth's distemper'd soul given by Menteith (Act 5, Sc. 2):

"Who then shall blame
His pester'd senses to recoil and start,
When all that is within him does condemn
Itself, for being there?"

The play of Hamlet is also full of teachings on conscience and retribution, of which effective homiletic use could be made. We have space only for one or two quotations:

"Conscience doth make cowards of us all."

The words of the guilty queen (Act 4, Sc. 5):

"To my sick soul, as sin's true nature is,
Each toy seems prologue to some great amiss:
So full of artless jealousy is guilt,
It spills itself, in fearing to be spilt."

3. *Divine attributes and Christian virtues.*

Portia's eloquent description of the *Divine mercy* in the well-known passage beginning:

"The quality of mercy is not strained."

and Adam's words in "As You Like It," (Act 2, Sc. 3):

"He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age!"

the setting forth of God's *omniscience* in the two following passages:

"It is not so with Him that all things knows,
As 'tis with us that square our guess with shows:
But most it is presumption in us, when
The help of heaven we count the act of men."—*All's Well*, Act 2, Sc. 1.

"If powers divine
Behold our human actions, (as they do,)
I doubt not then, but innocence shall make
False accusation blush, and tyranny
Tremble at patience."—*Winter's Tale*, Act 3, Sc. 2.

are all illustrations of how forcibly Shakespeare can portray divine attributes.

Christian morals and graces are abundantly set forth in words apt for quotation viz.:

Moral courage:

"He's truly valiant, that can wisely suffer
The worst that man can breathe; and make his wrongs
His outsides; wear them like his raiment, carelessly;
And ne'er prefer his injuries to his heart,
To bring it into danger."—*Timon of Athens*, Act 3, Sc. 5.

Self-restraint:

"Let's teach ourselves that honorable stop,
Not to out-sport discretion."—*Othello*, Act 2, Sc. 3.

Repentance:

On this the entire speech of the King in Hamlet (Act 3, Sc. 4) beginning:

"What if this cursed hand,"

should be carefully considered.

Sincere prayer:

"My words fly up, my thoughts remain below;
Words, without thoughts, never to heaven go."—*Hamlet*, Act 3, Sc. 3.

"When I would pray and think, I think and pray
To several subjects. Heaven hath my empty words,
Whilst my intention, having not my tongue,
Anchors on Isabel."—*Meas. for Meas.*, Act 2, Sc. 4.

Forgiving spirit:

"Why dost not speak,
Think'st thou it honorable for a noble man
Still to remember wrongs?"—*Coriolanus*, Act 5, Sc. 3.
("O, see, the monstrousness of man
When he looks out in an ungrateful shape!)
Religion groans at it."—*Timon of Athens*, Act 3, Sc. 2.

4. *Vices of private and public life.*

Shakespeare wields a pitiless lash on these, and his plays are a treasury of pungent quotations to illustrate pulpit teachings on them.

Slander:

"No, 'tis slander;
Whose edge is sharper than the sword; whose tongue
Outvenoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world: kings, queens, and states,

Maids, matrons, nay, the secrets of the grave

This viperous slander enters."—*Cymbeline*, Act 3, Sc. 4.

"No might nor greatness in mortality

Can censure 'scape; back-wounding calumny

The whitest virtue strikes: What king so strong,

Can tie the gall up in the slanderous tongue?"—*Meas. for Meas.*, Act 3, Sc. 2.

Avarice:

"This avarice

Sticks deeper; grows with more pernicious root

Than summer-seeding lust; and it hath been

The sword of our slain kings."—*Macbeth*, Act 4, Sc. 3.

"What is here? Gold? * * * *

This yellow slave

Will knit and break religions; bless the accursed;

Make the hoar leprosy ador'd; place thieves,

And give them title, knee, and approbation,

With senators on the bench."—*Timon of Athens*, Act 4, Sc. 3.

Hypocrisy:

"The devil can cite Scripture for his purpose.

An evil soul, producing holy witness,

Is like a villain with a smiling cheek;

A goodly apple rotten at the heart;

O, what a goodly outside falsehood hath!"—*Mer. of Venice*, Act 1, Sc. 3.

"Do not * * * *

Show me the steep and thorny way to heaven,

Whilst like a puff'd and reckless libertine,

Himself the primrose path of dalliance treads

And reck's not his own rede."—*Hamlet*, Act 1, Sc. 3.

Official corruption:

"Thieves for their robbery have authority,

When judges steal themselves."—*Meas. for Meas.*, Act 2, Sc. 2.

"Through tatter'd clothes small vices do appear,

Robes, and furr'd gowns, hide all."—*King Lear*, Act 4, Sc. 6.

"O, that estates, degrees, and offices,

Were not deriv'd corruptly! and that clear honor

Were purchas'd by the merit of the wearer!

How many then should cover, that stand bare?

How many be commanded, that command?

How much low peasantry would then be gleaned

From the true seed of honor? and how much honor

Pick'd from the chaff and ruin of the times

To be new varnish'd?"—*Merchant of Venice*, Act 2, Sc. 9.

The range of illustration from Shakespeare is wider than the instances quoted show. Any preacher who will make a study of his plays, with this end in view, will soon discover this for himself. The aim of this article will have been secured if it shall lead our clergy to research in this direction. Such study will answer two good ends. It will rest the jaded mind, and will furnish its armory with effective weapons in the struggle to maintain the right and make war on the wrong.

III.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

No. I.

BY DANIEL CURRY, D.D., EDITOR OF "THE METHODIST QUARTERLY REVIEW," NEW YORK.

THE first of the questions proposed for discussion in this Symposium assumes that there are certain established and well-understood methods for educating the requisite recruits for the Protestant pulpits of the country; which, however, is only proximately the case. Of the three or four thousands of annual accessions to that service, probably scarcely one thousand pass through a regular course of professional training; nor does it seem desirable that entrance to the ministry should be denied to all who have not been so trained. Probably, however, that question refers especially to the methods pursued in the theological seminaries; and if so, it suggests a doubt in respect to the public estimate of those methods. It may also be suspected that, of even the religious public, only a comparatively few have ever seriously thought of the subject. The question, therefore, relates to the convictions or sentiments of those whose felt interest in the subject has led them to think about it, and to come to certain definite conclusions.

It is safe to begin with the concession that with the great body of even moderately intelligent church members, our schools of theology do not stand out as nearly the foremost among the Church's agencies for the salvation of the world. Theological students are not as a class, or in their proper persons, considered by the great body of Christian people as the chief hope of the Church of the future. There may be somewhat of injustice in this estimate and its accompanying sentiment towards a class of persons in respect to whom the interests of the Church must be of no secondary magnitude; but because it exists, it must have a cause, and to find out what that is, and how it may be remedied, would certainly be a valuable service.

Education for the ministry is, by its designation, determined to belong to the general class of *technical* training processes; and it is still more specifically defined as *professional*. In all cases that come under this designation the work to be done must determine what instruction should be given, and what should be the methods of mental and personal discipline. Applying that rule to what is found in practice in our theological schools, one may detect the rightful causes of any dissatisfaction that may exist, and also perhaps suggest the needed remedies. All technical education is by its design more circumscribed and one-

sided, less cyclopedic, than that of the general college course, though it may go much further along its own special lines. Its purpose is not to promote general scholarship, nor to make scholars at all, in the broader sense; and, even within its own specialty, its first purpose is to produce practical adepts for the bringing to pass certain well-ascertained results. If biblical and theological scholarship is desirable, it is because it may be rendered available, and made to contribute to practical effectiveness in the work of the ministry. How, and how far these studies should be pursued, must therefore be determined by the supposed relations of these things to the great purposes for which the ministry exists and whether or not this is now being done, in a satisfactory way, in our schools of theology, is a question that must be answered by a comparison of these principles with the facts of the case. The further question thus suggested will be answered by each one, according to his estimate of the facts, and their bearings upon the whole subject of ministerial education.

The important subject of procuring an adequate supply of the right kind of candidates for the ministry to be educated for that calling, though very closely and seriously related to the questions now in hand, does not fall directly within our field of vision. But a necessary, as well as a very difficult and delicate duty of those who have the charge of our training-schools for the ministry, is to find out and remove from their classes, even with some measure of severity, any who are, from either moral or mental deficiencies, clearly unfitted for their work. The ministerial profession has in some cases suffered in public estimation by having been made the retreat of incompetents; and even in our home churches, the ministerial office appears to have special attractions for a class of incompetent and heartless adventurers. Even in the apostolic churches some such were detected, and their presence and pernicious influence indicated, and warnings uttered against them. The spirit of students should be carefully scanned by their instructors—who, if at all worthy of their places, are much more than simply teachers; and all who seem likely to become causes of offense and of future peril should be carefully removed; for no greater calamity can befall the Church than to be burdened with an incapable, and still more, a morally disqualified ministry. Possibly just here there may be cause for dissatisfaction on account of the lack of due carefulness, on the part of our theological faculties, as to the characters of their pupils, who, if passed safely through the seminary, will pretty surely succeed in gaining a place in the ministry.

The celebrated Rev. William Jay, of Bath, we are told, was sent, while yet a youth, to reside with Cornelius Winter, an Independent minister, who in his humble way was a kind of diocesan over several neighboring Dissenting churches, and by him the young man was literally and practically apprenticed to the calling of a preacher. He

was indeed set to reading during his intervals of respite from active duties, but all of his studies were to be pursued with direct reference to immediate use; and surely his "profiting appeared to all." This method prevailed very generally among English Dissenters till comparatively recently, and it was certainly abundantly justified by its results. Mr. Wesley, by a like process, built up his lay ministry, comprising not a few men of decided ability and scholarship; and in our own times, that prince of preachers and of evangelistic propagandists, Mr. Spurgeon, is himself a product of the same system, in which he manifests his confidence by his large practical use of it.

The average minister of the Gospel is not required to be, in the specific sense, a scholar; and while a good degree of general intelligence is highly desirable, both for mental training and for religious teaching; yet all that is thus required stops short of proper scholarship. The two callings—those of the Christian pastor and of the theological and biblical scholar—are diverse as to their subjects and the qualifications they call for; and because both are exacting in their demands, and engrossing to the minds devoted to them, they are usually incompatible. And this consideration should be allowed due influence in the ordering of both the substance of teaching and the methods of preparing men for the ministry of the Gospel. The purpose is to prepare those under instruction for the pastoral work, to fit them to preach the plain and simple Gospel to congregations, most of which will usually be plain people; and even the better educated will need simple Gospel truth more than learned discussions and elegant rhetoric. And, since the Gospel minister must pass his time in intimate association with unscholarly people, though it is desirable that he should be more learned and better cultured than the average of them, he ought not to be too far removed from them in his modes of thinking and in his associations and tastes. It is evident indeed that only a small proportion of our educated ministers ever become scholars, because they will give themselves diligently to their official duties, and choose to be faithful and effective ministers. And as they practically consent to do what they vowed to do when they assumed the work of the ministry—"laying aside the world and the flesh"—they become men of *one book*, because they are men of *one work*.

The popular sarcasm which says that it takes a young minister as many years as he spent in the seminary to get rid of the mannerisms of thought and speech and behavior there acquired, and to place himself in the same plane with his people, though often unjust, may still contain an element of truth, and if so, the fault is not their own but that of their training.

Theological Professors, too, are usually "bookish" men, rather than men of affairs, in active sympathy with the great world of living and

breathing thoughts and feelings; and of course they unconsciously draw their pupils into their own atmosphere of life and thought, and reproduce in them their own mental and spiritual habitudes. They are also scholars inflamed with a noble enthusiasm for their special studies, and in proportion to their abilities as instructors they awaken like enthusiasm among their pupils, and also initiate them into the first stages of scholarly life. But for all, except the few who are to become specialists, these beginnings must go no further, for as soon as the nascent minister passes outward through the door of the seminary he must begin to disuse and practically unlearn a large proportion of what he had there acquired, because it will not be called for.

In the continental universities all the studies are special and largely professional, and both their theological and biblical learning is of a high grade, suitable only for specialists. With them the ideal of the ministry is, that it is a learned profession rather than a pastoral calling for the cure of souls. The condition of the State Church in Germany, and, to a modified extent in the British islands, attests the inadequacy and infelicity of these methods. The Roman Catholics proceed upon a wholly different theory. Their secular or working clergy are men of the people, and not very far removed from them in thought and associations, and their efficiency as pastors appears to be largely due to that fact. In like manner our Protestant congregations require "pastors and teachers" rather than scholars, real or fictitious; and if our seminaries labor to give us only the latter kind rather than the former, they must assuredly fail of the most satisfactory results.

The Bible, it will be granted, is the principal text-book in all properly directed education for the ministry; and with most of those who compass the whole course of the schools, in their preparatory studies, the English Bible will still be their chief resource, while not a few who have read the word only in their vernacular have become mighty in the Scriptures. Still the study of the originals is not to be depreciated, though it may be doubted whether the prevailing methods are altogether felicitous. They seem to be quite too *microscopic* to answer the requirements of ordinary students. An undue amount of time and labor is devoted to minute details of grammar and literature, which may be well enough for the specialist, but of which only a few can make any practical use. New Testament exegesis is probably the very best matter of teaching and study for the minister of the Gospel; but to make this the most largely available, it should be extended as nearly as may be over the whole book, instead of exhausting itself upon the details and minutiae of a few brief paragraphs. But since the English Bible must be the minister's *vade mecum*,—his constant companion and instructor,—because out of it he must teach his people, it seems desirable that he should be most thor-

oughly and even critically read in the people's book; and in order that this may be so, the instructions of the seminary could be turned to excellent account in that direction. There can scarcely be thought of a better qualification for a Christian pastor, than that his memory and his heart should be stored with the written Word, clearly expounded and broadly appreciated. It may be suspected that neither the Sunday-school, nor the pulpit, nor the chair of Biblical exegesis, is doing all that is both desirable and practical in that direction.

Theological seminaries must of course teach theology—even beyond the merely non-systematized interpretation of Holy Scripture; but doing this is perilously liable to be carried too far. It is needful that Christian doctrine should be learned in its subject matter before it shall be studied as a rationalized system. It is better to find the theory of the gospel among the teachings of the Bible, than to view them only through a preconceived theory, and so to build them up into artificial systems of doctrine. It might be for the better, if our theological schools would give increased attention to the plainest and least elaborated lessons of Scripture, and less to their value as parts of an ideal unity; and to making catechetics and not dogmatics, the chief method of teaching,—setting forth Biblical truth in its simplicity rather than giving out its essence after passing through the alembic of fallible minds. The former method is content to disclose the things stated in the Bible without polemical argumentation or philosophical generalizations; the latter, on the contrary, is systematic and theoretically harmonized with respect to the higher unities, and the mutual dependence of parts; and it demands that Scripture itself shall be interpreted agreeable to its requirements. In this form theology is now chiefly taught,—both in our Bodies of Divinity and Systems of Theology, and also from the chairs of our theological instructors. But the thought of the age is asking for some better method, by which God's truth may stand forth in the clear light of the sun, and not be so presented that it can be seen only through the distorting medium of superannuated creeds and prescriptive misconceptions.

The foregoing are the notions of one who looks at the subject from the outside—of the preacher and pastor of former times—and of late occupying a place among the laity and sympathizing with their tastes and sentiments, and, also, as a careful observer of the signs of the times, as indicated in current discussions, and from a somewhat intimate though non-professional relation to our schools of theology. I have felt, while highly appreciating their value, and largely sympathizing with their spirit, that their methods are not altogether satisfactory. I have, therefore, signified the things in which I have thus felt only a qualified and incomplete satisfaction, and in so doing have suggested what seems to be the needed changes of methods.

IV.—THE RELATIONS OF INTEMPERANCE AND CRIME.

BY NOAH DAVIS, CHIEF JUSTICE OF THE SUPREME COURT
OF NEW YORK.

IN judicial life, the relations of Intemperance and Crime are always present challenging consideration as perpetual causes and effects. To this fact the testimony of all Judges of experience is uniform and conclusive. It led at a very early period in the history of the Criminal Common Law to the establishment of the elementary principle that drunkenness is no excuse for crime. That principle rests upon the manifest fact that, if it were allowed as an excuse, criminals would prepare for the commission of crimes by intoxication. Hence courts, even in capital cases, were constrained to treat drunkenness, not as an excuse, but rather as an aggravation of crime, and to hold that a drunken intent was equally as guilty as a sober one.

More than two hundred years ago Sir Matthew Hale, then Chief Justice of England, said: "The places of Judicature I have long held in this kingdom have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and by due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes and other enormities that have happened in that time were divided into five parts, four of them have been the issue and product of excessive drinking—of tavern and alehouse drinking." In the long-period that has since intervened, the progress of morality and civilization has, perhaps, modified to some extent the ratio given by that eminent jurist, but not sufficiently to make any essential difference in its truth. The late Chief Baron Kelly, then the oldest Judge of the Queen's Bench, in writing to the Archdeacon of Canterbury a few years before his death, stated that "two-thirds of the crimes which come before the courts of law of this country" [England] "are occasioned chiefly by intemperance." The writer of this monograph can speak personally from an experience of nearly thirty years on the bench of the Supreme Court of the State of New York and its higher criminal courts; and if his experience would modify to any extent the broad statement of Sir Matthew Hale, the change would relate only to classes of crimes. Taking crimes as a body, the opinion of Chief Baron Kelly, that two-thirds are occasioned by intemperance, would seem to him more nearly correct. It is, however, to be remembered that but a limited proportion of the actual crime of the country ever reaches the higher courts. It is disposed of by the Police and other Courts, not of record, held by Justices of the Peace and other inferior magistrates. If the numerous offences (including that of drunken-

ness) tried by those courts were collated with those tried by the higher tribunals, it is quite probable that even at this day the proportion of four-fifths given by Sir Matthew Hale would be found to be correct.

The records of the prisons, which embrace all grades of crime, are more likely, therefore, to be accurate in their estimate of the proportion which, wholly or in part, grows out of the use of intoxicating drinks. A late Inspector of English prisons says: "I am within the truth when I state that in four cases out of five, where an offence has been committed, intoxicating drink has been one of the causes." And the Chaplain of the Preston House of Correction (an English prison) said: "Nine-tenths of the English crime requiring to be dealt with by law, arises from the English sin which the law scarcely discourages."

In 1875, a Committee of the House of Commons of Canada reported that out of 28,289 condemned to the jails of the Provinces of Ontario and Quebec during the three previous years, 21,236 were committed either for drunkenness or for crimes perpetrated under the influence of drink; and the report of the State Board of Charities of Massachusetts for 1869 declared that "the proportion of crime traceable to this great vice must be set down, as heretofore, at not less than four-fifths;" and the Inspector of State Prisons of that State gave the same proportions. In 1874 the Board of Police Justices of New York city in their official report said: "We are fully satisfied that intoxication is the one great leading cause that renders the existence of our Police Courts necessary." An examination of later reports will fully justify the facts and conclusions above quoted; but these earlier figures have been purposely chosen, because they cannot justly be said to have been affected by the later and more general agitation of the subject of temperance. The action of the New York Grand Jury for October, 1884, is, however, so *apropos* that it might well be cited. In its report to the Court, the Grand Jury declared that nearly all the cases of homicide passed upon by them were committed in drinking-saloons when the actors were under the influence of strong drink; and the report comments unfavorably on the 'non-enforcement of the Excise laws.

To ascertain the true relations of intemperance to the crimes triable only in the higher courts doubtless requires a classification to some extent of those crimes.

Of murders and slaughters the proportion would probably fall within that stated by Chief Baron Kelly, those crimes being often instigated by other causes, such as hate, avarice, jealousy and revenge. And yet the late Dr. Harris, Corresponding Secretary of the Prison Association, states that of seventeen cases of murder separately examined by him fourteen were instigated by intoxicating drinks. It is a rare thing in cases of homicide to find one that is not directly or re-

motely caused or affected by the use of intoxicating liquors. But we are looking for the chief, and not the incidental causes of crime, and, therefore, it is safer to say that only an average of two out of three of those offences can justly be traced to excessive drinking.

It is a singular fact that professional burglars are not for the most part habitually intemperate. Their peculiar crime requires a degree of self-possession and steadiness of nerve quite inconsistent with the use of liquors; and so it is found that they are generally either total abstainers, or are temporarily so at all periods when they have "work" in contemplation or in hand. With this exception most felonies may truly be said to be largely instigated by intemperance, because intoxicating drinks lead to the commission of crime by firing the passions, quenching the conscience and impairing the salutary fear of punishment. It is true that larcenies are in great degree instigated by avarice, yet they are frequently caused by the desire to secure means for the purchase of drink.

The enormous expenses brought upon the people by the trial and punishment of crime are therefore mainly the legitimate consequences of the sale and use of liquors. But the cost of courts and prisons are small in proportion to the other expenses and losses entailed by the same cause. Intemperance fills not only the jails and penitentiaries, but the poor-houses and hospitals, and the wives and children of criminals are thrown a burthen upon public or private charity. The loss of useful labor to the community entailed by crime and its punishment is also an immense item in this computation, and with the expenses already mentioned in the aggregate annually reaches many millions of dollars.

But while the relations of intemperance and crime may be shown in the modes above stated, there is still another mode in which they may be proved with a clearness equally striking, and that is by the infrequency of crime and its consequences in communities and families where intemperance for some reason does not or cannot exist. A very clear illustration of this may be found, even in the midst of intemperate communities, in the very general absence of crime in families of total abstainers. It is not intended to say that morality and virtue are alone found in such families, for they often exist in families quite independently of the question of their habits in that respect. Nevertheless, it cannot be gainsaid that offences against the law are less likely to be committed by the strictly temperate members of any community. What is meant to be asserted is that the relations of intemperance to crime are clearly shown by the diminution of the latter wherever the former is wholly or partially suppressed. A remarkable instance of this may be seen in the success of Father Mathew in Ireland during the period when his marvelous power in obtaining voluntary pledges practically suspended the use of liquors in large portions

of that country. According to the statistics given by Lord Morpeth, then Secretary for Ireland, the cases of murder, attempts at murder, offences against the person, aggravated assaults and cutting and maiming fell off in two years from 12,096 to 1,097.

Similar but less strikingly manifest instances have occurred in our own country, and have sometimes resulted in the simultaneous and almost complete closing of the liquor saloons and the criminal courts. The cases of towns and villages in which, by the arrangement of their founders, the sale of intoxicating drinks has been prohibited also furnish strong evidence.

Vineland, in New Jersey, a place of ten thousand inhabitants, is without a grog shop, requires but a moderate police force, and is reported in some years to have been without a single crime. The town of Greeley, in Colorado, with a population of three thousand, is without a liquor store, and has in some years had no use for a police force or a criminal magistrate. Bavaria, in Illinois, a town of about the same population, and with absolute prohibition, is reported to be without a drunkard, without a pauper and without a crime. In each of these towns the sale of liquors was prohibited, not by force of law, but by the provision of their respective founders, sustained by popular sentiment. A later instance is the recently established town of Pullman, a suburb of the city of Chicago. The entire town is the property of the Pullman Palace Car Company, where the extensive manufacturing works of that company and various other important manufacturing establishments are located. Its present population is about eight thousand five hundred. It is a place of wonderful thrift and beauty, combining with the necessities of life all its comforts and elegancies and many of its luxuries. Its inhabitants are mostly workmen, engaged in its numerous manufactories, living with their families in singular comfort amid the most pleasant surroundings. It has churches, schools, libraries, reading rooms, places of amusement, markets, stores and warehouses, but no liquor saloons or grogshops, these latter being excluded by the will of its owners. Within its borders crime is the most infrequent occurrence; few arrests have ever been made, and its expenses for a police force and criminal courts are reduced to a minimum.

Other instances of similar character might be adduced, but surely these are enough to show that the relations of intemperance and crime are such that the extent of the one is the measure of the other. By this it is not meant that the one cannot exist without the other, for it is known that either can do that. But the idea sought to be inculcated is, that when crime becomes prevalent to a given degree intemperance in a like ratio may always be underlying it, and that as intemperance grows or diminishes crime falls off or increases in proportions almost mathematically demonstrable.

The relations of intemperance and crime are also plainly manifest in the poisonous educational influences of the former. At immense cost the people maintain public schools for the education of their children. By these it is hoped not merely to afford to every child opportunity for an elementary education, but also to inculcate just ideas of morality and virtue. Religious denominations of every creed and faith rear temples of worship in which to guide communities toward higher and purer lives. No one can question the vast and salutary influences of these institutions, nor doubt that the people as a whole are made better and happier by their existence. But who can measure the extent to which their influence is impaired and their benefits destroyed by the prevalence of intemperance? Against every school house and every church intemperance rears thrice as many rum shops and drinking saloons to pour forth antagonistic effects, always alert and active for harm. The school, the church, the grog shop are each and all the educators of youth—the first two undoubtedly for good, the last undoubtedly for evil. One needs only to visit the sessions of our criminal courts to see how truly and inevitably the education of the drinking saloon leads to vice and crime. It is safe to say that a large majority of the convictions in the courts of the city are of young persons, averaging under twenty-one years of age. They are the pupils of the saloons. They graduate directly from the drinking school to the prison. It is a well known fact that many thousands of the youth—mere boys—of our city are organized into bands, calling themselves by distinctive names, roving from saloon to saloon, committing petty offences against person or property. These are the offspring of the liquor shops, taking daily and nightly lessons at their bars, and progressing under their tuition step by step towards crime and its consequences. For this sort of education the people of the city and country are paying more heavily than for all their schools and churches, for it is this training that chiefly desolates homes, perpetrates crimes and populates prisons, almshouses and hospitals. Our common schools throughout the whole country are estimated to cost us eighty millions of dollars annually; our intemperance, in its crimes, evils and miseries, and for their restraint, punishment and relief, more than a thousand millions.

The lessons these facts teach us are that the prosperity and happiness of communities are in no sense dependent upon the use of intoxicating drinks; that such use is a pernicious and destructive agent, more potent than any other to lead to vice and crime and their consequences—pauperism, suffering and shame; and that the chief hope of our country for the diminution of crime lies in the promotion of temperance, the prevention of drunkenness and the ultimate suppression of the causes that lead to that vice.

It is not the design of this paper to consider how that may best be

done, nor the relative value of the various modes advocated by philanthropists, enthusiasts or legislators. The world constantly progresses, and in its progress let us hope there will soon be evolved such a measure of wisdom as shall lift the subject of temperance wholly out of the morass of partisan politics into the serener region of humanity and love.

V.—OUR CRIMINALS AND CHRISTIANITY.*

BY W. M. F. ROUND, NEW YORK,

Corresponding Secretary of the Prison Association of New York.

ONE evening, while attending the meeting of the American Social Science Association in Saratoga, I found myself talking with a venerable member of that body in the parlor of the hotel while the session of the Association was going on in a neighboring hall. I expressed some surprise that he should be absent from the meeting. He replied: "I stayed at home to read a book on social science that furnishes me with a solution of all the problems they discuss there." I asked the name of the book and its author. He answered that it was written by various authors; that the first chapter was written by a man named Moses, and the last chapter by a man named John; and the name of the book was the Bible. And the old man was right in his estimate of the book: it is at once a guide to the solution of our social problems and a standard by which we may measure our success in dealing with the problems of society. No worthy and permanent social reform has ever taken place except in the line of its teachings—and its teachings culminated and crystallized in Him who has given a name to the fairest and most luminous era of civilization that has ever shone upon the earth. All organized philanthropies have centred in Him, and there has been no true philanthropic impulse becoming a part of a national life that was not essentially and professedly Christian. It is our boast as a nation that we are a Christian nation. In His name our name as a people has blossomed. Whenever we have departed from the spirit of His teachings we have met shame and degradation; wherever we have brought ourselves into harmony with His recreation of law, we have met with prosperity and success. So it behooves us to bring to all our institutional developments, of whatever name or nature, the test of the Gospel. Let me ask you to apply with me this touchstone of Gospel teaching to the Penal system of our land.

* In the following article the writer does not undertake to express the views of either the Prison Association of New York or the National Prison Association of the United States, with both of which Societies he is officially connected. The aim of the paper has been simply to call attention to certain radical defects in our Penal System, to provoke a consideration of them, and a discussion of means to effect their removal.

Let us begin by getting solid ground under our feet. Let us first take a glance at the material with which the penal system has to deal, and consider the criminal class. Second, let us briefly study our present method of dealing with the criminal class. Third, let us lay down a few propositions as to certain inevitable conditions that must be fulfilled in our relations to the criminal class. Fourth, let us bring each of these unfolded divisions side by side with the teachings of Christ. Fifth, should we find that any part of our penal system is not in harmony with Christian principles, let us sweep the horizon of thought and power to find means of effecting such harmony.

I. The Criminal Class consists of those persons who are not in harmony with the legal order of things as touching the relations of persons and property. It consists of the active enemies of social order who break the written laws. In its broadest definition, it consists of those who live by crime. This definition makes the criminal class inclusive of all whose livelihood depends on the commission of crime as the dependent families of active criminals. In the United States, according to the census of 1880, there were in our penal institutions, in round numbers, 60,000 persons (59,255). By the best authorities it is reckoned that not more than one-fifth of the active criminals are in prison at one time. This would bring our active criminal population up to 300,000. It is reckoned that the criminals in prison only represent one-twelfth of those whose livelihood is dependent upon criminal practices. Thus we have 720,000, or nearly three-quarters of a million persons directly interested in the perpetration of crime and the perpetuation of the criminal profession. In the State of New York we had last year 15,690 persons in our penal institutions, including the prisons, jails, penitentiaries, and other institutions to which persons are sentenced by the courts of law. This, it will be seen, is more than one-quarter of the criminal population of the country, and is an increase of 33 per cent. over the estimated criminal population of the State in 1880. In the same length of time the population of the State has increased but about 20 per cent. With this alarming increase of the criminal class, it is time to stop and ask if all is right with our penal system? With all the complicated and expensive machinery of law, police and punishment, we see our criminal population increasing; since the administration of our present penal system is in most respects better than it has ever been before, is it not fair to suppose that there is something radically wrong with the system itself? For one, I think there is. I think it is a failure. And I think it is a failure because it is not in harmony with the Christian idea; it is not dominated by the principles of the Gospel.

Let us look into this matter; and let us begin by laying down a few propositions to which I think most intelligent readers will give assent.

1. The object of any penal system is the protection of society.
2. Society can only be adequately protected by the elimination of the criminal.
3. The criminal can only be eliminated by reforming him, and thus converting him into a useful citizen, or by killing him, and thus making him no citizen at all.

As the latter clause of the last proposition is so impracticable as to stand for naught, except in those States over which a shadow of the past still lingers in the infliction of capital punishment for murder, I think we may safely stop with saying that the only reasonable way in which we can dispose of the individual criminal, is to reform him.

I have heard sometimes, from men whom I respected none the less because I could not agree with them, something about "the vindication of the outraged majesty of the law," as a thing to be considered in the penal treatment of criminals. But, since God Almighty gave the dearest treasure of His divine heart to satisfy for all time the outraged majesty of His perfect law, we, poor sinful creatures, with our blundering laws and our still more blundering administration of them, had best pause before we mingle other measure of retribution in our penalties than is necessarily inherent in them. Wherein our laws are good laws, they are based upon the revealed laws of God; and nowhere has God delegated to man the task of vindicating His laws, but, on the contrary, He rebukes the presumption of man for doing so, and declares that no being but Himself shall be clothed with the terrible prerogative of "vengeance." In the very idea of reformation there is something abhorrent to the criminal, as in the idea of conversion there is something abhorrent to the sinner. God permits the thorn of retribution to remain in the application of justice, but He forbids man to put it there. To the criminal, the most terrible punishment is to be taken in hand for reformation. The criminal classes protest against the Elmira Reformatory as they never protest against our state prisons; and it seems to us that that form of penalty is likely to be most efficacious which the criminal likes least. Leaving out, then, a consideration which does not seem to concern us, let us return to our propositions, and gather them in this: "Penal systems for the protection of society; Society only adequately protected by the reformation of the criminal."

Having reached this conclusion, let us leave the abstract statement and view the matter in the concrete. Let us see how we undertake to protect society by the reformation of the criminal. Let us bring to our prevailing penal methods the touchstone of our national profession of faith—belief in God and in the equal rights of men.

Perhaps we cannot do better than to follow up the criminal career of a single individual as it progresses under our so-called penal system. I lay the scene of this criminal life in the State of New York—not

because it is one peculiar to this State, but simply because I am more familiar with the course of justice in this than in any other: and, like some of the old-fashioned novelists, I shall bespeak your closer attention by saying that the story I am about to tell is "founded on fact."

John Doe is a lad of eighteen years of age. His father is dead, and his mother has been so much engaged in the struggle to get bread for three younger Does, that she has somewhat neglected master John's moral education. The boy, like Topsy, has simply "grewed": he hasn't been "brought up;" he has simply come up. At irregular intervals in his career he has been successively spanked and whipped by his mother, who imagines that she has thereby discharged her whole duty in the matter of discipline. Home has not been a very pleasant place to John, because the growl of the wolf has been heard at the door too often; and when the wolf growls outside the house, there is often a great deal of growling inside. As in too many cases, squalor and poverty have brooded like twin sisters beside that hearth. John has found the street corner and the village loafing-places more congenial than his own home. The corner loafer has become his companion; and the corner loafer is one of the most corrupt and corrupting elements of our social life. John stays out very late at night; never goes home till the pool-room shuts up. Sometimes, when he stays out too late, Mrs. Doe, as a matter of discipline, locks the house door, and master John is forced to find a sleeping-place where he can. On one of these occasions, when looking about for a place to sleep, the freight-room of the village railway station occurs to him. The sliding door is shut, but through neglect the key has been left in the padlock that fastens it. He unlocks the door, crawls in among some household furniture, and goes to sleep there, forgetting to close the door behind him. Presently a night watchman, engaged in the somewhat unusual occupation of prowling around, discovers the door open, —discovers master John, arrests him and locks him up in the county jail. He is brought before a magistrate, charged with burglary, and taken back to the county jail to await his trial. *He waits three months for his trial!* He has not been proven guilty of a crime, is not, in fact, guilty of a crime; but his companions in that jail are burglars, drunkards, vagrants, and a murderer or two. The jail is illy lighted, and he spends his days in a grey twilight. The jail is illy ventilated, and he breathes poison with every breath. The moral atmosphere of the place is worse than the physical atmosphere. All who are there are kept in enforced idleness, and the weary hours are whiled away in the narration of criminal exploits, in telling obscene stories, in singing lewd songs and in gambling for rations. The older criminals tell of fascinating hair-breadth escapes, of exciting chases, of successful burglaries, of booty easily gotten and pleasantly spent, of women they have led astray; making themselves out gallants and heroes, society

their easy victim, and the officers of the law their persecutors. They do not mention what they have suffered in the way of imprisonment, and say nothing about the shame of being alienated from the respect of the great body of their fellow-men. They simply make it appear to John Doe's young mind, that a criminal life is the pleasantest life imaginable. Society has taken John Doe in hand for discipline, and every hour he is going deeper down into the valley of moral death. And what is Christian society doing to stay him in his descent into hell? It sends him no reading matter, so he reads the flash newspapers and dime novels that are always to be found in the county jails. The most it does is to permit a group of young and inexperienced men from the Christian Association to go and sing hymns and pray with him and the other prisoners, for an hour once a week; and John Doe may think himself fortunate that he gets this much, since in nearly half the county jails in the State no religious service whatever is regularly held.

At last John Doe has his trial. The burglary is proven, and as there has been a good deal of housebreaking in that neighborhood, and John is known to have been a young loafer, the Judge makes an example of him for the general good of the community, and sends the lad to the State Prison for two years—*branded as a felon!*

Once in prison, John Doe ceases to be John Doe and becomes No. 705. This prison is conducted as a gigantic machine, and in order to make John Doe fit into the machinery every effort is made to destroy his individuality. Everything is done to blot out the man and emphasize the felon. He is allowed to grow no beard. His hair is cut close to his head, like every other prisoner's. He is clothed in stripes, and when he goes to and from his cell he is made to walk touching one felon's shoulder with his hand before, and his own shoulder touched by another felon's hand from behind. This is the lock-step. John Doe becomes a mere vertebral part of the great hated, loathed serpent of felony. He is put to work under the contract system, without reward if he does his work well, but sure of punishment if he does it badly. To fit him to go out into life with the ability to earn an honest livelihood he is kept for two years, ten hours of each working day standing before a machine for polishing the edges of boot soles and heels. In the meanwhile he is being physically fattened on a diet better than is given in the average mechanic's boarding house. His face comes to have a flabby look, a sickly pallor. He becomes ænemic, his blood poisoned by the vitiated air of badly ventilated corridors. Into this corridor open three hundred cells, each of them three by six by seven feet in size. In order to make the prison profitable, under the contract system it is overcrowded so that in many of the cells men must be "doubled up," two men sleeping in a cell three by six by seven feet in size. John Doe has a roommate—a

man who has been in prison five times before—a leader and organizer of thieves. The prison is conducted on what is known as the congregate, or Auburn plan—no communication allowed between prisoners, and all the criminal news cut out of the newspapers before the prisoners are allowed to read them. The officials are so particular about this that they tear off the first page of *The Christian Union* and even scan *The Independent* with suspicion. Notwithstanding all these precautions, all the criminal news of the day gets into the prison. John Doe has been but a few months in prison before he learns that Richard Roe, a lad of his own age and living in the same village, the son of a horse thief and of a woman of the town, has also been arrested. Richard Roe is a thoroughly vicious fellow, a typical “tough,” has been suspected of several crimes, and there is little doubt that he has committed them. Richard Roe has gone just over the line into a county where the capital happens to be a city, has entered an unlocked freight car, pried open a case of cigars and stolen a box of them. He is caught, committed, and by good fortune does not have to await a trial. He is sentenced for petit larceny to one month in the county jail; and on the principle that a bad egg cannot be spoiled, is not in any way corrupted, but adds his full share to the corruption of the place.

John Doe hears of this in prison. He feels that there has been a terrible inequality in the administration of justice—and the wrong has fallen on him. He broods over it as he works, as he walks in the lock-step, and most of all in the dark silence when he cannot sleep. He, John Doe, in a felon’s cell for having made a blunder; Richard Roe, who has really committed a crime, at liberty! He has heard that there is a wise, a merciful, an omnipotent God in heaven; but he comes to regard Him as a cruel and an unjust God that He permits such wrong. He has heard of human justice, and comes to loathe the very word. In a vague kind of way it occurs to him that society has put him where he is—Christian society, with its long prayers and pious phrases—and he comes to hate it. He vows that from henceforth he will be an enemy of society—a red-handed enemy, if the chance serves him. Every man who has had dealings with men in prison has heard them swear many and many a time that they would “be even with the world yet.” It is no secret, we all know it, we have so constructed our penal system that ninety per cent. of the inmates of our prisons regard us as their bitterest enemies, and is it not natural that they should do so?

I have at some length sketched the penal experiences of John Doe and Richard Roe. They are not isolated instances; they are types of large classes. Read over the reports of Stephen Cutter, the General Agent of the Prison Association of New York, and you will find case after case where men lay in houses of detention for months wait-

ing their trial. You will find records of John Does and Richard Roes on every page of our prison registers! I do not blame the officers of the law for their existence; it is the fault of the system. And you need not go to the official registers to find such cases. The newspapers record them day after day. In a late issue of the *New York Times* I find the following paragraph:

"SOME VERY QUEER SENTENCES.

*Considerable comment has been excited by the sentences imposed in the Passaic County courts, at Paterson (New Jersey), this term. Henry Lehr, convicted of killing a lad who trespassed on a melon patch, was sentenced to four years in State Prison. Another man who stole a bushel of apples was sent to Trenton for five years. John Iserman, who drew a knife in a crowded stage coach and slashed around with it promiscuously, severely injuring a constable and another passenger, was let off yesterday with a fine of \$5. John Brown, a colored man, last summer stole at night into the room of a colored woman with whom he had formerly lived, but who had left him because of his brutality, and while she lay asleep made a savage attack upon her with a razor, injuring her so severely that for weeks her life was despaired of. Brown was known to the police as a desperate character, who had been in State Prison before and in jail several times, and they expected to get rid of him for at least five years. He himself expected a term of three years at hard labor, and was dumbfounded when informed that his sentence was three months in the county jail. The Court said that he had considerable provocation, as it appeared that his mistress had been unfaithful to him."

I know that there are said to be some peculiarities to Jersey justice; but such cases are not peculiar to that State, but can be found in every State in the Union.

(Concluded in next issue.)

VL—LEAVES FROM A PREACHER'S NOTE-BOOK.

BY ARTHUR T. PIERSON, D.D.

A WORD PRELIMINARY.—*Everything good is a growth.* If there shall be found in this series of papers anything that is helpful, it is because the habit of never losing a good thought, and of gathering up even fragments, that nothing be lost, grew out of the incessant demands of a vocation that, beyond any other, taxes to the utmost all a man's intellectual resources.

Dr. Bellamy, when asked by a young clergyman what he should do for matter for discourses, quaintly replied, "*Fill up the cask!* Then if you tap it anywhere, you get a good stream; but if you put but little in, it will dribble, dribble, and you must tap and keep tapping, and get but little after all."

It is the sincere hope of the writer of these papers, that the homiletic hints, outlines and illustrations here given may prove, to some of his brethren in the sacred office and to teachers of truth, stimulating and suggestive, and, possibly, add a small contribution to that "treasure out of which they bring things new and old.

I. *Sinners are made bold in sinning by the fact that they seem to sin with impunity.* Eccles. viii: 11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Pitt said: "I have no fear for England; she will stand till the day of judgment." Burke answered: "It is the day of *no judgment* that I dread."

II. *Power is not measured by noise*, nor energy and effectiveness by violence of demonstration. 1 Kings xix: 12. God was not in the stormy wind, the earthquake, the roaring fire, but in the still, small voice. The pendulum swings and flashes and ticks; but the main-spring, which every wheel and lever obeys, is absolutely noiseless and hidden. The mightiest powers of nature act, for the most part, in perfect silence.

III. *The human soul itself contains within itself* all the necessary elements of retributive penalty. Gen. xlii: 21: "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us." Here is nothing but *memory, conscience, and reason*, yet what an exhibition and illustration of the self-retributive power of sin! Memory: "We saw the anguish," etc. Conscience: "We are verily guilty," etc. Reason: "Therefore is this distress come upon us." Let a soul go into the future state with a memory to recall, a conscience to accuse, and a reason to justify penalty as deserved, and what more is necessary to Hell! Hence Milton (*Paradise Lost*, I, line 254):

The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven!"

IV. *In a grand sense, souls converted to God are FOUND.* Luke xv: 24, 32. Sir Humphry Davy, when asked to give a list of his discoveries, carefully traced the history of those successful researches which made him the first chemist of his day, and then significantly added: "But the master discovery of my life was the *discovery of Michael Faraday*!" He found him, the untaught son of a smith, taking notes of his lectures, and yearning to study science. He took him into his laboratory, and there discovered that he had in his humble assistant one who would some day rival, if not eclipse, his master. Blessed work of *discovering men*!

V. "*That he might go to his own place.*"—Acts i: 25. How far may both heaven and hell be the result of spiritual affinity and the law of natural association? Here God ordains a mixed society, for the restraint of the wicked and the discipline and education of the righteous. There every soul follows the drift of its own nature and tendencies; and the separate association of the evil and the good is enough to constitute hell and heaven.

Dr. Alexander Dickson quaintly suggests this analysis of the above text:

1. Every man *has* his own place, here and hereafter.
2. Every man *makes* his own place, here and hereafter.
3. Every man *finds* his own place, here and hereafter.
4. Every man *feels* that it is his own place when he gets there.

VI. *It is well to be exact in our quotation of Scripture.* One word, one particle, one letter may be of great consequence in interpreting the meaning of the Word. When Dr. Alexander was dying, a friend repeated to him 2d Timothy i: 12, but incorrectly, "I know *in* whom I have believed." "No, no," said the departing saint, "don't put *even* a *preposition* between me and my Lord. I *know whom* I have believed." Burke says: "Every word in a sentence is one of the feet on which it walks; and to leave out, change, or even shorten one, may change the course of the whole sentence."

A firm inquired by telegram as to the financial soundness of a Wall Street broker. The reply came, "Note good for any amount." There was a mistake but of one letter; it should have read, "*Not* good for any amount"; but that one letter caused a heavy financial loss.

VII. *A short definition of what it is to be a Christian:* He is a Christian in whom the ruling idea and image is Christ.

Augustine, in his "Confessions," tells us of a dream in his early Christian life, when as a young lawyer he was intensely absorbed in Cicero, and all his tastes were Ciceronian. He thought he died and came to the celestial gate. "Who are you?" said the keeper. "Augustine, of Milan." "What are you?" "A Christian." "No; you are a Ciceronian." Augustine asked an explanation, and the angelic gate-keeper replied: "All souls are *estimated in this world* by what *dominated in that*. In you, Augustine, not the Christ of the Gospel, but the Cicero of Roman jurisprudence, was the dominating force. You cannot enter here." Augustine was so startled that he awoke; and resolved that henceforth, Christ, and not Cicero, should rule in his thought and heart and life. The dream is not all a dream. He only enters the heaven where Christ is supreme and central, whose life gives Christ here its inner shrine and throne.

VIII. *The greatest need of the preacher is unction*, that divine chrism of power so inimitable, so irresistible. Without it, preaching can be only a savor of death.

St. Antoninus of Florence has the following: A great preacher fell sick on the very eve of preaching at a certain priory church. A stranger came to the door of the priory in the garb of the order, and offered to fill the vacancy; and talked of the joys of Paradise and the pains of hell, and the sin and misery of this world. One holy monk knew him to be *Frater Diabolus*, and after sermon said to him, "Oh, thou accursed one! vile deceiver! how could'st thou take upon

thee this holy office?" To which the devil answered: Think you my discourse would prevent a single soul from seeking eternal damnation? Not so. The most finished eloquence and profoundest learning are worthless beside *one drop of unction*, of which there was none in my sermon. I moved the people, but they will forget all; they will practice nothing, and hence all the words they have heard will serve to their greater judgment." And with these words *Frater Diabolus* vanished.

IX. *The providence of God controls:*

I. Natural Law.

- (a) Framing it. It is but the order of His going.
- (b) Insuring the unerring certainty of its working.
- (c) Recodifying it, if needful in any future crisis.

II. Human suffering, employing it as

- (a) Organic and corrective.
- (b) Penal and retributive.
- (c) Disciplinary and educative.

III. Satanic agencies.

- (a) Restraining by fixed limitations.
- (b) Permitting within wise bounds.
- (c) Using for His own ultimate glory and the good of His kingdom.

VII.—TWO CHURCH CONGRESSES.

THE EVANGELICAL ALLIANCE AT COPENHAGEN AND THE GERMAN ROMAN CATHOLIC ASSEMBLY AT AMBERG.

BY E. DE PRESSENSE, D.D., OF PARIS.*

Two very important religious conventions have recently been held. These gatherings have demonstrated by their numbers and imposing array the madness of pretended liberal thinkers, who, judging others by themselves, declare that religion is to-day "an indifferent quantity," and imagine that one can be at one's ease without the same.

It is of great interest to compare these two Assemblies, equally numerous, in which was spontaneously revealed the spirit of the two great bodies of Christian believers which they represented.

There were present at this meeting of the Evangelical Alliance more than 900 enrolled members, of every church and nationality: Americans, Britons, Germans, Swiss, French; Anglicans, Lutherans and Dissenters of every shade met each other on the heights of the common faith. The outside attendance upon the meetings was large. Twice the King, with the royal family, came to take their places among the multitudes of simple believers.

It is intended in this cursory sketch only to present the essential

* Translated from the French and condensed by Rev. G. F. Behringer.

character of these delightful meetings, pervaded by the spirit of a true liberalism, in the home of a church which has preserved, more than any other in Protestantism, the traditions of Old Lutheranism. The main object of meeting was the same at Copenhagen as at Amberg, notwithstanding the difference in the proposed solutions of the questions discussed. Both sides discerned and recognized the serious aspects of the religious conditions of our era. From the statistics presented with such irresistible force of evidence, as well as from the excellent report of Dr. Christlieb upon "Contemporaneous Religious Indifferentism," the following conclusions were drawn: That there is in reality no more "established" Christianity; that ancient Paganism, under the modern form of Naturalism, courses freely in the heart of baptized nations; that it is important for the Church not only to preserve her heritage, but also to regain her lost territory; that it is necessary to substitute what the Scriptures call "the Sword of the Spirit," the propagation of the Word for the pastoral crook in leading docile multitudes; that, without neglecting missions in foreign lands (concerning which very interesting reports were submitted), it is the duty of the Church energetically to support missions at home—i.e., in the heart of old Europe; in a word, to renew the traditions of primitive Christianity. This is what may be designated as the dominating tone of the Assembly at Copenhagen. We shall have finished our characterization of it by adding, that a truly liberal spirit was equally prevalent. *The Gospel and Liberty* was the motto universally accepted, and, as the outcome of this, freedom of religion with freedom of conscience.

Hence the Alliance decided to take a step in favor of the "Salvation Army," so odiously persecuted and abused in Switzerland, at the same time reserving its opinion as to their methods. *The Freedom of Science* was affirmed. No conflict between religion and science is to be feared, if each remains within its own sphere, and does not transcend its limitations. God has revealed nothing which man may not discover. Liberty, finally, for all who have been too long deprived of it. Emancipation by Christian charity freely applied and bestowed upon those who have disinherited themselves of life.

The final impression made upon us was, that the trials and difficulties of the Church of to-day would be turned to its advantage in causing the removal of the fictions and the chains of the State religions, and in leading the Church to conquer by a living faith and through the freedom of religion which it has lost by formality and intolerance.

The Thirty-first General Assembly of German Roman Catholics was held at Amberg, in Bavaria, under the presidency of Herr Von Huene, Deputy to the German Imperial Parliament. The presence of the Archbishop of Salzburg, assisted by two other bishops, and of the

Hon. Mr. Windhorst, the leader of the Catholic party in the German Parliament, added great interest to the occasion. The most important questions which could concern the Roman Catholic Church were freely discussed in a popular, energetic, and often passionate manner, differing entirely from the customary doleful clerical tone. They evidently recovered their strength in the fire of the battle!

All the questions debated in the numerous committees into which the congress was divided can be resolved into one—that which to-day engages the attention of all the churches: How to regain a lost or declining influence upon the world, which has either partly or wholly escaped their control? It is of great importance to know what response to this question was given at Amberg.

Judging from the declarations and manifestations made in the Catholic Congress, we learn that they rallied about the Papal power at Rome, and more than ever exalted the authority of the Holy Father. They listened with enthusiasm to the letter from the Pope, addressed to the assembly, designed to bless and stimulate their zeal in favor of the deliverance of the church from the dominion of the civil authorities. There was at Amberg a continued prostration before that authority, more than ever recognized as infallible. At the closing session the entire assembly threw itself upon bended knees, in order the better to affirm their desire for this absolute submission. We can not refrain from noting a marked contrast between this adoration of the papacy and the person who is the object of it—Leo XIII; so circumspect and moderate, living so little in the fanciful and the absolute, who could never have been guilty of provoking the tyrannous definition of the Council of 1870. That which is stranger still is to see all Catholic Germany precipitate itself into this servitude, notwithstanding the long resistance offered by some of its most eminent bishops to the proclamation of the new dogma of infallibility prior to 1870. Ultramontanism has triumphed along the whole line, not only in that which concerns the infallibility of the Pope, but also in the kind of devotion, which, since the proclamation of the dogma of the Immaculate Conception of the Virgin Mary, had more and more been enthroned in the heart of contemporaneous Catholicism. No other part of the Pope's encyclical letter was more applauded at Amberg than that which referred to the cultus of the rosary, the adoration of the Virgin Mary.

At the same time let us acknowledge, to the honor of the German Catholics, that they have known how to employ the most efficient methods to counteract the evils of the present and to regain their influence upon the world at large. They have created a number of admirable agencies of propagandism and of benevolence, by which they have attempted, little by little, to solve the social problems of the day in a practical manner. Mission work in foreign countries

was strongly urged, in view of the new colonial policy of the German Empire. As to home mission work in Germany, the instrument of religious propagandism employed is that of association. Catholic Germans have largely multiplied their societies of all kinds. There is, among others, a general association for university students. The organization of societies of jurists, artists, sculptors, painters, musicians, merchants, and common laborers was strongly recommended. The press, journalistic and periodical, is subjected to orthodox censorship. The Society of St. Boniface is directly engaged in furthering the development of Catholic piety, and the Society of St. Raphael is devoted to what one might call the rescue of persons in danger of moral ruin. It is to this society that the Congress at Amberg, by a special vote of honor, confided the conflict against what is commonly called "the social evil" in the large cities of Europe. It is their part to secure the opening of asylums to destitute young German girls exposed to the abominable recruiting system of prostitution, which is one of the most intolerable scandals of our modern civilization. Other agencies of beneficence, designed to extend the field of practical charity among the indigent, claimed the attention of this assembly.

The political questions which agitate the German nation also received their due share of consideration. The interest centred in the discourse of Mr. Windhorst, who ably spoke as the chief of a great party. His success was immense. He was the real king of the assembly. Not even the benediction of the Archbishop of Salzburg could counterbalance the effect of his incisive words. In an impromptu, humorous speech at a banquet, Windhorst appealed to the zeal of Roman Catholic women. He summoned them to drive (!) their husbands to the polls, and by all means to avoid giving support to those hateful "National Liberals"—the party of patriotic progress in the German Empire. The ablest speech of this reactionary leader was delivered on the last day.

We can hardly consider with seriousness his proposition of a European Catholic Congress, with a view to the re-establishment of the temporal power of the Pope. He well knows that such a declaration of war against Italy would nowhere be supported in Europe. It is impossible to picture the indescribable enthusiasm provoked by his address, which ended, as did the congress, by acclaiming the Holy Father. This was its first and its last word. But will this indeed be the final word of contemporaneous Catholicism? Judging by the outcome of this Congress, it is not an era of pacification which has thus been inaugurated.

VIII.—MISQUOTED SCRIPTURES.

BY TALBOT W. CHAMBERS, D.D., NEW YORK.

1. IN Exod. xxvii: 21, is the first occurrence of a phrase which is repeated more than a hundred times in the Old Testament, and is always incorrectly rendered as "the tabernacle of the congregation," which naturally means a place where the people assemble; but the original has a different and much more important sense, viz., tent of meeting, *i. e.*, with God. The tabernacle was a tent, but it was different from all other tents in that it was the place where God met with His people; so that the name indicated the fellowship of the children of Israel not with each other, but with the Lord their God. This is plain from Exod. xxix: 42, where God speaks of "the door of tent of meeting before the Lord, where I will meet you, to speak there unto thee."

2. IN Exod. xxxiv: 33, we read, "And *till* Moses had done speaking with them he put a veil on his face." All scholars agree that this is an impossible translation of the Hebrew text. There is nothing in the original answering to the word *till*, and the insertion of that word totally alters the meaning. The true rendering is, "And Moses left off speaking with them, and he put upon his face a veil." As long as he was uttering the Lord's commands he remained unveiled, but when that official function ended he resumed the veil, and took it off only when he went in before the Lord to speak with Him (ver. 34). The veiling may have been a matter of convenience, or to prevent the glory from becoming too familiar, or to hinder the people from seeing the gradual fading away of the illumination; but whatever was the reason it did not occur until Moses had finished his official utterances.

3. IN Habakkuk ii: 15, we read, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh *him* drunken also, that thou mayest look on their nakedness!" This is continually quoted as if it referred to social drinking usages and applied to individuals; but such is not the fact, as all critical scholars agree. The true rendering (as given in Lange) is:

"Woe to him that gives his neighbor to drink,
Pouring out thy wrath, and also making drunk,
In order to look upon their nakedness."

What the verse condemns is not the making of any drunk with wine or spirits, but the causing them to drink the cup of wrath so as to be despoiled and degraded and put to shame. This is proven by the next verse, where it is said that "the cup of Jehovah's right hand" (*i. e.*, his cup of wrath, comp. Jerem. xxv: 15) shall come round to those who thus make others drink fury and shame and ruin.

They who delight in the overthrow of their neighbors shall themselves be utterly overthrown by Jehovah. The drinking, therefore, is figurative.

4. In Heb. iii: 4, there occurs a very obscure statement in the midst of a most vivid description of a theophany, viz., "he had horns coming out of his hand." This is a literal rendering, but for that reason inaccurate and misleading. Thus understood the utterance, instead of being sublime, is grotesque. The true sense is given by Noyes,

"Rays stream forth from his hand,"

it being common in Arabic to call the first rays of the rising sun horns. In Exod. xxxiv: 29, 30, 35, the denominative verb from the noun used by Habakkuk is rendered *shone*. Even here the margin of the Authorized Version has "bright beams."

5. In Proverbs xvi: 1, we read, "The preparations of the heart in man and the answer of the tongue is from the Lord," which is true enough in a general sense, but not the meaning of the original. An exact translation, preserving the proper force of the Hebrew prepositions used, is

"The preparations of the heart belong to man,
But the answer of the tongue is from Jehovah."

The fine antithesis corresponds with what is said in verses 9 and 33 of the same chapter, or the proverbial saying, "Man proposes, God disposes." The most remarkable Scripture illustration of the text is found in the case of Balaam. He prepared his heart, but God controlled his tongue.

SERMONIC SECTION.

SOME LAWS OF SPIRITUAL WORK.

By JOHN A. BROADUS, D.D., OF LOUISVILLE, KY., IN WASHINGTON AVENUE BAPTIST CHURCH, BROOKLYN.

But he said unto them, I have meat to eat that ye know not. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.—John iv: 32-38.

I SUPPOSE the disciples must have been very much astonished at the change which they observed in the Master's appearance. They had left Him, when they went away to a neighboring city to buy food, reclining beside Jacob's well, quite worn out with the fatigue of journeying following upon the fatigues of long spiritual labors. For months He had been at work in Judea. We have almost no record of the character of those labors, but we are told that at last the Pharisees heard that Jesus was making more disciples than John the Baptist; and then a jealousy arose against Him, and He was going away to His own country. Wearied by these long labors and by the journey, He was resting beside the well when they left Him; and here now He is sitting up, His face is animated, His eyes kindled. He has been at work again. It seemed very strange to them that all this animation

and eagerness had been exercised with reference to a woman (for the Jews thought it beneath the dignity of a Rabbi to converse with woman); and if they had known, as He knew, her character and story, they would have thought it stranger still. Yet Jesus knew better than to despise the day of small things, and Jesus could foresee what they could not: that the good He was doing her would but introduce to Him many from her city. Presently they asked Him to partake of the food which they had brought; and then came the answer which so surprised them: "I have food to eat that ye know not." They looked around and saw nobody; the woman was gone; and they said, "Has any one brought him something to eat?" And Jesus made the answer which occurs in the early part of the text: "My food is to do the will of him that sent me, and to accomplish his work." And then with that thought of work He changes the image to sowing and reaping, and bids them go forth to work.

Now, from this passage with its images, I have wished to discourse upon some laws of spiritual work as here set forth; for we are beginning to see in our time, that there are laws in the spiritual sphere as truly as in the mental and in the physical spheres. What are the laws of spiritual work which the Savior here sets forth? I name four. We have

I. Spiritual work is *refreshing* to soul and body. "My food is," said the tired, hungry One, who had aroused Himself, "to do the will of him that sent me, and to accomplish his work." We all know the power of the body over the mind, and we all know, I trust, the power of the mind over the body: how any animating theme can kindle the mind until the wearied body will be stirred to new activities; until the man

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

will forget that he was tired, because of that in which he is interested. But it must be something that does deeply interest the mind. And so there is suggested to us the thought that we ought to learn to love spiritual work. If we love spiritual work it will kindle our souls; it will even give health and vigor to our bodies. There are some well-meaning, but good-for-nothing, professed Christians in our time, who would have better health of mind and even better health of body, if they would do more religious work and be good for something in their day and generation.

How shall we learn to love religious work so that it may kindle us and refresh us? Old Daniel Sharp, who was a famous Baptist minister in Boston years ago, used to be very fond of repeating, "The only way to learn to preach is to preach." Certainly, the only way to learn to do anything is to do the thing. The only way to learn to do spiritual work is to do spiritual work; the only way to learn to love spiritual work is to keep doing it until we gain pleasure from the doing; until we discern rewards in connection with the doing; and to cherish all the sentiments which will awaken in us that "enthusiasm of humanity" which it was Jesus that introduced among men; and to love the souls of our fellow men, to love the wandering, misguided lives, to love the suffering and sinning all around us with such an impassioned love that it shall be a delight to us to do them good and to try to save them from death. Then that will refresh both mind and body.

II. There are seasons in the spiritual sphere—sowing seasons and reaping seasons, just as there are in farming. "Say not ye," said Jesus, "there are yet four months and then cometh the harvest?"—that is to say, it was four months from that time till the harvest. They sowed their wheat in December; they began to reap it in April. "Say not ye there are four months, and then cometh the harvest? behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." In the spiritual sphere it was a

harvest time then, and they were bidden to go forth and reap the harvest that waved white and perishing. We can see, as we look back, that the ends of all the ages had now come to that time; that the long course of providential preparation, dimly outlined in the Old Testament, had led to the state of things that prevailed in that time; that the fullness of the times had come, when God sent forth His Son to teach men and to atone for men, and to rise again and come forth as their Savior, and that His servants should go forth in His name. And the like has been true in many another season of Christianity: there have been great reaping times, when men have harvested the fruits which came from the seed scattered by others long before.

I persuade myself that such a time will be seen ere long in the world again. I think that the young who are here present to-day—though they may forget the preacher and his prediction—will live to see the time when there will be a great season of harvest that will astonish mankind. In the great heathen world I think it will be true that the labors of our missionaries are preparing the way, and that in the course of divine providence—the same providence that overruled the history of Egypt and Assyria and Greece and Rome—the great nations of Asia are now becoming rapidly prepared to receive a new faith. They say, who live there and ought to know, that there is a wonderful breaking up of religious opinion in all Hindostan, with its two hundred and fifty millions of people—five times as many, almost, as in our great country—that they are learning to let go their old faiths, and that the time must soon come when, in sheer bewilderment and blindness as it were, men will search round for something else to look upon, something else to lay hold upon. It is a sad thing to see great nations of mankind surrendered to utter unbelief, but it has often proven the preparation for their accepting a true and mighty and blessed faith. I think one can see, in the marvelous changes which are going on in Japan, a

preparation for like effects there; and as Japan is, for the civilized world, the gateway into China, and our missionaries are already at work there and great changes are taking place there, so it is quite possible that even in one or two generations there will be a wide spread of Christianity in that wonderful nation of mankind. God grant that it may be so!

I think the same thing is going to happen in our own country. We have been living in a time of eclipse, so to speak, of late years, but I think another reaction will come. Some of us can remember that thirty or forty years ago there was almost no avowed infidelity in this country. There was not a publisher in New York, who had any respect for himself and any large hope of success, that would have had a book with one page of avowed unbelief in it on his shelves. How different it is now!

We have been passing, as I said, through a reaction. In the early part of this century our whole country was honeycombed with infidelity. It was ten times worse than it is to-day. But in 1825, 1830, 1840, 1850, there were widespread changes, revivals; and a great many men were brought into our churches who had not the root of the matter in them, and a lax discipline and a low state of religious living became, alas! too common, and we have been reaping the bitter fruits. Alas! how often it has happened that some man has become notorious in the newspapers as a defaulter or a criminal in some other way, and we have been compelled to read the added statement, that he was a member of such and such a church, was a Sunday-school superintendent, teacher, or what not. How often it has happened! This has been one of many causes—I cannot stop now to analyze and point out, but they can be analyzed and pointed out—of such widespread unbelief of late years. But it cannot last. There never was such activity in the Christian world; and if our earnest Christian people stand firm, if they practice in all directions that earnestness of Christian purpose, if they try to

maintain the truth of the Gospel and live up to it in their own lives, and lift up their prayer to God for His blessing, there will come another great sweeping reaction. It is as sure to come as there is logic in history or in human nature. It is as sure to come as there is truth in the promises of God's Word. Oh, may many of you live to see that day and rejoice at its coming!

The same thing is true in individual churches, that there are seasons of sowing and reaping. It has to be so. We sometimes say we do not believe in the revival idea; we think there ought to be revival in the church all the time. If you mean that we ought always to be seeking for spiritual fruits, always aiming at spiritual advancement, it is true. But if you mean that you expect that piety will go on with even current in the church, that there will be just as much sowing and reaping at any one time as at any other, then you will certainly be disappointed. That is not the law of human nature. That is not possible in the world. Periodicity pervades the universe. Periodicity controls the life of all individuals, shows itself in the operations of our minds. Periodicity necessarily appears in the spiritual sphere also. People have their ups and downs. They ought to strive against falling low. They ought not to be content with growing cold. They ought to seek to maintain good health of body all the while, but it will not be always equally good; and good health of mind and soul all the time, but it will not be always equally good. They ought to be seeking to reap a harvest of spiritual good among those around them all the while; but they will have seasons which are rather of sowing, and other seasons which will be rather of reaping. Oh! do you want to see a great season of harvest among your own congregation? And do you not know, brethren, as well as the preacher can tell you, what is necessary in order that you may see it? What are the conditions, the deepened spiritual life in your own individual souls, the stronger spiritual examples set forth in your lives, the more earnest

spirituality in your homes, the truer standard in your business and social relations to mankind, the more heart-felt prayer for God's blessing, and the more untiring and patient and persevering effort in season and out of season to bring others to seek their salvation?

III. *Spiritual work links the workers in unity.* "Herein is that saying true," said Jesus; "one soweth and another reapeth. Other men have labored, and ye are entered into their labors." The prophets, centuries before, had been preparing for that day, and the forerunner had been preparing for that day and the labors of Jesus himself in his early ministry had been preparing the way, and now the disciples could look round them upon fields where from the sowing of others there were opportunities for them to reap. "Other men have labored, and ye are entered into their labors. One soweth and another reapeth." That is the law everywhere: it is true of all the higher work of humanity—one soweth and another reapeth; and our labors link us into unity. It is true of human knowledge. How little has any one individual of mankind been able to find out but what the world had known before. Even the great minds that stand like mountain peaks as we look back over the history of human thought, when we come to look into it, do really but uplift the thought that is all around them; else they themselves could not have risen. It is true in practical inventions. We pride ourselves on the fact that ours is an age of such wonderful practical inventions; we sometimes persuade ourselves that we must be the most intelligent generation of mankind that ever lived, past all comparison; that no other race, no other century, has such wonderful things to boast of. How much of it do we owe to the men of the past? Every practical invention of to-day has been rendered possible by what seemed to us the feeble attainments of other centuries, by the patient investigation of the men who, in many cases, have passed away and been forgotten. We stand upon the shoulders of the past, and re-

joice in our possessions, and boast: and when we grow conceited and proud of it, we are like a little boy lifted by his father's supporting arms and standing on his father's shoulders, and clapping his hands above his father's head, and saying, in childish glee, "I am taller than papa!" A childish conclusion to be sure. We stand upon the shoulders of the past, and thereby we are lifted up in all the higher work of mankind; and we ought to be grateful to the past, and mindful of our duty to the future; for the time will come when men will look back upon our inventions, our slow travel, our wonderful ignorance of the power of physical forces and the adaptations of them to physical advancement, and smile at the childishness with which, in the fag end of the nineteenth century, we boasted of ourselves and our time.

And now it is not strange that this same thing should be true of spiritual work. When you undertake to do some good in a great city like this, you might sit down and say, "What can I do with all this mass of vice and sin?" But you do not have to work alone. You can associate yourselves with other workers, in a church, with various organizations of workers, and thereby reinforce your own exertions; you can feel that you are a working force, and you can feel that you are a part of a mighty force of workers, of your own name and other Christian names. Grace be with all them that love our Lord Jesus Christ in sincerity, and are trying to do good in His name! And it will cheer our hearts to remember that wide over the land and over the world are unnumbered millions of workers of the army to which we belong. They tell us that the International Sunday-School lessons which most of us study every Sunday, are actually studied now every Lord's day by at least ten millions of people, all studying on the same day the same portion of the Bible. That is but one fact to remind us that we are members of a great spiritual host, doing a great work in the world.

And not merely are there many co-

temporaries with whom we are linked in unity, but we are in unity with the past: other men have labored and we have entered into their labors. All the good that all the devout women and all the zealous men of past ages have been doing has come down to us, opening the way for us to do good. And not merely with the past, but we are linked with the laborers of the future. They may hear our names or they may hear them not. We may perish from all memory of mankind, but our work will not perish, for he that doeth the will of God abideth forever, and if we are engaged in His work we link ourselves to His permanency and His almightiness, and our work will go down to help the men who are to come after.

The same thing is true here, also, in the individual church: one soweth, and another reapeth. A pastor seldom gathers half as much fruit from the seed of his own sowing as he gathers from the seed that others have sown. And there will come some man here—God grant it may be soon, and wisely, and well—who will gather seed from the sowing of the venerable pastor so well and worthily beloved of years ago, seed from the sowing of the energetic pastor of recent years, and oh, my soul, he may gather some harvest, from the precious seed scattered in the brief fleeting interim even of this summer. We put all our work together. We sink our work in the one great common work. We scatter seed for God and for souls, and we leave it to God's own care and blessing. One soweth, and another reapeth.

My brethren, there is nothing like Christianity to individualize mankind. It was Christianity that taught us to appreciate the individuality of men: "Every man must give account of himself unto God." Men were no longer to lose themselves in the state, as classical antiquity taught them to do, but to stand out in their separate personality and individual responsibility and individual rights and duties. But at the same time much of what we can do that is best in the world we must do by close

connection and inter-action one with another. Let us rejoice to act through others. Priscilla and Aquila! what a power they were for early Christianity, when they took that eloquent young Alexandrian Apollos and taught him in private the way of God more perfectly! Priscilla, that devout woman, stood, in fact, before delighted assemblies in Corinth and spoke to them the perfect way of God through the eloquent man whom she had taught. And how often does the Sunday-school teacher, who labored long and, as the world might have thought, fruitlessly, with her little naughty boys and girls, become in future times a great power for good in the world through one or another of them. The teacher has to sink himself in his pupils; never mind if he sinks all out of the world's sight, provided he can make his mark upon *them* and prepare them for greater usefulness, and put into them some good spirit, and send them forth to do the work which to him personally is denied. Here lies the great power of Christian women. There is much they can do personally, with their own voice and their own action, but there is more they can do by that wondrous influence which men vainly strive to depict, that influence over son and brother and husband and friend whereby all the strength and power of the man is softened and guided and sobered and made wiser by the blessed influence of the woman. God be thanked that we can not only do good in our individual efforts, but we can do good through others! Let us cultivate this, let us delight in this that we can labor through others. Whenever your pastor may stand before the gathered assembly he can speak with more power because of you, if you do your duty to him and through him.

May I mention some of the ways in which we may help our pastor? I speak as one who sits at home for the most part, a common member of the church in the pew, toiling all the week, and unable often to preach on Sunday, and yet as one whose heart is all in sympathy with the pastor's heart, and per-

haps a little better able than common to sympathize with both sides. We can help him to draw a congregation. You know we always say, now-a-days, it is very important to get a man who can draw a congregation. And so it is, though it is very important to consider what he draws them there for, and what he does with them after he gets them there; and sometimes it does seem to me that it would be better for some people to remain not drawn than to be drawn merely to hear and to witness that which does them harm rather than good. But we do want a man who can draw a congregation; and we can help our pastor to draw a congregation. How? Well, by taking care that we are always drawn ourselves, by occupying our own place, sometimes when we do not feel like it, on Sunday evening; because it is our duty to our pastor, our duty to the congregation, and our duty to the world. And we can do something to bring others. I recall a story, that a few years after the war (which is the great chronological epoch in a large part of our country), at the White Sulphur Springs in Virginia was a venerable man at whom all the people looked with profound admiration, whose name was Robert E. Lee. He was a devout Episcopalian. One day a Presbyterian minister came to preach in the ball-room, according to custom, and he told me this story. He noticed that General Lee, who was a particular man about all the proprieties of life, came in late, and he thought it was rather strange. He learned afterwards that the General had waited until all the people who were likely to attend the service had entered the room, and then he walked very quietly around in the corridors and parlors, and out under the trees, and wherever he saw a man or two standing he would go up and say gently: "We are going to have divine service this morning in the ball-room: won't you come?" And they all went. To me it was very touching that that grand old man, whose name was known all over the world and before whom all the people wanted to bow, should so quietly go around, and

for a minister of another denomination also, and persuade them to go. And should not we take means to help our pastor to draw a congregation? And when he begins to preach, cannot we help him to preach? Demosthenes is reported to have said (and he ought to have known something about it), that eloquence lies as much in the ear as in the tongue. Everybody who can speak effectively knows that the power of speaking depends very largely upon the way it is heard, upon the sympathy which one succeeds in gaining from those he addresses. If I were asked what is the first thing in effective preaching, I should say, sympathy; and what is the second thing, I should say, sympathy; and what is the third thing, sympathy. We should give our pastor *sympathy* when he preaches. Pardon another instance. I remember to have preached years ago at a watering place in the Virginian Mountains at the dedication of a new church. The people were all strangers to each other, and as we went away my friend said (who had a right to speak so familiarly), "I wonder, my dear fellow, that you could be animated at all to-day, for we are all strangers, and things were pretty cold, I thought." "Ah," but the preacher replied, "you did not see old brother Gwathmey, of Hanover, who sat there by the post. The first sentence of the sermon caught hold of him, and it kept shining out of his eyes and his face, and he and the preacher had a good time together, and we didn't care at all about the rest of you." Sometimes one good listener can make a good sermon; but ah, sometimes one listener who does not care much about the sermon can put the sermon all out of harmony. The soul of a man who can speak effectively is a very sensitive soul, easily repelled and chilled by what is unfavorable, and easily helped by the manifestation of simple and unpretentious sympathy.

How can we help our pastor? We can help him by talking about what he says; not talking about the performance and about the performer and all that, which, if it is appropriate anywhere, is surely

all inappropriate when we turn away from the solemn worship of God, and from listening to sermons intended to do us good—but talking about the thoughts that he has given us, recalling them some times to one who has heard them like ourselves, repeating them sometimes to some one who has not had the opportunity of hearing them. Thus may we multiply whatever good thoughts the preacher is able to present, and keep them alive in our own minds and the minds of our fellow-Christians. Will you pardon another illustration here, even if it be a personal one. Last year, in a city in Texas, I was told of the desire on the part of a lady for conversation, and when we met by arrangement she came in widow's weeds, with a little boy of ten or twelve years old, and wanted to tell this story: Her husband was once a student at the University of Virginia, when the person she was talking to was the chaplain there, more than twenty-five years ago. He was of a Presbyterian family from Alabama, and said he never got acquainted with the Chaplain, for the students were numerous, but that he heard the preaching a great deal, and in consequence of it, by God's blessing upon it, he was led to take hold as a Christian, and went home and joined the church of his parents. After the war he married this lady, and a few years ago he passed away. She said he was in the habit, before she knew him, she learned, of talking often in the family about things he used to hear the preacher say: the preacher's words had gotten to be household words in the family. And then when they were married he taught some of them to her, and was often repeating things he used to hear the preacher say. And since he died she has been teaching them to the little boy—the preacher's words. The heart of the preacher might well melt in his bosom at the story. To think that your poor words, which you yourself had wholly forgotten, which you could never have imagined had vitality enough for that, had been repeated among strangers, had been repeated by the young man to his mother, repeated by the

young widow to the child—your poor words, thus mighty because they were God's truth you were trying to speak and because you had humbly sought God's blessing. And through all the years it went on, and the man knew not, for more than a quarter of a century, of all that story. Ah, we never know when we are doing good. Sometimes when we think we are going to do great things, so far as can ever be ascertained, we do nothing, and sometimes when we think we have done nothing, by the blessing of God, some truth has been lodged in a mind here and there, to bear fruit for many days.

How can we help our pastor? We can furnish him illustrations. Mr. Spurgeon tells that he requests his teachers, and his wife, and various other friends to hunt up illustrations for him. He gets them, whenever they have come across anything in reading or in conversation, to write it down and let him have it, and whenever he sees a good opportunity he makes a point of it. We can all furnish our pastors with illustrations. In that very way, perhaps, we might give a preacher many things that would be useful to him, but in other ways we can all do so. Ah, when the preacher tells how it ought to be, if you can sometimes humbly testify, in the next meeting on Tuesday or Friday evening, how it has been in your experience, you are illustrating for the preacher. When the preacher tells what Christianity can do for people, if your life illustrates it for all around, there is a power that no speech can ever have. There remains a fourth law of spiritual work.

IV. Spiritual work has rich rewards: "And he that reapeth receiveth wages," saith Jesus, "and gathereth fruit unto life eternal." Spiritual work has rich rewards. It has the reward of success. It is not in vain to try to do good to the souls of men through the truth of God and seeking His grace. Sometimes you may feel as if you were standing at the foot of a precipice a thousand feet high and trying to spring to its summit, and were all powerless. Sometimes you

may feel as if you had flung your words against a stone wall and made no impression at all. Sometimes you may go away all ashamed of what you have said in public or in private. But there was never a word spoken that uttered God's truth and sought God's blessing, that was spoken in vain. Somehow it does good to somebody, it does good at some time or other; it shall be known in earth or in heaven that it did do good. Comfort your hearts with these words: It is not in vain to try to do good. You may say, "I have not the lips of the eloquent, the tongue of the learned, how can I talk?" There is many a minister who is eloquent and has preached to gathered congregations, who could tell you that he knows of many more instances in which his private words have been blest to individuals than he knows of such instances in public. I knew of a girl who had been so afflicted that she could not leave her couch for years, who had to be lifted constantly—poor, helpless creature—and who would talk to those who came into her room about her joy in God, and would persuade them to seek the consolations of the Gospel, and many were benefited and would bring their friends to her, and after a while they brought them from adjoining counties that she, the poor, helpless girl might influence them; and at length she began to write letters to people far away, and that girl's sick bed became a centre of blessing to people throughout a whole region. We talk about doing nothing in the world. Ah, if our hearts were in it! we do not know what we can do. That tiger in the cage has been there since he was a baby tiger, and does not know that he could burst those bars if he were but to exert his strength. Oh, the untried strength in all our churches, and the good that the people could do if we would only try, and keep trying, and pray for God's blessing. My friends, you cannot save your soul as a solitary, and you ought not to dare to try to go alone into the paradise of God. We shall best promote our own piety when we are trying to save others. We shall

be most helpful to ourselves when we are most helpful to those around us. Many of you know that; many of you have found it so; and all of you may find it so, again and again, with repetitions that shall pass all human telling. "For he that watereth shall be watered also again," and rewarded in the Lord of the harvest's commendation and welcome. Ah, He will know which was the sowing and which was the reaping. The world may not know; we may never hear; but He will know which was the sowing and which was the reaping, and who tried to do good and thought he had not done it, and who was sad and bowed down with the thought of being utterly unable to be useful, and yet *was* useful. He will know, He will reward even the desire of the heart, which there was no opportunity to carry out. He will reward the emotion that trembled on the lip and could find no utterance. He will reward David for wanting to build the temple as well as Solomon for building it. He will reward all that we do, and all that we try to do, and all that we wish to do. Oh, my God, He will be your reward and mine, forever and forever.

THE LOVE WHICH PASSETH KNOWLEDGE.

By HENRY J. VAN DYKE, D.D., BROOKLYN.

And to know the love of Christ which passeth knowledge.—Eph. iii: 19.

How can we know that which *passeth knowledge*? The seeming contradiction will disappear if we bear in mind the distinction between an *experimental* and a *comprehensive* knowledge. We know by experience many things which we cannot understand. The traveler in desert lands has an experimental knowledge of the spring at which he slakes his thirst. He sees it sparkling in the light, hears its sweet murmur, feels its refreshment in every pulse; and yet he does not comprehend the origin, nor the composition, nor the results of that living water. He cannot trace it to its secret source, nor follow its ministrations of life and beauty, nor

sum up the blessings which a single drop of it confers upon the earth.

We all have an experimental knowledge of the sun. We see him coming like a bridegroom out of his chamber, and rejoicing as a strong man to run a race; we feel his genial influences, and admire the beauty of his beams, and enter fully into the proverb, "light is sweet and a pleasant thing it is to behold the sun." But who of us comprehends the sun? Who can grasp his magnificent distance, or explain the process by which he paints flower and leaf and dewdrop, or survey the vast expanse over which he sheds light and life and joy? Even so it is with the love of Christ; though it shines down upon us like the sun, delighting the eye and rejoicing the heart, and flows out to us like a fountain of living water, full and free and everlasting; of which whosoever will may drink; though we have *felt* and *tasted* it, and witnessed its effects in others, and anticipated some of its eternal results, still the love of Christ passeth knowledge. We can never fathom its infinite depths, nor measure the mighty distance through which it beams down upon us, nor survey the benefits it shall scatter forever through the universe. We can never fully comprehend that love in its smallest and simplest manifestations. As one drop of water or one ray of light has mysteries which no analysis can solve, and beauties which no pencil can portray, so Christ's love, in the smallest ray that falls upon our dim eye, or the smallest drop that moistens our dry lips passes the comprehension of men and angels. The things which reveal it to us most clearly are the clearest proofs of its mysteries; and the highest attainment of knowledge in regard to it is the full conviction that it passeth knowledge.

This will be apparent if we consider the love of Christ in the three points of view from which it is revealed to us in the Scriptures.

- (1) Its origin. (2) Its manifestations.
- (3) Its results.

I. *As to its origin*, it should be remem-

bered that the love of Christ is not a human, but a divine affection; it is the love of God which is His *nature* (since God is love), appropriating and assimilating to itself all pure human affection in the person of Jesus of Nazareth. The love of Christ did not flow from—it produced the incarnation and the crucifixion. God so loved the world that He gave His only-begotten Son, and the only-begotten Son so loved the world that He gave Himself for it. The love of Christ is not an official attribute belonging to His person and work as our Redeemer; it belongs to the substance and the glory of the divine nature in which the Trinity are one. Its outgoings were from eternity. The human soul and body and the earthly life of Christ are but the foreordained means of its last and highest expression. The scheme of redemption is not an afterthought in the divine mind, designed to patch up defects in the plan of creation; it is the original and comprehensive conception. It is not only true, "God in the gospel of His Son has all His mightiest works outdone," but it is a still more profound and glorious truth that all His mightiest works, aside from the gospel salvation, were but *preparatory* to it. The Lamb was slain in the divine purpose before the foundation of the world; and the world was created that He might be actually slain upon it. He hath "created all things by Jesus Christ to the intent that now unto principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God." What Milton says of light is just as true of love, since God is both:

"Before the sun,

Before the heavens Thou wast; and at the voice Of God, as with a mantle, didst invest
The rising world of waters, dark and deep—
Won from the void and formless infinite."

It is a precious thought that this eternal love of Christ was not a mere capacity, but an actual exercise, and as such it must have been individual and specific in its objects. If we love Him it is because He first loved us; and in the exercise of that love the Father not only gave the only-begotten Son

for us, but gave us to the Son as the reward of His faithfulness and death. How touching are the words of the Good Shepherd: "Therefore doth my Father love me, because I lay down my life for the sheep." And again in the intercessory prayer which He offers with His foot on the threshold of the Holy of Holies, and His face turned lovingly back upon us, "I pray not for the world, but for them which thou hast given me. And the glory which thou gavest me have I given them that the world may know that thou hast sent me, and hast loved them as thou hast loved me." This divine love—identifying us from eternity in the Father's estimation with the only-begotten Son, and flowing out to us in promise and prophecy, until, in the fulness of time, it was incarnated in the person of Him who was made of a woman—made under the law, that we might receive the adoption of sons—is a mystery as profound as the divine nature. Why it should be manifested to fallen men rather than to fallen angels; why it should embrace one sinner of the human race rather than another; are questions we cannot answer. Some will not believe because they cannot answer. But this is at least one reason why I receive and rejoice in the doctrines of Sovereign grace. It shows that the love of Christ is godlike; incomprehensible as His deity: it passeth knowledge.

II. Passing from the origin of the love of Christ, let us consider its *manifestations*. The strength of any affection among men is best estimated by the sacrifices it makes in behalf of the beloved object. And hereby perceive we the love of Christ. The history of redemption is a history of condescension and self-sacrifice. Passing by the long ages of prophecy and preparation let us come to the fulness of time when the eternal Son of God was made lower than the angels for the suffering of death. The manifestation of God in the flesh in the person of Christ is the most stupendous event in the history of the universe. The creation and de-

struction of worlds is as nothing in comparison with it. If the sun should be transformed into a glow-worm, if Gabriel should descend from heaven in the shape of a toad, we could comprehend the height and depth of that condescension; for the distance between the highest and the lowest creature may be measured. But where is the line with which to fathom the gulf between the divine nature and human flesh? Who can tell how far it is from the manger in Bethlehem to the glory and power of God's throne in heaven? When the everlasting Father became a little child and lay in that manger wrapped in swaddling-clothes, angels were filled with admiring wonder. They shouted, "Glory to God in the highest!" Not only in the highest heavens and among the highest ranks of the angelic host, but in the highest strains that earth or heaven can raise. They sang for victory when the rebel angels were defeated in their attempt against the throne and monarchy of God; they sang for joy when this earth was rounded into beauty and hung up among the morning stars. But their highest anthem of glory was reserved for the Nativity of Christ. Nor have they ceased to admire this wonderful event.

Men may devote themselves exclusively to the science which explores the secrets of nature; but angels bend over to look into the mysteries of redemption. And this is the great mystery of redemption—God manifest in the flesh. This is the marvel that neither man nor angel can explain, that the divine compassion should be poured out in human tears, and the divine love be identified with the affections of the human heart. He emptied Himself of His glory. He took on Him the form of a servant. He made Himself of no reputation; and He came down to this low estate, not to enjoy life's pleasures and honors; but being found in fashion as a man, He still further humbled Himself even to the death of the cross. All His life He was a man of sorrows. His face was furrowed with tears. He groaned in spirit. In a world He had created He

sat weary upon a well-side and begged for a drink of water from a sinful woman, and was refused. His heart was burdened with privation, and pierced with treachery. And then, despised and rejected of men, and forsaken for a time of God, He hung on the cross, and died in agony and ignominy. O, who can tell what Christ endured! who can interpret the bloody sweat in the garden; the forsaken cry upon Calvary! Some of us have meditated on His sufferings long and intently. At every new contemplation we seem to attain a more profound sense of their greatness. The scene becomes more and more vivid before us. Sometimes, when faith is strong and imagination is clear, we can see Him stretched out upon the cross, and at every blow of the hammer the iron enters our soul. We can see them lifting up the cross and thrusting it rudely into its socket; while every nerve and muscle is strained to its utmost and the blood streams from those ragged wounds. We notice the cruel indifference on the face of those stony-hearted soldiers, and hear the taunts of the maddened multitude as they howl like wolves and demons around that patient Sufferer. We witness the dumb agony of the mother who bore Him, as with bloodshot eyes she looks up to the cross, a sword piercing through her own soul also. O, it was a cruel death to which they subjected that meek and sensitive Man of Sorrows, who all His life went about doing good! The sun in the midday heavens hid his face from the contemplation of the horrid scene. Even now, as we look back upon it from the distance of 1800 years, it sometimes seems to us that the salvation of such a world as this was not worth such a sacrifice as that. It passeth our knowledge why that holy Lamb of God should be crowned with thorns and mocked and scourged and spit upon, and have His precious blood trampled under unhallowed feet, in order to save sinful men.

And yet, when our conceptions of the cross are most vivid, and our heart melts most at its contemplation, we

know that we understand comparatively nothing of Christ's sufferings. There is something behind the thorns, the nails and the spear—something which painting cannot portray, nor language describe, nor heart conceive. Who knoweth the power of God's anger? Whose mind can grasp the everlasting punishment divine justice inflicts on sin? There is not a being in the wide universe that knows it except God Himself. They who, like the rich man in the parable, lift up their eyes in hell, being in torment, do not comprehend it. It is always the wrath to come. Beyond the present there is ever an unfathomable woe that passeth knowledge. Now this unfathomable wrath of God against sin came upon Jesus Christ as our surety and representative, as He sweat blood in the garden, and cried out in the agony of forsaken grief on the cross. If the Scriptures teach anything clearly they teach this. God laid on Him the iniquity of us all. It pleased the Lord to bruise Him and put Him to shame. God made His soul a sacrifice for sin, and laid on Him the chastisement of our peace, and forsook Him for a season in the darkest hour of His suffering. We do not pretend to explain the mystery. We only assert the fact. Yes, believer in Christ, your sins were laid on Him; He bore your burden of guilt; your sorrows were pressed into the cup which He drained to its dregs. Those blessed lips, which had never been tainted by one sinful word, tasted death—temporal and spiritual death—for you. That heart, in which no unholy passion had ever nestled, was broken and crushed for you. Oh! when you think of His humiliation and suffering, does not your very inability to comprehend them show you that the love of Christ passeth knowledge? Bring out from the history of the world, and from the records of the household, the most illustrious examples of self-sacrificing devotion. How they all fade before the love of Christ! I can understand David's love for Jonathan, begun in congenial tastes, fostered by mutual

acts of kindness, passing the love of woman; but no such congeniality or reciprocity produced or cultivated the love of Christ. I can understand the love of Jacob for Rachel, and why for her he should endure the summer's heat and the winter's cold; but why Christ should endure the scorn of the world and the wrath of God for those in whom His pure eyes could see no beauty, is a question on which the experience of human lovers can throw no light. I can understand the love of David when he went up into the chamber over the gate weeping and saying in broken accents, "Oh, Absalom, my son, my son, would God I had died for thee!" When our own flesh and blood are cold and the lips we have kissed with parental fondness are silent, self is forgotten in the overwhelming grief. But this does not explain the love that is commended to us in that, while we were yet sinners, Christ died for the ungodly. I can understand something of the devotion of that heart which loved me before I was born, which cherished my helpless infancy in its bosom, watched and wept and prayed over my youth, and rejoiced over the consecration of my manhood to God, and blessed me with its expiring breath. Deep and long-suffering and holy as it is, I can understand something of a mother's love. But, O, the love that travailed for me in the birth-pangs of the cross, that wooed and waited for me in years of ingratitude and sin; that put this blessed doctrine of salvation into my heart and upon my lips—this is a love that is higher than heaven and deeper than hell; it passeth knowledge.

III. The same conclusion will be reached if we consider what may be known of *the results of Christ's love*. We estimate the character and depth of a fountain by the streams which flow from it. If we knew that a certain spring would continue to pour out copious waters and to bestow life and blessedness upon an innumerable multitude forever, we would feel sure that the source of that spring is incomprehen-

sibly great: and so we know the love of Christ passeth knowledge, because it is the source of all the glory and blessedness of heaven.

1. It is the source of His own infinite happiness. What are the joys set before Him for which He endured the cross and despised the shame? What was that fruit of the travail of His soul which He saw and was satisfied? It was His right to bring home many sinners to glory; it was the privilege of sharing His throne with those for whose sake He endured the cross. When one sinner repents there is joy in *the presence* of the angels of God. It is the Good Shepherd who says, "Rejoice with me, for I have found the sheep which was lost." And so Christ's own blessedness flows from the exercise of His redeeming love.

2. Moreover, that love is the fountain of the blessedness of all the saints. Who can estimate that blessedness? Take in imagination a single soul and start it on its high career of eternal life. In the light of God it will grow forever. Knowledge will become more clear and comprehensive, affection more deep and tender; every virtue that assimilates man to God will expand and strengthen until that soul attains an exaltation, compared with which the earthly character of the holiest apostle is but a drop to the ocean. Expand this conception so as to embrace an innumerable multitude of such souls—more than the stars in heaven or the sand of the seashore—myriads upon myriads of ransomed ones, all going up the gradations of knowledge and joy and blessedness, changed from glory into glory by the Spirit of the Lord. Can you comprehend the infinite prospect? No, it passeth knowledge.

3. Moreover, the blessedness of the saints is only one effect of the love of Christ. We believe that the influence of His mediation is not restricted to this little world. The angels are not *redeemed* by Him, but they are *confirmed* by Him in their estate of holiness. The blood of the Gospel passover is sprinkled on the door-posts of heaven, and

never more can sin enter there to cast down any of that glorious host to perdition. "God hath gathered together in Christ all things in heaven and earth, and by him *all things consist*." He is the great magnet of the skies. The exhibition of His love in the manger and on the cross, and the glory that has followed His sufferings charm and fix the heart of the whole heavenly host. They listen with delight to the song of salvation, and, as the Bride, the Lamb's wife, sits down with Him on His throne, these children of the bride-chamber rejoice with exceeding great joy.

Now, therefore, as the blessedness of Christ and of all ransomed souls, and of all holy angels exceeds our comprehension, even so the love of Christ, from which that blessedness flows, as water from a fountain, or as light from the sun, passeth knowledge. Its goings forth were from eternity. It gleamed upon the world like the dayspring at Bethlehem; it shone with noonday splendor on Calvary; it will shine with a brightness above the sun after all the lights of the firmament are quenched. Here in this world we catch its brightness and taste its sweetness. It comes to us in the joy of pardoned sin, in the grace that comforts us according to our day; in the hope of heaven that gilds the darkness of the tomb. But in heaven it will minister to us more and more abundantly forever. There we shall breathe an atmosphere of love, and drink at the living fountain of love, and rejoice in the eternal sunlight of love, and see all divine and human perfections bound together and blended in the harmonies of love. And when for myriads of ages our growing capacities have been filled with this fulness of God, we shall still confess with adoring wonder that "the love of Christ passeth knowledge."

Will this, indeed, be the experience of us all? Why should it not be? Oh, how unutterably sad is the thought that any of us will be excluded from it! and especially so when we remember that the love of Christ is not only infinite in itself, but unlimited in its in-

vitations and offers. Weary and heavy-laden souls, Christ speaks to you as He did to the multitudes who thronged about Him to hear His gracious words, saying, "Come unto me and I will give you rest." And the invitations of His love are repeated and urged home upon your hearts by ten thousand voices in earth and in heaven. For "the Spirit and the Bride say Come, and let him that heareth say Come, and whosoever will let him come."

To sin against the divine authority is bad enough, but to despise the importunities of love divine is unspeakably worse. (Heb. x: 28.) "He that despised the law of Moses died without mercy under two or three witnesses; of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God?"

To perish under the shadow of the Cross; to go down to death passing by the gate of life; to inherit forever wrath and hatred and bitterness, because we have neglected and despised the importunities and tender appeals of love divine; to be filled eternally with the society and surroundings of the devil and his angels, because we have refused "the fulness of God"—this is a perdition which passes our comprehension, and from the experience of which may God deliver us!

OF UNCERTAINTY AND PARTIAL KNOWLEDGE.

BY LEONARD WOOLSEY BACON, IN THE
WOODLAND CHURCH, PHILADELPHIA.

We know in part, and we prophesy in part.—1 Cor. xiii.: 9.

Here is enunciated one of the most uncongenial, unwelcome facts of human nature and human life, yet one of the most undeniable—a fact of which the mind is intolerant just in proportion to its own vitality and dignity, struggling against it, vainly, indeed, but ever struggling—a fact which becomes tolerable to great and noble minds only as they rise to the height of hope at which they foresee the par-

tial done away and that which is perfect come.

This fact is the condition of uncertainty, or imperfect knowledge, which is the unvarying, inexorable condition of our living in this world. It is in the nature of a wholly vigorous and healthy intellect not to be contented with this condition. Abraham Lincoln, describing his first beginnings in self-education to a friend of mine (Prof. John P. Gulliver, of Andover), said: "I never was contented, when I got an idea, until I could bound it north, and bound it east, and bound it south, and bound it west." There was a sign of mental health and vigor—a sure augury of growth and greatness. On the other hand, we do sometimes see a man settled down into an apparently comfortable contentment with not knowing anything confidently and clearly, even making it a point of pride to suggest doubts of his own on matters on which other people are well convinced, and to hold in abeyance questions which ordinary minds find to be satisfactorily settled. The fact that an ordinary mind is satisfied is a reason, or rather is a motive, with him for being in doubt and staying in doubt, for he is not an ordinary mind, but an extraordinary one; and this cool, *nil admirari* temper, never quite convinced about anything, and not in the least caring to be convinced, but quite satisfied with seeing two sides and never striking a balance between them, seems to him like the mark of a superior person. He is not at all aware that it is the symptom of a fatally diseased intellect, which has lost its appetite for knowing, and is likely, soon or late, to die of atrophy.

And now is not this a strange misfit in the economy of creation—a failure of adaptation between the course of outward nature and the mind of man—that the thing which the mind instinctively craves for itself is the one thing which, by its own nature and the nature of the world, it cannot have—full, definite, precise knowledge of things, and especially of the things which most concern itself? For this is not the

observation of Paul alone, that we know only in part and see but dimly as in a mirror; it is the confession of that great man who, above all names of men, is the apostle and high priest of positive knowledge—I mean, of course, Auguste Comte, the founder of the Positive Philosophy. His classification of the sciences* depends on this general principle, that the nearer a department of study comes to the concerns of humanity the more removed it is from the possibility of precise and complete knowledge. We can understand the mechanism of the solar system exactly, but the nervous system is too much for us. The chemistry of the rocks belongs in the simple rudiments of the science; the chemistry of vegetable life is more complicated, and as we advance to the chemistry of higher organic forms, approaching humanity, it becomes tangled in a complexity that quite baffles us. We can explain, down to the last infinitesimal, the perturbations of the planetary motions, but can not be sure about a disorder of the circulation or the digestion. And when we come to moral and social science we are further from completeness and definiteness. The elements are definite enough, but the complication of them is such as to defeat all our pretension to exact science in these studies of humanity. And why can it be that the world should be so constructed as if purposely to defeat the full and exact knowledge of man on the points that most concern him, and then that man should be made and placed in it with a nature that cannot be content with anything less? The fishes that are to swim in the gloom of sunless caverns are mercifully born without eyes. And ought man to be placed in this twilight world, where things are to be seen in part and as if dimly in a mirror, and yet equipped with faculties which ache with an unsatisfied craving unless they can be filled with exact and perfect knowledge?

This is a good and instructive question to put to ourselves, even though

* See *Cours de Philosophie Positive*, tom. I., pp. 96, 101, 102.

we may not know how to answer it. For I do not call it an answer to one perplexed question to bring other questions equally perplexed and set beside it in a class—to say, for instance, that this mystery of our condition of uncertainty or partial knowledge was no darker than the mystery of our condition of subjection to pain or to death, which are just as unnatural to us. But the whole series of these dark things, the unsolved perplexity of which is the theme of the discussions in the book of Job, is illuminated to our minds when we see them in the light of that thought, so easy to us, so far from the apprehension of Job and his friends, that we are here in training for a greater life, and that the very limitations that seem only to mar and hinder us of the very end of living are a discipline for higher ends. Taking this thought in all its largeness, lo, even the night is light about us! We begin at once to see that even ignorance, uncertainty and doubt, when imposed upon us by the manifest intent of God, may be more instructive to us, more upbuilding in that which we chiefly need, than present knowledge.

1. It is a discipline to *diligence*, this enforced, inevitable condition of uncertainty and partial knowledge. God is a most wise teacher, and in the training of His children He uses the same principles of teaching which we use in the training of our children. We put upon them the requirement and the necessity of knowing, and then we give them, not the knowledge that they seek, but the key of that knowledge; that and more beside. The act of teaching does not consist any more in imparting knowledge than it does in withholding it, in raising questions and giving no answer, but only pointing out the direction in which answers may be sought, in grammars and dictionaries, in maps, in computations, in laboratory practice. Doubtless the teacher has something to do in the way of directly imparting knowledge, but his greater function, after all, is in wisely keeping it back until it is fairly won

from him by the scholar's own effort. This is the sort of teaching that yields fruit after its kind, having its seed within itself. This is the sort of schooling that makes scholarship; the other sort, that answers all questions off-hand, never does more than to produce "persons of general information;" and a "person of general information" is a poor sort of counterfeit imitation of a scholar.

Now this wisest, highest, most skillful of human teaching is after the pattern of God's teaching, who teaches without telling; who sets alluring objects of knowledge almost within sight and within reach; who sets ajar the doors of science at the right hand and the left, as if to entice us in; who writes up all around us the invitations, "Ask and ye shall receive," "Seek and ye shall find," "Knock and it shall be opened." And the promise is never belied. No faithful seeker does seek in vain. Perhaps the thing he finds is somewhat other than he sought; many a time it has been incomparably greater than he sought, as Saul went seeking the straying asses and found a kingdom. One of the pathetic chapters in human history is the history of false science, how men sought by so-called alchemy for impossible and fantastic things—for the philosopher's stone, for the elixir of life, for the universal solvent—and found them not, but found marvelous things without number in the quest for them, and by and by found themselves at the wonderful and splendid portals of the great treasure-house of modern chemistry; how geography busied herself exploring unknown seas for a new route to Cipango and Cathay, and lo! a new continent was given as her reward; how astrology ventured out vaguely among the stars, seeking she knew not what and listening for some unknown music of the spheres, and became transfigured into astronomy, entering into the very secret place of the Creator and hearing the heavens declare the glory of God. So it is given to them that ask "full measure, pressed down and running

over," "exceeding abundantly above all they had asked or thought." But ever with what is given is something yet reserved. Each new discovery discloses new questions yet to be answered. The splendid strain of each new revelation ends with a suspended chord with which the ear cannot rest content—a dissonance of which we long to hear the resolution. So by this "illuniveness" of human knowledge, that knows only in part, and beyond the inelastic focus-distance of its vision sees so dimly and confusedly, does God discipline us continually to diligence of inquiry. For that which is true in the study of these material things is even more impressively true in the higher study of man, and duty, and God. There we are more constantly and more hopelessly confronted with perplexities that suggest no solution, which is God's way of bidding us ask and seek, as if He would say again, "Then shall ye know, if ye shall follow on to know." It is nothing against the wisdom of God's discipline to diligent inquiry if sometimes it fails through the folly of men who are subjected to it—those indolent and ignoble natures to whom the universe, with all its awful and inspiring problems, is nothing but a conundrum to be guessed at and then given up.

2. But our dim and partial knowledge is also for a discipline to *humility* and *patience*. And so good a discipline is it that they who have learned the most are commonly the humblest concerning their knowledge, for they have deepest consciousness how inadequate it is. They have so widened out the circle of their knowledge that they see all the larger circumference of the unknown that pens it in. And they have learned to be not only diligent in seeking for further knowledge, but patient in waiting for it; yes, patient when they strike against the confines of all possible knowledge, and make up the mind to hope for nothing more in that direction. For this is part of our discipline of ignorance, that running through the very midst of human life

in its most intimate, most practical concerns, is a line of questions concerning which the only progress that has been made towards answering them is this, That at last philosophy has achieved this victory over itself, that it has confessed its defeat and surrendered its effort—over one vast subject, or series of subjects, of inquiry writing up the words *No Thoroughfare*. Along the seam between will and motive, between foreknowledge and responsibility, between eternity and time, between spirit and matter, between the absolute and the conditioned, are ranged the antinomies over which the only wisdom is to despair and be patient. And that is the wisdom which after these six thousand years of discipline, theology and philosophy are only now, at last, for the last one hundred years, beginning to learn. You say that all these centuries and millenniums of philosophical and theological discussion have made no progress in solving these questions! Yes. But is it not immense progress to have learned to give them up, frankly and finally, as insoluble? And that is the progress that has been made in our century. To such good purpose has God used upon us His discipline to *humility* and *patience* as well as to *diligence*.

3. But, moreover, the limitation and uncertainty of our knowledge are a discipline to *charity* towards others whose knowledge is yet more narrowly limited than ours, or (more likely) whose limitations are on a different side from ours. We are vexed at their narrowness, and do not think what reason we give them or others to be vexed at ours. Probably we are none of us aware where it is that our knowledge is most limited and defective, is nearest akin to ignorance and error. Likely enough it is at the very point where we are most positive and think ourselves most clear and complete—our favorite dogma, our cherished partisan or sectarian tenet. We need, as a training in charity, to "look upon the things of others" as well as "upon our own things." That is a solemn word of Vinet, the

Swiss preacher: "The men of two hundred years hence will be looking back with astonishment on some monstrous error that was unconsciously held by the best Christians of the Nineteenth Century." A solemn word, and yet if anything is clearly taught us by the constant story of the past it is this very thing. And it is right that we should be reminded of it. But why? that we should cease to hold the truth or hold it with timorous or hesitating grasp? Nay! but that we should learn to hold the truth no longer in unrighteousness or in self-righteousness, but that we should hold the truth, and speak the truth, *in love*.

4. Will it be a hard saying to any if we add that our defect of knowledge is God's way of training us to *faith*? Surely we fall sometimes into a way of talking as if this were not so. We speak of a man of great faith, of clear and settled faith, meaning a learned, confident, definite theologian, who has surveyed and triangulated the whole field of sacred knowledge and "found out the Almighty to perfection." Eternity, Trinity, Atonement, all these are quite clear and definite to him. He has turned theology into a positive science. He acts on clear and unmistakable certainties. He is "a man of great faith." Nay, rather, he is a man, so far as this goes, of no faith at all. He has not the necessary antecedent condition of faith that should bring him to the feet of the great Teacher, that should lead him to lay his hand in the hand of the only Guide. He lacks the consciousness of ignorance and uncertainty. And you who, vexed by doubts, and uncertainties, and limitations on every hand, have been wont to say, "But for these I might believe, I would believe," learn now to speak in a happier and higher strain, and say, "In spite of these—no; *because* of these doubts, vaguenesses, misgivings, I must believe, I do believe; I commit myself to Him who is eternal wisdom, and love, and power. To whom can I go but to Him who hath the words of eternal life? Blessed be God, who

hath fenced up my way of knowledge and darkened my path, that so I might learn to feel for the leading of His hand and walk by faith, not by sight."

5. And now it cannot be needful to argue that this self-same thing, which through God hath wrought in us to diligence, to humility, to patience, to charity, to faith, is that which worketh in us to *hope* and to rejoice in the coming glory of God. It is not for always, this which is in part, even though it is expedient for us now. And it is the more expedient for us now, partly because it so manifestly is not meant to be, cannot be, must not be for always. It is "the bringing in of a better hope." It is the dimness which turns our mind toward the day-star and the coming dawn. O blessed limitations! O happy ignorance! O hunger and thirst unsatisfied, that are a continual promise of the coming time when I shall be filled! O clouds that curtain in my vision and take up my Lord out of my sight—ye are *bright* clouds! Thou impenetrable firmament, that hidest from me scenes of unutterable joy and fellowships of the blessed, arch above me still, and be not too quickly rolled away like a scroll! Be patient with me awhile, O grasping and soaring Theology, that art resolved to know all! leave me here a little in this valley, or on this humble plane of earth; and here let me learn to be diligent, and patient, and charitable towards men and trustful toward the only wise God my Savior. In this mood I can well afford to await, through my appointed days, that glorious time for which I am not yet prepared, but for which God is preparing me, when that which is perfect shall have come and these things which are in part shall be done away—when I shall see face to face and know even as I am known.

He brings his people into a wilderness that He may speak comfortably to them: He casts them into a fiery furnace, but it is that they may have more of His company.—T. BROOKS.

THE ABIDING TRANSFIGURATION.

By D. H. WHEELER, D.D., PRESIDENT OF
ALLEGHENY COLLEGE.

We behold his glory.—John i: 13.

THE use of the text is not precisely defined by the context; but the evangelist undoubtedly refers "to as many as received him," including himself, in that blessed company. The instruction for us in the text lies in the fact that over and above all other things, putting all other things into shadow, John and his brethren saw the glory of Jesus. It is the transfiguration with the tabernacles built and the disciples dwelling in them in the presence of their Master and the prophets. It is the permanent transfiguration. Every noble life is looked at in many lights; but chiefly there are two great contrasts of vision. In one view his life is presented as an imperfectly connected group of acts and events, of success and failure. The other view is of a life which is perfect unity, because it evolves from the dignity, elevation, and power of the inner nature. There were also two chief views of Jesus. One view presented the poorly-connected incidents of his career without any overflow of a central personality, or any of the auroreal splendors of an unfolding dispensation. And there was that other view which John took, to which every act, incident, work, or sorrow of Jesus, lay in the glowing light of His sublime character and his heavenly vision. Those who saw Jesus only in the first view, did not believe on Him, for they did not behold His glory. The evangelist believed on him, because always, in every vicissitude, he beheld His glory. He saw the grandeur of His character, the divinity of His work, the magnificence of His spiritual kingdom.

Look briefly at what others saw in Jesus of Nazareth. There were those who saw only a miserable and ill-reputed village; and they exclaimed, "Can any good thing come out of Nazareth?" There were others who saw only the family in which Jesus was born, and they derisively asked, "Is not this Joseph the carpenter's son? Still others saw only a man under the ban of

authority and waived Him aside by asking, "Have any of the rulers believed on him?" And there were those who, after a sort, championed Him, but the Master knew that they followed Him "because of the loaves and fishes." And a great multitude in a moment of patriotic exultation cried, "Hosanna," seeing in Him the dawn of a new national triumph. There were multitudes who saw Jesus in a variety of circumstances, which disclosed both His wisdom and His power, and who said, "Never man spake like this man," and reasoned, "God must be with Him." And yet few of these saw His glory. He was wise; He was powerful; He was good. Still their vision did not sweep that horizon which John saw, nor those wide-embracing heavens which were full of Christ's glory. They said "Rabbi;" they said "Good Master;" they said "Lord, Lord;" they "began to make excuse" when He laid a duty upon them; they forgot soon when He disclosed to them eternal life. Others yet more blind saw Him in the supreme moment of His life and mockingly cried, "He saved others, himself he cannot save." The Gospel story is full of proofs that men with as rich opportunities as could be desired saw and heard Jesus, and did not behold His glory.

The Evangelist, on the other hand, did most clearly see a majesty and divinity in his Master which were not seen by others. This Gospel of his has come down to us because it is the biography of the Son of God; because the person whose history it describes, in the plainest and simplest words that were ever used to tell the incidents of a great life, is a sublime history, full of an infinite energy, lifted above all its petty details, affluent in power, and beauty and harmony, by the glory in which it stood revealed to the Evangelist. Were it not for the Spirit which resides in these lines, without the heavenly elevation on which Jesus always walks, without the great divine heart whose rhythmic pulse makes its awe-inspiring melody, this Gospel would have soon perished from the memory of men.

"We beheld his glory," is the explanation of the immortality of the Evangelist and his work, of the changes which this story has wrought in the mind and heart and life of humanity, of the perpetuation of Christian doctrine, and the ever buoyant hope of the Christian world. The Gospel was written in the light of this glory. It is a record in which human sorrows walk, through which there runs the common streams of human motives, in which the world wears its every-day garments; and yet over all the story there is the weird and superhuman sense of things which transcends all petty experience, of a character which is above even the highest levels of humanity (though it is enriched with the sweetest and purest humanity), of a divine energy, being and majesty. It is the divine glory shining on all these scenes from Bethlehem to Joseph's tomb which gives the pages of John their exhaustless interest, their immortal charm.

II. This vision of the divine glory in Jesus is at the centre of all true Christian experience. It is not a matter of creeds, which can be conned and learned by rote, or of logical formulas which formally establish the divinity of Jesus, or of laboriously formed habits of reverencing Him as God, or of confessions and professions which are rooted and grounded in the soil of the intellect; but rather of a spiritual perception, of an inner vision, which beholds His glory. The man to whom this revelation of the glory of Jesus has come, is a changed man, a transformed man, a man who has been given power to become one of "the sons of God." This is not learned as other things are learned; it is not acquired as men acquire learning or even character; it is gained by an inner revelation of the divine majesty, condescension and eternity of the Redeemer—whoso has truly entered into life by Jesus, has come into the possession of a conception of Him whose breadth and power can be but feebly expressed in words. The Man of Nazareth is permanently transfigured before his eyes. And, as on the Mount

of Transfiguration the disciples for some moments beheld Christ somewhat as He really is, so in this transfiguration of Christian experience Christ stands forever in his true dignity, clothed with an eternal effulgence which is poured out of Himself, not poured upon Him by sun or star or human fancy. The real Jesus can be seen only in His own light. He must transfigure Himself before our eyes before we can know Him as He is and behold his glory.

III. This vision of the glory of Jesus produced a lasting effect on the character of John, and it produces the same abiding atmosphere for all who have "power to become the sons of God." It is not one sight, as of the glory of a falling star, but a "steadfast beholding," whose effect is to transfigure the character of him who gazes. And so there runs through John's Gospel a tender devotion and faithful reverence; and they run alike through the heart life and outward life of all who have seen this blessed sight. There is not in John's story a touch which is out of harmony with the perfect divinity of his Master. The Gospel throughout reveals the loving tenderness and worship of its author. The vision has lifted him into pure air and given him the companionship of devout thoughts, and the joyous serenity of habitual prayer. So in every Christian life, this reverence of the Redeemer imparts dignity and elevation to character. An unlettered peasant becomes a prince in thought. John Bunyan, the tinker's son, rises up from the lowest places of vulgar existence through the power of this single culture, the worship of Jesus of Nazareth. Whole communities are attuned to a finer spirit by the presence among them, and the influence over them, of men of like passions with themselves, and like fortunes, who have seen the Lord. Bells of Christian churches, hymns of the Christian ages, swelling volumes of Christian literature, are witnesses that through transfigured lives the world has seen the glory of Jesus. It is impossible for the world to go back in one generation, or perhaps

in many, to those conceptions of Jesus which regard only the unglorified incidents of his life. "We beheld his glory." We have seen Him for ages with the robes of everlasting grace and energy about Him. The transfiguration abides. The tabernacles for which Peter longed are builded, and, in companionship with the disciples and prophets, "we all with open face behold the glory of the Lord."

ROYAL PREROGATIVES AND ROYAL GIVING.

BY REV. J. C. ALLEN, IN FIRST BAPTIST CHURCH, ELIZABETH, N. J.

And hast made us unto our God, kings and priests, and we shall reign on the earth.—

Rev. v: 10.

THIS is the grand finale of the New Song before the throne. When the Lamb has taken the book, and the four-and-twenty elders prostrate themselves before Him, "they sing a new song, saying, thou art worthy," etc. The highest rank and honors known among men are thus used by the Holy Spirit to represent the dignity put upon the children of God. They are kings, not by virtue of any inherent worth in themselves, but because of their relation to Him who is "King of kings and Lord of lords." (Ex. xix: 6; Luke xxii. 29; I. Peter ii: 9; Heb. xii: 28.)

We shall best appreciate our position by considering

I. *Power*.—(a) Over himself. On the human side, absolute self-control. (b) Over others.

The Emperor Charles said of his "guaranty of safe conduct" to Luther, "Whatever has been promised must be fulfilled." 'Twas said like a king! 'Tis quoted to his praise! Now God has so arranged matters that all this, and more, finds place in the spiritual life of the Christian. His power is applied in three directions: (a) Selfward. One of the first blessings conferred by the Gospel is self-control. What the law cannot do in that it is weak through the flesh, God in the person of his Son does, and condemns sin in the flesh. Our kingship is not merely

prospective. We are here a "treasure unto the Lord," a "purchased possession" for the praise of His glory. We are to reign over that possession through Christ who reigns in us. (See Rom. v and viii.) We are to live like kings. (b) Manward. "Ye are a chosen generation, a royal priesthood . . . that ye should show forth the excellencies of him who called you out of darkness into his marvellous light." Christians are to show the excellencies of God in their own character, and in a broader, more general sense, by the influence of Christianity in the world. By this they do "reign on the earth." The most Christian nations are to-day the most powerful. (c) Godward. In military affairs an officer of rank is sent to treat with the commanding general of the foe. An ambassador from one court to another is of high rank. If not a noble, he is made one. Otherwise he would be unfit to treat with the government to which he is sent. By our relation to Christ we are raised to a rank where we may treat with Heaven. The Christian has power with God. The angel said to Jacob at Peniel, "As a prince hast thou power with God and with men and hast prevailed."

II. *Great possessions*. In England, besides the revenue of the public domain, the government gives a large annual stipend to the crown and to each member of the royal family. Victoria is said to receive in this way nearly \$2,000,000 per annum. King Solomon's yearly income must have been about \$20,000,000. It may be said that his case is an exception and therefore not a fair illustration of the Christian's condition. Christ's words are a sufficient answer. (Mat. vi: 28-33.) What is this but a recognition of God's fatherly relation, and that in Christ we are heirs of all things? (See Ps. i: 10-12.) Not according to every caprice of our fancy, but according to the wisdom of our Father. And this but faintly typifies the riches of our spiritual inheritance. O there is need for us to pray as Paul did, "That the God of our Lord Jesus Christ," etc. (Eph. i: 17-19.) And when

these honors, privileges and powers are offered unto all, as the free gift of the sovereign grace of God, who would not be a Christian? Does it pay to make this world your object? At the recent Loan Exhibition in aid of the Pedestal Fund there was shown a jewelled watch of exquisite workmanship and beauty, the property of the unfortunate Marie Antoinette. In sharp contrast was seen the towel on which she wrought her last embroidery in a darkened cell before being led out to execution. Verily "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." Who would not be a Christian?

III. *Administration.* Because of the power vested in a king and the means at his command, he has great opportunities and great responsibilities. His rank calls for dignity and courtly behavior, his power for justice, his opportunities for wisdom and energy, his responsibilities for faithfulness. He is the executive for the nation. Through him the kingdom moves to profit or to loss. The whole question of royal right, duty and responsibility may be summed up in one word, administration. And this word, with its sublime right of meaning, applies with full force to the Christian. In a high and kingly sense, and in a sacred, priestly sense, he is administrator for the kingdom of God in this world. The Scriptures teach this. The privilege and the responsibility at once are ours. Accepting the rank of kings we are to prove ourselves kingly. Not alone in private life and personal character, walking worthy of the vocation wherewith we are called, but in planning and administering the affairs of the kingdom we shall be "workers together with God," moved by His Spirit, inspired by His love, and show that we have not received His grace in vain. The whole kingdom as it relates to this world, whether at home or abroad, is under our care and will be cared for right roy-

ally. The dignity of the Church will be sustained by proper discipline, by willing support of its work without resort to questionable means, and by a prompt and generous filling its treasury for missionary purposes. True Christians are not only *royal livers* but *royal givers*. It has been computed that the contributions of King David for building the Temple amounted to some \$90,000,000 and the gifts of the people for the same to about \$150,000,000. It is to be specially noted that these offerings were made "willingly and with a perfect heart." We need the same royal spirit, the same devotion to God's cause. From the distant borders of our Father's kingdom come sad tales of spiritual want and famine. Every year the heathen are perishing by thousands for want of the Bread of Life. Under the administration of various Missionary Societies several Relief Corps have been sent out. A noble work has been done, but it is not sufficient. There is bread enough and to spare, but there are not men enough to carry it to the perishing. Salvation is by faith in Jesus Christ, who is the "propitiation for our sins" and for the sins of the whole world. But "faith cometh by hearing, and hearing by the Word of God." But "how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

LIVING IN THE LOVE OF GOD.

By DEAN VAUGHAN, D.D., LONDON.

Keep yourselves in the love of God.—Jude, verse 21.

THE text has more in it than precept. "Keep yourselves in the love of God" presupposes that we are in it, presupposes *the love of God*, and its *envelopment* of us *within* it. "*The love of God*," meaning not our love of Him but His love of us, as St. John writes, "Herein is love; not that we loved God, but that he loved us," is the keynote of the Gospel. "God so loved the world that he gave his only begotten Son." You will say, Did it require a revelation to prove

to us the love of God? Was it not apparent in the fair earth and the sweet, fresh air, and the bright sky, the boundless prodigality of nature, and the reciprocal joyousness of being? With whatever drawbacks and subtractions in the shape of disease and calamity, of famine and pestilence, of sorrow and death, can any one question that there is an immense preponderance of good over evil, and that a just explanation of any such miseries traces them more or less directly to the intrusion and usurpation of sin?

It is not given to us to strike the balance with any certainty, either of feeling or fact, apart from revelation. Jude at least makes no such demand. A Christian writing to Christians, he can assume Christianity to be true; and that Christianity, which is, in other words, the Gospel of Jesus Christ, does reveal the love of God, declares it to be a world-wide and age-long love, and bids us to hold it fast against all appearances, in the certainty that it will explain itself and justify itself in its time. It says Christ died for all. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Even he who turns away from that love, is yet the object of it. If he will have it, there it is; if he will not have it, still it is there. Mystery of mysteries—but let me rather say, truth of truths and revelation of revelations—we are not straitened in God, we are straitened only in ourselves!

Let us enter more deeply into the thought—we are in the love of God. It is a figure expressive of the way in which God's love is to us just like the garment, or the element, or the universe in which we live and move and have our being. Nothing less than this strength of figure will satisfy the inspired mind, the inspiring spirit, whose words are before us. We are in the love of God. I know not that I could add anything to the clearness or the vigor of the representation. I might speak to you of the way in which even a human affection—parental love,

for example—may be said to envelop and wrap round its object. Look at that infant's cradle. Mark the solicitude, the sleepless days and nights of watching of which that little babe is the one thought and the one toil—would it be any exaggeration to say that that little child is *in*, exists *in*, that mother's love?

We are now prepared to listen to the precept, "Keep yourselves in the love of God." First of all by "building up yourselves on your most holy faith." Jude had a strong sense of the definiteness of revelation. He exhorted at the opening of his letter that they "contend for the faith once for all delivered." And here again he bids those who would keep themselves in the love of God to do so by building up themselves upon the foundation of a revealed Christianity. The caution is important, and it is seasonable. There is a loose idea of the love of God prevalent among us which is altogether beside and apart from the Gospel. Such an idea is that of the man who teaches that live as you may, love will save; such an idea of the man who teaches that love asks no atonement and no mediation, rests upon a benevolence inseparable from creatorship, or else, perhaps, that love is altogether out of place in the relation between God and the creature, inasmuch as Divine justice is bound to acquit or condemn strictly upon a footing of merit and consequence. St. Jude bids us to keep ourselves in the love of God by a definite growth, and progress in the knowledge and practice of revealed truth.

There is another direction of great importance. "Keep yourselves in the love of God, *praying in the Holy Ghost*." The expression is peculiar. As there is a building upon the sand, so there is such a thing as praying into the air. St. Jude reminds us that only the Holy Spirit can either suggest or convey the acceptable petition. The Holy Spirit is the medium of communication between the praying man and the pray-hearing God. "O Thou that hearest prayer"

is the address; "the Spirit himself maketh intercession for us" is the confidence and the promise. To pray in the Holy Ghost is to pray in the strength and under the inspiration of Him who is one with Him to whom we pray. Is it possible to express more strongly the hopefulness and the reasonableness of praying? Oh, how deep and high, how strong and sure is the Christian doctrine of the Holy Ghost! Who shall shrink from it as too deep or too high when he understands that the Holy Spirit is God's presence on earth and in heaven, and to pray in the Holy Spirit here is to pray *into* the ear of God there?

Lastly, there is a thought of great beauty in the final clause of the sentence, "Keep yourselves in the love of God, looking," in the third place, "for the mercy of our Lord Jesus Christ unto eternal life;" as though St. Jude had said, "Cast not away your confidence, for it hath great recompense of reward." Jude loves—and who shall not love with him?—that word "mercy." "Mercy unto you, and peace, and love be multiplied," and on some "have mercy, making a difference;" and so here, once again, "looking for the mercy of our Lord Jesus Christ." Mercy, you know, is kindness to the undeserving, and in that point it rises higher even than grace. Grace is kindness to the non-deserving, to those who have no claim upon it, but yet who may be in themselves no unworthy recipients. But mercy implies demerit; it is kindness to the sinful, it is kindness to the lost. Now, this is what Christians have to look for even to the end. Never will they be claimants of right; always will they be supplicants of want. They would have it so. It would be no comfort to them to hear that ten years or a thousand years hence they will have earned their title to stand in an erect posture or with head covered before the great King. They know better. They are making new discoveries day by day, as of grace so of sin, as of good so of vice. Mercy they ask and mercy they look

for, only with a growing sureness and certainty that that mercy bought with blood is theirs. Eternal life fills the far horizon of the mercy of our Lord Jesus Christ—is its security and its safeguard. "Keep yourselves," therefore, "in the love of God." Let nothing tempt you across its threshold or its frontier, "If sinners entice thee, consent thou not." Say to them, "I will not sell my birthright, however far off in fruition, for a mess of pottage." If scoffers ask thee, "Where is the promise?" say to them, "It will surely come though it tarry. I wait for it." If doubts, many and subtle and powerful, assail thee within, quench them with the broad shield of faith, with the prospect of life, and the retrospect of Calvary. Above all, let the love of God so wrap thee round and round in its soft, warm embrace, that nothing shall tempt thee to discard or imperil it. "I am persuaded that neither life nor death, nor things present nor things to come, shall be able to separate me from the love of God which is in Christ Jesus my Lord."

MY CANDLE.

BY HENRY M. BOOTH, D.D., IN PRESBYTERIAN CHURCH, ENGLEWOOD, N. J.
"For thou wilt light my candle."—Ps. xviii: 28.

A METAPHOR condenses truth. By the use of a single word thoughts are expressed which would otherwise require many sentences, and even chapters. When Jesus replied to the Pharisees, who warned him to beware of the enmity of Herod Antipas, he outlined the character of that wily, unscrupulous, tyrannical monarch by saying, "Go ye and tell that fox. (Luke xiii: 32.) The Psalmist, in speaking of Jehovah as "a sun and shield" (Ps. lxxxiv: 11) furnished material for a complete treatise on the nature and attributes of the Supreme Being; while the Apostle who wrote that "life is a vapor" (James iv: 14) exhibited the frailty and brevity of our mortal existence as clearly as if he had entered into an extended argument.

The analogies which interpret a metaphor must always be considered and announced. Especially is this important when these analogies are to be found in the inspired word of God. For the Holy Spirit in God's word has exercised so careful a supervision that the more delicate shades of meaning are often conveyed by the mere change of an expression. Thus by comparing Scripture with Scripture, we cannot fail to become acquainted with the mind of the Spirit.

To the question, naturally arising, What is "My candle"? an answer is given in Prov. xx: 27. This answer enables us to say that 1. "The spirit of man is the candle of the Lord." Man in his spiritual nature has been so formed that he can give light. He is capable of receiving inspiration. God can illuminate him. This is his peculiar distinction. No brute possesses this capacity, and no man is destitute of it. There is that in man, even in his lost and ruined state, which God can enlighten. The savages of the South Seas have received an unction from the Holy One; and the refined man of civilized life has become luminous, as the spirit of God has affected him.

Another question now meets us and another reply is found in God's word. For when we ask; how my candle receives light? We are directed

2. To Jesus Christ, who "is a light to lighten the Gentiles." (Luke ii: 32.) He possesses this power. From Him man receives light. No human spirit can enlighten itself; and no man can thus enlighten his fellow-man. Jesus Christ, the Mediator, gives light. He alone brings to earth a clear knowledge of God, and He alone finds a way to man's spirit with the fire of His personal love. When He is accepted, light is bestowed. This light may be dim and feeble at first, but soon it grows brighter, and presently it burns with a clear strong flame. No one can, therefore, realize the true glory of his spiritual life until Jesus Christ becomes his Light. Then he finds his ideal self

in the quickening of every power and in the enlightening of his entire soul. Thus we are led to raise one more question concerning "My candle," and to answer again in the language of Scripture, For if we inquire, what shall be done with my lighted candle? We are taught that

3. "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." (Matt. vi: 15.) The lighted candle has its appropriate place. Let it promptly find it. The Church is the candlestick. (Rev. i: 20.) The convert should not delay a public confession of his faith by uniting with the Church. Thus he will feel the restraint which resembles the grasp of the candlestick, and thus he will be able to exert an influence which otherwise he could not. In the Church, he is to remember that he is "to give light and to save life." His duty is plain—consistency is imperative. He can give light, even if he is confined to one place. The chamber of sickness is often illuminated by the sweet resignation of a Christian spirit, and that is light.

But if he is able, the convert must go out into the dark places of the earth that he may there witness for Christ. This is his life-work. It is for him to persuade his fellowmen to accept the enlightening influence of the Saviour, which is brought to us by the Holy Spirit. In this way the world is to be enlightened and God is to be glorified.

Thus the Psalmist's brief statement is indicative of (a) man's dignity, for man is able to receive the light of God; (b) of man's duty, for man should accept the proffered light in Jesus Christ; (c) of man's service, for man should let his light so shine that his good works will be apparent and God will thus be glorified.

Out of the dirt which you would sweep away from your doorstep, God brings the perfect flower. So out of our vile and sin-stained bodies, God can bring forth a character of immortal beauty.—Bishop H. W. WARREN.

THE PRAYER-MEETING SERVICE.

BY J. M. SHEEWOOD.

JAN. 7.—NUMBERING OUR DAYS.—Ps. xc: 12; Jas. iv: 14.

THE brevity of life has ever been a theme of melancholy musing. Poetry has exhausted its imagery upon it; sages have moralized; preachers discoursed, and the Bible given forth its vivid and inspired pictures. And our own daily observation brings it home to every man with awful distinctness and certainty. *And still we do not realize it!* Practically, the momentous fact makes no impression upon the majority of mankind. They plan, they anticipate, they spend their precious years as if their hold on life were sure for all coming time. Standing on the threshold of a new year, burdened with all life's responsibilities, and knowing not what its issues shall be, can we find a more fitting theme to lead our thoughts in this first Prayer Meeting Service than the duty of *numbering our days*? We suggest for prayerful consideration,

1. The *fact* that life in itself, even at the longest, is very brief. It is not fancy; it is not poetic fiction; it is not the moralist's sigh or the preacher's homily; but it is a stern, inevitable, tremendous *fact*, and a fact which *applies without exception to every man*. Life at best is brief—a "span," a "vapor," a "shadow"—and it is gone—*forever gone!* Do we accept the fact and impress it on every thought and plan and pursuit, and on every hour and day of life?

2. The fact that life is *uncertain* as well as brief. We cannot count on its continuance; we know not what a day may bring forth. We may die "this year"—ah! to-morrow, to-day; this very night our soul may be required of us! And this is true of every human being, and true at every hour and moment of life. At any instant the breath may cease and the soul pass into eternity!

3. The fact that our *eternal state and interests* are absolutely dependent upon this brief probationary period. The Bible settles this point beyond a doubt. No probation after death. No work, no repentance, in the grave. "As the

tree falleth, so it lieth; as death leaves us, so judgment will find us." What we do for eternity—do to meet God in judgment—we must do in these brief, fleeting years. *We are shut up to this.* There is positively no way of escape from it. In these few brief, uncertain years, passing away so rapidly never to return, are wrapt up the eternal destinies of every soul of us. Ponder these thoughts!

A few pointed questions each one may appropriately put to his own heart and conscience:

1. How many years have I lived *already*, and to what purpose?

2. What is my *age to-day*, as God reckons years—in the light of eternity; in preparation for the future; in deeds, not years—deeds of love, charity, faith?

3. What *report* concerning me for the *last year* did the recording angel write down in the book of heaven?

4. What *definite plans* have I laid for the year 1885, if God shall spare my life?

5. Have I, in my thoughts and plans and disposition of the year, taken into account and given due weight to the fact of life's *brevity*, life's *uncertainty*, life's *momentous worth*?

6. If the sentence has gone forth respecting me, "This year thou shalt die," will it be *well* with my soul?

JAN. 14.—SURPRISES AT THE JUDGMENT DAY.—Matt. xxv: 31-46.

Doubtless there will be many and great surprises in that day "when the Son of man shall come in all his glory . . . and shall sit upon the throne of his glory; and before him shall be gathered all nations."

I. *Who* will be surprised on that awful day?

1. The *self-deceived*. There will be many such. The Bible declares it. Their religion was a sham, a counterfeit, and they knew it not. They called Christ "Lord, Lord," and professed His name before men, and lived and died

in the expectation of entering heaven. But they are repulsed at the gate of life. They put in their plea before the throne, but the fearful words of the Judge forever dashes their hopes: "Depart from me I never knew you."

2. The *hypocrite*. Strange that he should have expected to escape. But hypocrites (and there are many) do "flatter themselves in their own eyes." They have worn the mask here and deceived often their fellow-men, and made themselves believe a lie, that "they all might be damned;" and somehow they so impose upon their own credulity as to expect to pass in through the gate of life, to impose upon the heart-searching Judge. But they are challenged, their claims denied, the mask torn off, and their real character revealed to their own apprehension and to the gaze of an assembled universe.

3. The *Christian* will be surprised—none more so—when the full light of that day shines upon him, and the glory of the Son of man on the throne envelops him, and His welcome rings out on his ears, and he begins to take in the full meaning of a completed salvation.

4. The entire *mass of unconverted and overwhelmed sinners* in that day of wrath will be surprised beyond the power of tongue to express. As the great dividing line is run through that infinite multitude, "separating them one from another, as a shepherd divideth his sheep from the goats," infinite surprise, consternation, despair, will settle down on the countenance of each lost soul. The wicked will be greatly surprised that their wickedness, deception and hypocrisy have been so mercilessly exposed, and their sins so brought home to them, and the justice and necessity of their separation from the righteous, and their everlasting punishment set forth in colors so appalling. While the righteous will be as greatly surprised that sinners such as they are saved at all—saved in so wondrous a way—welcomed so cordially by the King of glory and the angels of light, and put in full possession of such crowns of splendor and mansions of glory.

II. What will be the *ground* of these surprises at the Judgment? There will be a great variety of reasons for surprise. 1. One will be as to *the line of separation*. It will fall where we do not expect. There will be multitudes among the saved that we had not expected to find there; and multitudes among the lost that we expected to see on the right side. O what separations of churches, of families, of circles! so different from what we anticipated! 2. Another will be as to the *basis* of approval or condemnation. It will not be personal merit or demerit, not professions, services, etc.; but character, in Christ or out of Him, faith or unbelief. 3. Another will be the *reason assigned by the Judge* as the ground of His decisions: "I was an hungered and ye gave me meat . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (vs. 34-40.) And He will repeat the same words to those on the left, and add, but "ye gave me no meat . . . Inasmuch as ye did it not to one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment; but the righteous into life eternal." (vs. 41-46.)

Jan. 21.—THE PHILOSOPHY OF PRAYER.
—Heb. xi: 6.

Multitudes look upon the whole subject of prayer as fanaticism—as unreasonable; they have no faith in it and scout the idea that God troubles Himself with our affairs, or that any good comes out of prayer. But in this they are mistaken. Prayer is as philosophical as it is Scriptural. There is nothing arbitrary or forced in it.

1. *Prayer is the dictate of nature*. It is as truly the spontaneous language of the heart as it is the command of God. In all nations, and in every age and condition of the world, among civilized and savage, Christian and pagan, prayer to a being or beings above them is recognized and practiced. It is the impulse, the habit, of the child with reference to its parents. Conscious of our weakness, ignorance, dependence, the soul

of man instinctively looks upward—reaches out after a divine Power. The instinct, the inspiration of prayer, is in-born and universal.

2. Prayer is *God's appointed means of personal communication with His children*. He could have arranged things otherwise: He could have made His gifts, graces, blessings, presence, not dependent on prayer; but in so doing their value and preciousness would be greatly lessened. Now, man's agency is linked with God's in the production of good. It is the spirit and atmosphere of prayer—the personal intercourse of the spirit with a personal God—that brings the Divine down into the human, discloses spiritual things to us, and sets the heart aglow. It is the travail of the soul in prayer that endears the gift to us. We do not pray into the air, but into the very ear of a present, loving Father and Savior.

3. Prayer has a *direct connection with the blessing sought*. It is a means to an end, and a means chosen by God himself. Prayer takes direct hold of divine power, moves on the hidden springs of action, and has a positive and often controlling influence, both on him who prays and on the mind and providence of the Hearer of prayer. The *subjective* power of prayer is little short of the miraculous; and, while the answers to prayer are often supernatural, they yet have their base in natural laws, physical and psychological and spiritual. God answers true prayer, and grants the longing desires of His pleading children in perfect consistency with the established principles and rational processes of His government.

4. Hence there is the same fitness, the same adaptation to ends, the same infinite wisdom to accomplish (and what is this but philosophy) in the law of prayer as we discover in every other feature and department of His kingdom. There is as true, as profound, as divine a philosophy in prayer as there is in Nature or in Providence. It is, besides, a privilege of infinite preciousness. It is a power which no other act of man ever invoked.

Jan. 28.—THE MOTHER'S ANXIOUS CRY.—*Lord, help me.*—Matt. xv: 21-28.

Maternal love is stronger than any other human passion. Scripture recognizes the fact in those touching words: "Can a woman forget her sucking child," etc. And we have a good illustration of its power in the case of the woman of Canaan, who besought the mercy of Jesus in behalf of her "daughter grievously vexed with a devil." What earnestness! what importunity! what boldness, in the face of repulse and opposition from Christ's disciples! What adroitness and humility in meeting objections! What faith that could not be denied! She won her case. Jesus said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt."

1. This was prayer in the line of *natural affection*. It was a *mother's cry*—cry for *help*; help in behalf of her own suffering child. All the love of her anxious, burdened heart went forth in that comprehensive prayer, "Lord, help me!" What a relief, what a privilege, to plead directly with Jesus for the healing of that loved one thus cruelly afflicted! We all have loved ones; souls bound to us by the most intimate and sacred tie—out of Christ, ready to perish—whom Jesus is able and willing to pardon and save, if the heart of love will only take up their case and press it on His notice and plead the promises. Will we do it? Will we seek the salvation of our loved ones as earnestly and perseveringly as this poor mother of Tyre and Sidon sought help for her child?

2. This was prayer in *very urgent circumstances*. Her daughter was grievously vexed with a devil. There was no help for her in man. Jesus was now passing along the coasts of Tyre and Sidon. It was her opportunity. She might never see Him again. The case was urgent: her child was in a terrible state. It was now or never! And so she "cried unto him, saying, Have mercy on me, O Lord, thou Son of David." "She came and worshipped him, saying, Lord, help me." There, in the public highway, in the presence of all

the disciples, she, a stranger out of the coasts of Tyre and Sidon, ashamed of nothing, daring all things, gave vent to her burdened heart in prayers that could not be silenced by human rudeness, or denied by divine mercy: It was prayer in extreme urgency.

3. It was prayer under *forbidding, chilling circumstances*. Jesus, seemingly, was unpropitious. To her heart-bursting appeal "he answered her not a word." When she persisted in her cries and came nigh to and worshipped Him, Jesus said, "It is not meet to take the children's bread and cast it to dogs." Even such words of seeming scorn and reproach did not suffice to drive her away. She could endure ignominy, reproach, all things, if the one desire of her heart could only be gained. "Truth, Lord: yet the dogs eat the crumbs which fall from the master's table." The agony of love wrought a plea which could not be resisted out of words of seeming refusal!

4. It was prayer in the face of *opposition and extreme difficulty*. Annoyed by her vehement cries, the disciples came and besought Christ to send the woman away. Instead of sympathy, succor, co-operation in her errand, she got only cruel words and a concerted effort to thwart her purpose from the immediate friends and disciples of the Son of Da-

vid. How discouraging! Great indeed was her faith and fortitude and love, to hold on and hold out until the mercy she sought in such pleading terms and in such a humble and believing spirit, was obtained. Beside, her daughter was not there, where Jesus could look upon her fearful condition and have His pity excited, or could command the devil to come out of her daughter, as He had done in other instances. She sought His help for an unseen, far-away, suffering one. It was prayer under great difficulties.

5. It was prayer that called for a *large measure of faith*. It was no ordinary case. Her daughter was suffering "grievously," and she was not present, and, it is fair to presume, could not be brought there. A very "devil" possessed and vexed her. Nothing less than a divine power could bind and cast him out of her poor child. No physician could help her. Relief was out of the question. The case was absolutely hopeless, *unless* the Son of David then and there could be touched with her cries, and be led to help her. It was prayer in agony of distress; prayer that demanded extraordinary faith. And the occasion was met. "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

The call out of the midst of the cloud.

THE immediate and imperative duty of the hour is a prompt, earnest and vigorous prosecution of the colossal enterprise of a world's evangelization.

1. The *destitution of a race* numbering over twelve hundred millions, at least two-thirds of whom have never yet heard the Gospel, and whose whole opportunity must lie within the lifetime of this generation, is absolutely appalling.

2. The *ripeness of the time* for a grand movement all along the line is one of the miracles of history. The rapidity of travel and transit round the world in eighty days; telegraphic communica-

tion, which makes all nations next-door neighbors, and puts a girdle of lighting round that same earth in eighty seconds; the interchanges of commerce, mails, newspapers, books, tours of business and pleasure, international congresses and conferences—religious, scientific, political and economical—these are but a few of the facilities afforded Christian nations for putting round the globe the zone of gospel light and love.

3. The *comparative inexpensiveness* of the 'materiel of war' in this greatest of crusades is a challenge of itself. Copies of the Bible, once laboriously transcribed by hand, and so costly as to

command a small fortune as their price, are now flung from the printing presses by the million at a few cents each, and may be dispersed almost as quickly, as plentifully, and as easily, as the leaves of a tree by autumnal winds. The money now buried in jewelry and plate in Christian households would, in twelve months' time, give to every unevangelized soul on earth the Word of God in his own tongue, and leave enough besides to give one missionary to every three hundred souls on earth, and to educate the children in Christian schools throughout the domain of pagandom.

4. The *reflex influence* on churches at home is alone a sufficient compensation for the most self-sacrificing effort. The spirit of missions is the Spirit of Christ; the more of that Spirit we have the brighter and fuller burn our own altar fires. The moment a church moves earnestly toward a dying world the pillar of fire descends, and the Shekinah fills her courts. The spiritual life and power of any church are directly in proportion to what that church is doing *outside of itself*. The heart that drives the blood most vigorously toward the remotest extremity beats most vigorously and keeps up the most healthy circulation. To be indifferent to missions is to be indifferent to the Gospel; to be unevangelistic is to be unevangelical.

5. The *actual results* wrought in the mission world are clearly only to be interpreted by a supernatural Presence. Our missionary journals comprise a new "Acts of the Apostles;" they record the progress of the Gospel under the supervision of the Holy Ghost. Modern missionary history presents marvels only equalled by the apostolic age. New Pentecosts, new deliverances, interpositions and triumphs; the opening of doors and the removal of obstacles; the occurrence and concurrence of events; the conversion of individuals, and the transformation of peoples—all of them effects, whose only sufficient and efficient cause is God.

In view of all these things, what shall

be said of the apathy that prevails on the subject of missions, and that from over one hundred million of Protestant Christians gathers but ten million a year for the prosecution of this great enterprise! A great awakening throughout all our churches, in the matter of missions, is the greatest need of our time; and it can be brought about only by the use of proper means. Even supernatural results depend on natural processes, and in this case the means are plain. We must help ministers and church members to *know*, to *pray*, to *give*, and to *go*. The facts of a world's need and the Gospel's power must be the *fuel* that feeds, and prayer the *breath* that blows, the fire of zeal for this world-wide evangelism; *giving* by those who cannot go, and *going*, as the sublimest form of giving, on the part of those who can go—these are the active forms in which our knowledge and our zeal shall find both vent and growth.

The problem is not difficult to solve. Brethren of the ministry, how much can we do during the year 1885 to diffuse a knowledge of the facts, inspire a spirit of prayer, enlarge the liberality of gifts, and impel disciples themselves to go?

PART II.

MISSIONARY TEXTS, THEMES AND THOUGHTS.

2 Kings vii : 9, contains a suggestive illustration of the very essence of the argument for missions :

1. This is a day of good tidings—the Gospel—and we are in possession of it. 2. The whole world lieth in a state of Satanic siege and spiritual famine. 3. To hold our peace is a violation, not of Christianity only, but of humanity. 4. To spread the good news will not only relieve distress and cause great joy, but leave us the richer ourselves.

The close of the Gospels of Matthew and Mark present the great commission and the grand encouragement:

I. The Precept. 1. *Go ye* into all the world; an active, aggressive crusade. 2. *Disciple* all nations; or the duty of evangelization. 3. *Teach* them to observe, etc.—i. e., follow conversion with education, edification.

In the work of missions the demand for men and means will always be in advance of the supply. 1. Because the growth of the work will be more rapid than the provision made for it; as Dr. Dickson used to say, like a boy whose healthy condition is seen in the fact that his clothes are chronically too small for him. 2. Because it would be a doubtful blessing to be free from all solicitude. Dr. Behrends says it is our salvation to be anxious; God will open doors faster than we open our hearts and hands. He will continue to do exceeding abundantly above all we ask or think. We can never sit at ease in Zion.

A most practical missionary sermon it would be which should candidly consider and answer these seven popular objections:

1. "The work of missions does not pay." 2. "Foreign peoples have their own civilizations and religions." 3. "There are plenty of heathen at home." 4. "Home churches are even now loaded with debt." 5. "Foreign missionaries fare better than home pastors." 6. "Most of those who go abroad die soon, or return broken down." 7. "It costs five dollars to send ten abroad."

The missionary character of the primitive Apostolic Church:

1. Singleness and simplicity of aim.
2. Faith and hope and love in active exercise.
3. Dauntless heroism and martyrdom.
4. Sanctified liberality.
5. Personal labor for souls.
6. Identification with Christ's Passion.
7. Practical separation from the world.

Dr. Dorchester, in his *Problem of Religious Progress*, says that the average yearly contributions per member for foreign and domestic missions, from 1870 to 1879 inclusive, were as follows: Congregational, \$3.58; Presbyterian, \$1.95; Protestant Episcopal, \$1.57; Reformed (Dutch) Church, \$1.47; Baptist (Northern), 94 cents; Methodist Episcopal, 50 cents.

The Donations Reported by A. B. C. F. M. for the last year are \$392,865. Those of the Presbyterian Board \$693,122,

an increase over any former year. Of this amount almost \$204,000 was from the Women's Societies, which was also the largest amount ever collected by them in any one year. The steady and rapid growth of these Women's Board contributions shows what can be done by "organizing the littles." In 1871, \$7,000; 1872, \$27,000; 1873, \$64,000; 1874, \$87,000; 1875, \$96,000; 1876, \$115,000; 1877 and 1878, \$124,000; 1879, \$136,000; 1880, \$176,000; 1881, \$170,000; 1882, \$178,000; 1883, 193,000; and 1884, \$204,000.

Mrs. Sarah J. Rhea says that she would like to look at Jesus *through the eyes* of Moses, David, Daniel; better still, of Peter, Paul or John; but best of all through those of a *converted heathen woman*, who, by His revelation of Himself to her soul, has lifted her out of the horrible pit and miry clay of her helpless and hopeless state—unwelcome at birth, untaught in childhood, enslaved as a wife, accursed as widow, unmourned when dead!

PART III.

MONTHLY BULLETIN.

CHINA.—Rev. Dr. Nevins and Rev. Hunter Corbett, of Cheefoo, conduct evangelization in a peculiarly primitive, apostolic manner, and with apostolic success. They go on itinerating tours, which occupy about five months, and extend over 1,600 miles, preaching, baptizing converts and gathering them into little churches. Then they send these converts out to tell the Gospel story and gather other converts, while they go to the regions beyond. In this way the church at Shiu Kwang grew from 14 to 120 in one year. Mr. Corbett has thirty native colporteurs at work, and the average cost of each per year is only from 36 to 60 dollars; this barely feeds and clothes them; their labor is without pay. Need we be surprised that last year Mr. Corbett received 260, and Dr. Nevins 358? the two largest accessions known in the whole Presbyterian body! —The Native Chinese Christians connected with the Reformed Church of America, gave \$1,958.00 last year toward self-support.

INDIA.—The revival of Hinduism, taking place in some parts, owes its inspiration to the skeptical influence of theosophists from America! A curious development! Christian countries send infidels to put new life and hope into decaying heathenism!—Rev. W. B. Boggs, of the Am. Bap. Mission, baptized 944 in eighteen months; and English Baptists, 360, in a single district.—Female Education is making rapid progress in India; and is encouraged by intelligent and wealthy natives. A Bombay merchant lately gave 15,000 rupees toward the founding of a girls' school; and the *maaraja* of Travancore has given a large sum in aid of female medical education.—Doctrines of the "Brahmo Somaj:" 1. Unity and personality of God. 2. Immortality of the soul. 3. Moral efficacy of prayers. 4. Need of repentance for remission of sin.—A new population begins to make itself felt in India. Christian homes rapidly multiply in which the caste idea which has ruled India so long and so cruelly, no more holds sway. To the caste Hindoo these Christians are outcasts, but the outcasts are becoming so numerous as to form a community of their own. There are tens of thousands of them, and they are increasing more rapidly than ever. A silent but wonderful transformation is going on in that strange land, and is illustrating the power of missions.—The Fiftieth Anniversary of the Lodianna Presbyterian Mission was to be kept December, 1884. What a comparison is suggested by the programme of exercises, and the present condition of the work, with half a century ago!

JAPAN.—The A. B. C. F. M. reports 68 per cent. increase in converts during the past year.—The leader of an Anti-Christian Band, the members of which are sworn opponents of the Gospel, has become a disciple and now proclaims the faith he once destroyed.—Mr. Fukuzawa, who three years ago published a book, urging that Christianity be not even tolerated within the empire, has recently completely changed his ground and a series of articles from his pen

have appeared in the *Jiji Shimpō*, urging with equal vehemence the *Adoption of Christianity by the Japanese*; and this not as a religious convert, but on purely economic and political grounds, as the best thing for Japan, ethically and socially.—In May, last year, a Triennial Conference of Native Christians met at Tokio, and was marvellously blessed of the Spirit of God. A photograph of forty of the native pastors and workers present from different Mission Boards, has been prepared. What a signal mark of the rapid movement of missions in Japan, since, fifteen years ago, nearly every one of these converts was immersed in the death-shades of paganism! Yet Japan has in her national university 800 students, and not one Christian among them.

AFRICA.—"Umzilla's Mission" is hereafter to be known as East Central African.—The movements of the Mahdi in the Sudan, are watched by the friends of the missions. Should he establish himself as prophet and gain adherents by military success, it will be disastrous to the mission work in Abyssinia. A deadly enmity exists between the Christians of Abyssinia and the Mohammedans; and should the cause of the False Prophet prosper, a repetition of the calamity of 350 years ago, when the Moslems overran the country and destroyed everything before them, is to be feared.—The French Government has practically broken up our schools at Gaboon by requiring instruction to be given in French and that half the time be spent in teaching French. It seems to be the policy of the French to hinder or destroy the missionary work of other Christian people. She forces whiskey on Madagascar in spite of the protests of the brave Hovas. She quarrels with China and exposes Chinese Christians to persecution. She breaks up our mission schools at Gaboon.

Rev. C. Jukes, of Madagascar, at a recent public meeting in England stated that sixty years since no one in the island could read; but now 300,000 could read, and most of them possess at least part of the Bible.

CHRISTMAS AND NEW-YEAR SERVICES.

Christmas.

"Sing out, ye crystal spheres!
 Once bless our human ears,
 If ye have power to touch our senses so;
 And let your silver chime
 Move in melodious time,
 And let the bass of heaven's deep organ blow,
 And with your ninefold harmony
 Make up full consort to the angelic symphony.

"For, if such holy song
 Enwrap our fancy long,
 Time will run back and fetch the age of gold,
 And speckled vanity
 Will sicken soon and die,
 And leprous sin will melt from earthly mould;
 And hell itself will pass away,
 And leave her dolorous mansions to the peering
 day."

—MILTON, on *The Morning of Christ's Nativity*.

*The harvest of the nineteenth century is from the seed-
 sowing of the first.*

Our Christmas Gift.

Who gave himself for us.—Titus ii: 14.

THIS was truly an infinite gift—the richest, grandest gift ever made in God's universe. It was a "Christmas" gift to the world, and a gift of such transcendent worth and sacredness as to immortalize the day and associate it with man's redemption and Christ's love and sacrifice through all eternity. No less a gift would avail. No angel or archangel would have sufficed. The one sacrifice demanded was the Eternal Son in the bosom of the Father; and it was made—freely made: and the angelic hosts were sent down to announce it on the first Christmas morning.

In view of God's great Christmas gift for man's salvation, *what gift shall we make in return to Him and His cause?* We are accustomed to make gifts to our friends on this joyful day: what gift shall we make to God for His "unspeakable gift" to us?

1. The gift of our *supreme love*. He is worthy of it, and we are under the highest and most sacred obligation to render it. "My son, give me thine heart," God is saying to each one of us this Christmas morning. Will we do it? Will we make a solemn vow this very day to lay this sacrifice upon His altar?

2. The gift of our *service*. He commands it: "Go, work in my vineyard." We are not our own; bought with a price, redeemed with blood—the life of the Son of God laid down to save us. Love, gratitude, consistency, binds us to devote our entire life and being to the service of God: and this is the very purpose of God's great gift.

3. The gift of our *substance*. Think, to-day, what we owe to God for the gift of His Son! Can we do less than honor Him with our worldly goods? Amazing condescension, that He should accept so mean an offering. But He does; and when the heart goes with it, it consecrates the offering, and, like the widow's mites, it becomes a power for good.

4. The gift of *sympathy and good will* to our fellow-men, that we may lift them up and bring them into the sunshine of God's love, and diffuse the spirit and blessings of a genuine Christmas over all the earth.

How the Gospel Proclamation should be Received.

The glorious gospel of the blessed God.—

1 Tim. i: 11.—*Take heed, therefore, how ye hear.*—Luke viii: 18.

1. Hear with *faith*. It must be believed—believed with the *heart*. It claims to be a letter from our Father in heaven; a message from the Sovereign of the universe: a proffer of pardon and life from the divine Son of God: and it must receive our frank, honest, entire belief and acceptance as such—as God's own testimony to us.

2. Hear with *gladness*. The message should thrill our hearts with hope and excitement. It should rouse us from the lethargy of sin. It should stir us up to lay hold on the hope set before us. Our souls should bound to meet our great Deliverer, and hail Him with joyful acclaim. Our hearts should open at once to His words, and our lips take up the angel song and roll it over the earth.

3. Hear with *gratitude*. No friend ever made such a sacrifice, no king ever made such a princely gift, no sovereign

ever proffered such terms and such gifts to his subjects; no message ever came freighted with such love and blessedness. And shall not our hearts melt into tenderness and glow with gratitude, and we go through the world all aflame with holy enthusiasm?

4. Hear with *heartfelt sympathy and co-operation*. If we are to participate in the blessings of this glorious Gospel, we must share in its duties, its services, its responsibilities. It is a mutual, a reciprocal service. We are to deny ourselves and follow Christ, to renounce the world and fellowship the cross. "By their fruits ye shall know them." Christ has redeemed a people that they may glorify Him in their bodies and spirits which are His.

Christmas Thoughts.

... Christmas is, indeed, the season of regenerated feeling—the season for kindling not merely the fire of hospitality in the hall, but the genial flame of charity in the heart.—*W. Irving*.

... The relations of Christians to each other are like the several flowers in a garden that have upon each the dew of heaven, which, being shaken by the wind, they let fall the dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another.—*Bunyan*.

... Unlike all other founders of religious faith, Christ had no selfishness; and His system, unlike all other systems of worship, was bloodless, boundlessly beneficent, inexpressibly pure, and—most marvelous of all—went to break all bonds of body and soul, and to cast down every temporal and every spiritual tyranny.—*W. Howitt*.

... The Church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircases, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally upon all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low as well as fair and high; for she was organized, commissioned

and equipped for the moral reformation of the whole world.—*Bishop Simpson*.

The New Year.

*To-morrow, and to-morrow, and to-morrow
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage,
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.*—*Macbeth in Shakespeare*.

OUR HASTENING YEARS.

We spend our years as a tale that is told.—

Ps. xc: 9.

In the margin of our Bibles this is "as a meditation." Some render it "as a thought"—the most rapid of all things; others "as a sigh," that escapes from us and vanishes. Our version renders it, "as a tale that is told"—an idle story that is told for a moment's amusement, and then forgotten. The meaning is, that life is suffered to pass as a thing of no serious moment; spent without regard to life's supreme end; spent in follies, trifles, pastimes, which yield no good or abiding results.

And, alas! is not this true of the mass of mankind? Do any of us live as if we believed our years were "numbered," were fleeting, were hastening to a close, and yet hold in their bosom our eternal destiny? Shall we not pause on the threshold of this new year and ask our souls a few solemn questions appropriate to the season, and ponder them in the light of the grave and an opening eternity?

1. Looking back over our past lives, let each ask himself, "*How old art thou?*" Not in years merely—for life is not measured by time, but by deeds; but how old in solid, permanent acquisition? How old in reference to God and eternity? How old in wisdom and grace and holy living? How far advanced in the new life; in making your calling and election sure; in overcoming the world, the flesh, and the devil, and achieving the high purpose of God in giving us life and probation in this gospel world? Have we parted with

our past years only for their worth? and their worth, ask *death-beds!*

2. Looking *forward*, let each reader ask himself, as in God's presence and with the solemn light of eternity already encompassing his path: What report of my life have past years sent forward to the great white Throne? What is my moral reckoning, here and now as the year of our Lord 1884 closes finally its accounts for the judgment day? What are my plans, purposes, resolves, for the New Year of Grace, if Divine Mercy shall allot it to me? Shall I continue to live at this poor dying rate, or shall I shake off sloth, indifference, unbelief, worldliness; and laying aside the sins which do so easily beset me, run with becoming earnestness the race of life, and press on to reach the goal already near at hand? Shall I put off till next year what God, conscience, duty, and eternity declare should be done this year?

"To-morrow?

Where is to-morrow? In another world!"

And there our spirit may be before its light dawns on earth. Think of it! Think how short, how uncertain, life is, and what momentous issues hang upon it! Let the daily prayer of our heart be: "So teach us to number our days that we may apply our hearts unto wisdom."

"Life is short, and time is fleeting,

And our hearts, though strong and brave,

Still like muffled drums are beating

Funeral marches to the grave."

The Testimony of the Past.

Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you.—Josh. xxiii: 14.

The covenant faithfulness of God in the past is one of the most proper and inspiring themes of contemplation which the close of the old or the opening of a new year suggests. On his deathbed "Joshua called for all Israel and for their elders," and after rehearsing to them all that God had done for them and solemnly exhorting them to serve Him faithfully in the future, he

tells them that "he is going the way of all the earth," and appeals to the testimony of their own experience that the God of Israel had verified every promise of good which He had made to them; and on the strength of this he bases a terrible warning of evil to come, if they shall transgress the covenant of the Lord which they had entered into.

The same is true to-day of every individual and every family, of every church and nation. *God has been faithful to His word*, in every particular, in every condition, in every relation, in all time, and to the fullest extent. "Not one thing hath failed" us in all the past that God had promised. The years, the centuries, the cycles of time, bear testimony to His absolute and unchanging truthfulness. "Ye know in all your hearts and in all your souls" that "God keepeth covenant with His people." Not one "jot or tittle of His word" ever fails.

And the Past is the pledge of the Future. Not more certainly did God verify His promises to us during the past year than He will during the present. He will stand by His word in every time of future trial and need, as He has in all times past. And the same truthfulness and faithfulness which secured to us, in years gone by, mercies numberless, and blessings abundant, which call to-day for gratitudes, will be sure to bring evil, sore and dreadful, if we forsake the God of our fathers and go after strange gods. The Past utters a voice of solemn warning as well as a voice of thanksgiving.

The Uncertainty of the Future.

Whereas ye know not what shall be on the morrow.—Jas. iv: 14.

BLESSED uncertainty! It is a main-spring of present activity. Without it the dread that restrains the vicious, the hope that sustains the struggling, the aspiration that exalts the noble, would be little else than a name. We should view the sorrows of the coming years, and our efforts would be paralyzed. We should see the certain joys of the future and our exertions, which are of more

worth than the joys, would grow slack. Character would lose its sturdy strength. Faith would lose the discipline that is the chief purpose of our earthly probation. Life would lose its significance.

New Year Thoughts.

... Years are fingers of time.—*Hunt.*
... Years are the best preachers.—*A. Varrillas.*

... How the years race by when we are growing old.—*A. Young.*

... When young our years are ages; in mature life they are 365 days; in old age they have dwindled to a few weeks.—*Gasparen.*

... The feet of years fall noiseless; we heed, we note them not, till tracking the same course we passed long since, we are startled to find how deep the impressions they leave behind; to revisit the scenes of our youth is to commune with the ghost of ourselves and with those who have departed on that eventful voyage from which there is no return.—*M. Wigglesworth.*

... The years—how they have passed! They are gone as clouds go on a summer day: they came, they grew, they rolled full-orbed, they waned, they died, and their story is told. Years that wrought upon us in thought and deed with the force and power of eternity—years whose marks we shall carry forever—were dissolved like the dew and their work is finished.—*H. W. Beecher.*

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Conscience versus Expediency. "And when the woman saw that the tree was good," etc.—Genesis iii: 6. J. M. Ludlow, D.D., Brooklyn.
2. Jehovah-Jireh. "And Abraham called the name of that place Jehovah-Jireh: as it is said to this day, In the Mount of the Lord it shall be seen."—Gen. xxi: 14. Rev. Charles H. Spurgeon, London.
3. Vice in Great Cities. "From above the horse gate repaired the priests, every one over against his house,"—Neh. iii: 28. I. Spencer Kennard, D.D., Chicago.
4. The Restfulness of Religion. "He maketh me to lie down in green pastures," etc.—Ps. xxiii: 2. Chas. H. Parkhurst, D.D., New York.
5. Need of Practical Religion. "Cast thy burden upon the Lord and He shall sustain thee."—Ps. lv: 22. T. DeWitt Talmage, D.D., Brooklyn.
6. Samaritanism. "Then I came to them of the captivity, . . . and I sat where they sat, and remained there astonished among them seven days."—Eze. iiii: 15. F. A. Noble, D.D., Chicago.
7. Strength and Recovery. "And I will strengthen them in the Lord, and they shall walk up and down in His name, saith the Lord."—Zech. x: 12. Rev. Charles H. Spurgeon, London.
8. The Law of Justice. "The law of truth was in his mouth and equity was not found in his lips; he walked with me in peace and equity."—Mal. ii: 6. Rev. David Swing, Chicago.
9. The Education of the Soul. "Enter ye in at the straight gate," etc.—Matt. vii: 13, 14. Rev. Henry Ward Beecher, Brooklyn.
10. The Greatness of God and the Brevity of Time as Incentives to Christian Fidelity. "What! could ye not watch with me one hour?"—Matt. xxvii: 40. J. M. Ludlow, D.D., Brooklyn.
11. Divine Encouragement. "Master, we have toiled all the night and have taken nothing; nevertheless, at thy word I will let down the net."—Luke v: 5. Dean Vaughan, D.D., London.
12. Faith and Fact. "And he said unto them, What things?"—Luke xxiv: 19. Jesse B. Thomas, D.D., Brooklyn.
13. The Mystic Highway. "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man."—John i: 51. W. F. Gill, D.D., Brooklyn.
14. Has the Pulpit lost its Power? [Based on the character of John.] "These things write I unto you."—1 John ii: 1. R. S. MacArthur, D.D., New York.
15. Worldly Influence in the Church. "And unto the angel of the church in Thyatira write," etc.—Rev. ii: 18-29. Howard Crosby, D.D., New York.

SUGGESTIVE THEMES.

1. A Noteworthy Suicide. ("And Ahithophel put his household in order, and hanged himself."—2 Sam. xvii: 23.)
2. Recipe for a Revival. ("If any people . . . shall humble themselves and pray and seek my face," etc.—2 Chron. vii: 14.)
3. The Unknown Depths of Sin. ("And Hamel said, But what, is thy servant a dog that he should do this great thing?"—2 Kings viii: 13.)
4. The Defensive and the Aggressive Warfare of the Church. ("They that builded on the wall and they that bare burdens," etc.—Neh. iv: 17, 18.)
5. The Unprofitableness of Sin. ("I have sinned and perverted that which was right, and it profited me not."—Job xxxiii: 27.)
6. The Beacons of Hope. ("And now men see not the bright light which is in the clouds."—Job xxxvii: 21.)
7. The Great Miracle. ("And he shall bring forth thy righteousness as the light, and the judgment as the noonday."—Ps. xxxviii: 6.)
8. The Conflict. ("The watchman saith, The morning cometh, and also the night."—Isa. xxi: 11, 12.)
9. Spiritual Relationship. ("Who is my mother, and who are my brethren? . . . Whosoever will do the will of my Father . . . the same is my mother," etc.—Matt. xii: 49, 50.)
10. The Idolatry of Love. (The worship of the Virgin, a Romish abuse.) ("Blessed art thou among women."—Luke i: 28.)
11. Mutual Abiding. ("Abide in me, and I in you."—John xv: 4.)
12. Polemical Christians. ("Lest there be debates, envyings, wraths, strifes," etc.—2 Cor. xii: 20.)
13. Sophisms of the Schools. ("Avoiding profane and vain babblings,"—1 Tim. vi: 20.)
14. Tact in Reproving. ("Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. ii: 4.)

PREACHERS EXCHANGING VIEWS.

"They are so careful about their duty that they are afraid of missing it in the least particular; and this is the reason of their disputings."—BAXTER.

Old Age in the Ministry.

I was much interested in Mr. Beecher's views in *THE HOMILETIC MONTHLY* (Vol. VIII., p. 422), in answer to the question, "Why do clergymen, as a rule, lose their hold on the public as they advance in age?" The stress which he lays on the importance of a personal hold upon the individuals of the congregation by the pastor was none too strong. But from my observation, I am led to suspect that gray hairs are not as responsible for unpopularity and failure as is supposed. If a man is over forty, and finds himself going from place to place, he is almost sure to attribute it to his age and to the dislike which congregations have to gray hairs; and yet the same man may have been as unacceptable before he was forty as after. So, too, with congregations: if they wish to get rid of a minister who happens to be over 45, they let him down softly by hints that he is on the decline; while his real defects may be such as have no necessary connection with his age. Every minister, young and old, should bear in mind that the special interest which congregations take in young ministers is for what they *promise to be*, while they value men of mature years for what they *now are*. The public is disposed to give every man a fair chance; but when a man has had his chance and has failed, he must not complain if the churches refuse him a second probation.

We have only to look around us to find not a few ministers between 40 and 65 who are doing grand work for the Master, and a work that is fairly appreciated by the churches. The way clerks hold their places is by activity, thoroughness and faithfulness in employers' service; and the sooner ministers adopt the same rule, the better it will be for all parties concerned. When the strongest claim a minister can make for his place is to the pity of the more tender-hearted of his flock, the sooner he falls into the hands of some Relief Board the

better. It is too evident that his fighting days, if he ever had any, are over.

Paul writes Timothy: "Let no man despise thy youth;" which implies that it would be his own fault if he failed to *command respect*. With no less appropriateness may ministers over 40 be exhorted to let no man despise their age. It pays no man to quarrel with the tendencies of the age; we are to take things as they are and make the best of them. Sometimes elderly ministers speak contemptuously of the disposition of the churches to secure young men: they ought, rather, to thank God that our young ministers are thus welcomed.

Mr. Beecher, in the article mentioned, refers to the repetition of sermons as if it was an infirmity peculiar to middle-aged or elderly ministers. In this I do not agree with him. I think ministers repeat sermons during the first ten years of their ministry quite as much as in after life. But this repetition of sermons is a subject which should be discussed by itself; it has no necessary connection with age. There is a proper and an improper way of relying upon past preparation. Ministers who never repeat, for the sake of assuring their congregations that they always have fresh material, run the risk of having it *too fresh*.

But since ministers in middle life are strongly suspected of repeating their sermons, they must be all the more on the alert to make such reference to current events as will relieve their congregations of all such unjust suspicions. Do not ministers who have passed the dead line sometimes betray a weakness in talking about their age? Elderly ministers refer to their experiences twenty, thirty, or forty years ago, when the same references would be equally valuable were they to omit the dates, and more prudent. In this, we are only asking that the man should pass for what he is worth, and not raise the question of age to his own prejudice. Elderly ministers need also to be cautioned against

negligence in matters of dress and personal appearance. Regard for the weightier matters of the law does not compensate for neglect of the tithes of mint and anise and cummin. The opening or closing of a pulpit often hinges upon the question of personal appearance. In conversing with a minister in regard to an aged pastor who has held the same pulpit for over forty years with unabated popularity, he told me that this rare fact was accounted for in part to his mind, by the cleanly, tidy and wholesome habits of this aged pastor. However pinched the salary may be, no minister can afford to be careless in personal appearance. In this respect, at least, he must know how to make bricks without straw.

Again, ministers who have been somewhat prominent for their strength and culture should be cautious that they do not count too much upon their reputations. A man's reputation will sustain him only so long as he sustains his reputation. If he ceases activity and rests upon it, it will let him down; and the many preachers who have been let down in this way should be a warning to every minister who has done good work for twenty or thirty years, that he must forget the things which are behind, and reach forth unto those that are before. In a word, his success in the future, not less than in the past, will be the result of patient, hard work. P.

"How to Economise Time and Strength."

To this question of a young minister I reply: 1. Learn shorthand while time is cheap. This will enable you to do three hours work in one in the way of writing; and at ministers' meetings, conventions, etc., to take down speeches and remarks in the exact words in which they are spoken. 2. An eminent preacher in New York city gives a good hint in saying that he has gained greatly in his Bible study by deferring his morning paper till after dinner, instead of giving it the best hour of the day, and so preoccupying the mind with trifles when it should be clear and fresh for professional studies. 3. Concentrate all

business errands, as far as possible, into one day—Monday, perhaps. 4. Have it understood that callers will be more welcome in the afternoon than in the morning; and let the wife or some other person keep all callers away, except those of exceptional urgency, until after dinner. 5. Do nothing that you can delegate to others whose time is less valuable—such as copying extracts, making duplicates of letters, culling newspapers, and carrying messages. Even in church-work do as few as possible of the things that can be delegated to laymen. "Better," says Mr. Moody, "to set ten men at work than to do ten men's work;" better, not only in that it economizes the minister's time, but also in that it brings the blessings of service to others. 6. Most important of all, learn that the art of reading in these days is the art of skipping—skipping whole books that are interesting but unimportant; and in books that are read, skipping chapters that treat of matters in regard to which the reader is informed already, and reading other books, as many rapid readers do, by reading the preface and concluding chapter, and then, by the table of contents, dipping into the few points in the book that are of chief importance. Especially is this art of skipping necessary in periodical literature. Daily papers should be read with discrimination, and on the principle of selection. We should no more allow ourselves to gossip with a daily paper than with a friend—no more read all the columns of the news than of advertisements, but both selectively. Even in the religious papers and magazines it will be found an immense economy of time to read by titles all articles not of immediate use. Mark articles of value not of immediate importance, and afterward cut out and file away for reading when that topic is under consideration; or, if the paper or periodical is not to be cut, such articles may be indexed, so that they may be referred to when needed. By the use of a scrap-cabinet or index-file one can have all his valuable reading of transient literature as available for reference as the articles in the encyclope-

dis. 7. Much valuable reading may be done during one's life by having a book always at hand to occupy his spare moments at home, in the cars, or in the intervals of business or social engagements. Finally, a minister may manage to do a good deal of thinking and sermon-preparation in his walks and while making pastoral calls and on journeys, by having a text or topic in mind, and letting his mind work and keeping his eyes and ears open that he may gather, while conversing with nature or having intercourse with the outward world of mankind, facts and illustrations that will give point and force to his preaching.

New York. WILBUR F. CRAFTS.

Preserving Scraps.

I would recommend the following plan for the preservation of newspaper, magazine and other scraps: Have a drawer of convenient width, say about six inches, or a wide drawer divided into alleys by light partitions. Get envelopes to fit and put your scraps into

them. Mark each envelope at the top in bold hand with the general topic of the scraps within, and underneath this indicate the special treatment of this topic to be found in each of the scraps. To illustrate: take one marked *Temperance*. Under this I find written,

"How Prohibition works in Kansas."

"Temperance and the Republican Party."

"Prohibition Platform of '84. The money-cost of Intemperance, etc."

Arrange envelopes alphabetically by their general topics, and thus furnish at once both a receptacle for scraps and an index to them. When one envelope is full, or all is written on its back that is desirable, take another envelope and continue the topic in it. I use the same general plan in indexing my library, substituting cards for envelopes. It is much better than an index rerum (which I have pretty well filled), requiring less writing, and references under the same topic will be found together when wanted. I think whoever tries this plan will not exchange it for scrap-books or index rerums.

Webster City, Iowa. J. D. WELLS.

EDITORIAL SECTION.

SERMONIC CRITICISM.

"Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, must remember that, while he is a descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die."

A Defective Plan Criticized.

"M." sends us the plan of a sermon for criticism on Gal. v: 6: "Faith which worketh by love."

Theme: Christian Enthusiasm.

I. Define Enthusiasm. 1. Origin of the word, and its uses at that time. 2. Etymology: marking changes in meaning. 3. Emphasize present use—Christian enthusiasm.

II. Enthusiasm subjectively considered. God in Love dwelling in the Christian's heart. 1. Crystallized energy; energy taking form; efficiency. 2. Concentrated earnestness; sincerity and singleness of purpose. 3. Unwavering perseverance; continuity. 4. Indomitable courage; bravery.

III. Objectively considered. Love at work. Love gives faith its life, and causes it to glow with fervency, but it does more; it gives action. Faith *worketh* by love. This action depends upon two conditions, viz.: 1. A correct ideal.

Love reveals Christ as the One altogether lovely (a) In His character. (b) In His work. 2. A worthy cause. Love seeks the best time, place, subject. What can be more worthy to engage the Christian's powers than the Gospel? When once at work, what will not a Christian endure? (Heb. xi.) (Missionaries.) Faith may subdue kingdoms, may overcome worlds, but first of all it must be inspired by love. Faith *worketh* by love.

This plan has some excellent features. Its thoughts are presented in orderly array and with the semblance of logic. The topics are tersely expressed and of practical significance. With these the preacher ought to make an interesting and, at points, an impressive discourse. There lie against it, however, several serious objections.

1. The theme as stated does not fit

and fill the text. (a) *Enthusiasm* is far from being commensurate with love. *Enthusiasm* is simply an aroused condition of the mind, regardless of the quality of that which causes the excitement. Christian enthusiasm may be the enthusiasm of hope, as for reward; the glow of the conviction of sublime truths; the zeal of a healthy conscience; the cheer of trust regarding the fact of our own salvation; indeed, any fervor originating in the course of Christian study or labor. Love, on the other hand, is a peculiar emotion. It centres upon the *person* of Christ, and reaches out to the *souls* of men. It is that fervor which is generated by the contact of spirit with spirit. As directed toward Christ, it involves the sentiments of admiration and gratitude; as directed toward men, it weaves in those of delicacy, tenderness, sympathy. None of these are necessarily implied in the word enthusiasm. We may say that Christian enthusiasm is simply the fire on the altar, while Christian love is that fire enwrapping a prescribed sacrifice, or consuming the spices which emit the sacred incense. The apostle says something vastly more than that "*faith worketh by enthusiasm*." When, in the early days of the Church a lady of the noblest rank embraced her slave in eternal sisterhood, as they stood together in the arena, "*enthusiasm*" would not express her emotion. Nor would the statement that Madame Guyon was an enthusiastic Christian give any picture of her experience when she wrote:

"I love Thee, Lord, . . .

I am as nothing, and rejoice to be
Emptied and lost and swallowed up in Thee."

It is remarkable that neither the word "*entheos*," nor any word derived from it, is used by the New Testament writers; although it was a word commonly used by the Greeks to express religious excitement and zeal. For the theme selected, a better text would be Rom. xii: 11: "*Fervent in spirit*."

(b) The theme, as announced, not only mistakes the meaning of the most prominent word in the text, but fails to give the purport of the entire text as

it stands in its connection. The preacher should endeavor to place himself in the exact position of the sacred writer, and reproduce the impression of truth which he intended to convey. The apostle was speaking of the religiousness (faith) of the Jewish legalist (v. 14) and declared that the piety which bore only such fruit as external obedience and ceremonial righteousness (however enthusiastically these things might be pursued), was of no account with God: the only creditable piety being that "*faith which worketh* (middle voice of verb—energizes itself, becomes efficient, proved itself) by love." A better theme than the one taken would be, "*The only genuine faith that which bears fruit in a loving life*."

II. Starting with an incorrect theme, the outline above is constantly embarrassed by the attempt to carry the two sentiments of both theme and text, or to mix them into a *tertium quid*. Thus the second head relates to enthusiasm—shows its influence upon the mind; while the third approaches nearer to the suggestions of love.

III. But if we were satisfied with the plan of this sermon in its exegesis and logical development, there would remain a fault which most preachers do not consider, viz.: The order of ideas here indicated does not suggest a natural *sequence of feeling*. The sermon might serve a *didactic* purpose, but not that of *persuasion*. The awakening of feeling at any part of a discourse depends upon the feeling previously awakened. We have listened to sermons which abounded in outbursts of genuine eloquence, but which, as a whole, produced little effect, because the appeals to feeling were not prepared for by the proper arrangement of sentiment. In the sermon before us the grand sentiment which should serve as the root, giving character to all, is that which the preacher seeks to arouse under the last head, by contemplation of Christ in His character, His work and cause. Having led his hearers toward the true *agapa*, there would follow naturally the appeals to the fourfold devotion well indicated

under the second head. The great preacher, with such a subject, would not be content to tell the people something about the influence of Christian love, but would strive to *make* them love. Every great sermon is an exercise of heart, a spiritual gymnastic, and belongs to the manual of devotion as really as do the prayers and the songs.

Errors in Pronunciation.

I was pleased with the brief paper in *HOM. MONTHLY* (Oct., p. 777), on "Errors in Pronunciation." It relates to one of the "minor morals," perhaps, but sometimes assumes great importance. The people of our congregations, and especially the youth, have a right to look to their minister as a fairly correct model in pronunciation, as well as in grammar. It is not necessary that he should be a classical scholar in order to become accurate in the use of his own language. A minister who is as nearly faultless as any I knew in these things, was an illiterate mechanic at his majority, but has been exceedingly painstaking since his conversion and call to the ministry. He now fills as prominent a pulpit as there is in the M. E. Church.

You may awaken an interest in this matter that will be of no mean service to many hundreds of your clerical readers by reprinting the following "Composition" which came from a Teachers' Institute in Pennsylvania. The words usually mispronounced are nearly all in daily use; and yet not one in fifty will read the paper correctly. It has been submitted to bishops, doctors of divinity, editors, professors, authors, etc., some of them with a national reputation, and also had an extensive run at a General Conference of the M. E. Church. I have never heard it read aloud at sight with less than five errors, and have known ministers of considerable prominence to miss 28 of these common words. There are forty words in it which are often mispronounced by those who lay claim to culture:

"A sacrilegious son of Belial, who suffered from bronchitis, having exhausted his finances,

in order to make good the deficit, resolved to ally himself to a comely, lenient, and docile young lady of the Malay or Caucasian race. He accordingly purchased a callopie, and a necklace of a chameleon hue, and having secured a suite of rooms at a leading hotel near the depot, he engaged the head-waiter as his coadjutor. He then dispatched a letter of the most unexceptionable calligraphy extant, inviting the young lady to a *matinée*. She revolted at the idea, refused to consider herself sacrificable to his designs, and sent a polite note of refusal; on receiving which he said he would not now forge fetters hymenal with the queen. He then procured a carbine and a bowie-knife, went to an isolated spot behind an abode of equalor, severed his jugular vein, and discharged the contents of the carbine into his abdomen. The debris was removed by the coroner, who from leading a life in the culture of belles-lettres and literature, had become a sergeant-at-arms in the Legislature of Arkansas."

Any pronunciation allowed by Webster or Worcester may be used. I should like to hear from the minister who has never seen this story who reads it correctly at sight. RUSSEL B. POPE.

Ann Arbor, Mich.

Positive and Negative Preaching.

All preaching may be classed under these two heads. *Positive* preaching goes to the Word of God for all its teachings—its doctrines, precepts and authority. It accepts the Word of God as a positive, authoritative, final revelation of truth in this present life. It has implicit faith in this record, and unhesitatingly and unequivocally declares it to men, "whether they will hear, or whether they will forbear." It aims to set forth the contents of the Bible in plain, positive and earnest terms, "giving no uncertain sound," and bringing home to every hearer of the Gospel the responsibility of accepting or rejecting "the glorious gospel of the blessed God." The *negative* kind of preaching is to take a text from the Bible, and deliver a discourse from it; and in many particulars it may be all proper, and in some respects even superior to a discourse of the other type. And yet it will fail to convince and convert those who hear it. The Holy Ghost will not honor it to the salvation of souls. And the reason is to be found in the *negative* character of the teaching. There

is a haziness about it all. The Bible is so far qualified, or diluted, or criticised, or rendered doubtful in its teaching, that it ceases to have convincing or converting power. When the preacher can no longer enforce his words by a "thus saith the Lord," they will have little weight in persuading men to hear them. Of what avail to preach the terrors of the law and then stumble over the doctrine of future punishment? Of what avail to preach a gospel of immediate repentance and then hold out to the delaying sinner the hope of another probation after death? Of what avail to preach a religion of holiness, of renunciation of the pomps and vanities of the world, and supreme love and consecration to Christ, and then qualify the conditions, fritter away the precepts, and broaden the narrow gate, till the worldly-minded and the impure may indulge hope?

An Ill-Chosen Text.

"Asa's" sermon on "Christian Liberty" has two divisions:

I. *It is freedom from sin.* II. *It is not license to sin.* His text is Gal. v: 1. But the "liberty" Paul is speaking about in that place is freedom from the Jewish ceremonial law; therefore, though the sermon is a good one in itself, it stands on a wrong foundation. The two heads

are not kept distinct. Under the first head we are told that liberty is not license, and the distinction is fully expounded. When the writer comes to the second division he makes himself interesting by practical detail and illustration; but this second division is really an exhortation or application of a theme which might read: "*Our liberty is not license, but freedom from sin;*" but the text should be changed. Wherever, as in this place, the subject of a text is undeniably and intensely particular, it is not right to make it general. There is no doubt to be considered in the present instance. Asa's excellent thoughts were not in Paul's mind, not even as seeds, when he wrote the text.

THINGS TO REMEMBER:

... To make each sermon a critic upon the last.

... Before we censure to place ourselves in the censured one's place.

... It is contemptible to take comfort in the fact that some one is below us.

... That "those who would make us feel must feel themselves."—CHURCHILL.

... Nature cannot be got rid of; thrust it out of the front door it will come in at the back door.

... To have a fear of God is not necessarily to be pious; devils fear and tremble, and yet would rather reign in hell than serve in heaven.

... One when he speaks should be possessed by the idea he would utter; then he should let nature have its way. Once before an audience it is too late to change nature.

LIVING ISSUES FOR PULPIT TREATMENT.

"Life and religion are one, or neither is anything."—GEORGE MACDONALD.

The Education of the Negro.

Am I my brother's keeper?—Gen. iv: 9.

THE Negro question is pushing itself forward, and in many minds has become already the most important problem with which the nation is called upon to deal. Careful study has been made of the last census reports, and some startling facts evolved. The most complete review, perhaps, is that by Albion W. Tourgee, in his "Appeal to Cæsar." From this, and from articles in late numbers of the *North American Review*, by J. R. Tucker, M. C., of Virginia (Feb. 1884), and Prof. E. W. Gil-

liam (Nov. 1884), most of the following facts have been taken:

THE NEGRO'S IMPORTANCE AS A POLITICAL FACTOR.

Wisely or unwisely, the Negro has been entrusted with the ballot. He is a citizen and aids in the making of laws and in the election of those who are to execute them. Whether or not the fact is to be deplored, it must be faced. By virtue of the rapid numerical increase in the race, this power is becoming greater and greater. In three States, South Carolina, Mississippi, and Louisiana, the blacks already out-num-

ber the whites, being 56.4 per cent. of the population. In eight States, the three above named and Virginia, North Carolina, Georgia, Florida, and Alabama, they number nearly one-half (48.8 per cent.). These eight States furnish 75 of the 401 electoral votes, 61 of our 325 Congressmen, and 16 of our 76 Senators. Comparison of the Census Reports for 1870 and 1880, however, develop still more startling figures. In the eight States above named the Negroes increased 34.3 per cent. from 1870 to 1880 and the whites increased 27.5 per cent. Throughout the United States the increase in the white population from 1870 to 1880 was a little under 29 per cent. Of this, nine per cent. was due to immigration and 20 per cent. to natural increase. In the same length of time the blacks increased 35 per cent., none of which increase was due to immigration. In other words, the black population, at its present rate of increase, will double itself every 20 years, the white population every 35 years. The following table has been compiled by Prof. Gilliam, to show what the result is likely to be:

Southern whites in 1880	- - - -	12,000,000
" " 1915	- - - -	24,000,000
" " 1950	- - - -	48,000,000
" " 1985	- - - -	96,000,000
Southern blacks in 1880	- - - -	6,000,000
" " 1900	- - - -	12,000,000
" " 1920	- - - -	24,000,000
" " 1940	- - - -	48,000,000
" " 1960	- - - -	96,000,000
" " 1980	- - - -	192,000,000

"In the year 1900, or sixteen years hence, each of the States lying between Maryland and Texas will have a colored majority within its borders; and we shall have eight minor republics of the Union in which either the colored race will rule or a majority will be disfranchised."

The hope has been widely indulged that immigration into the South would effect a cure for these evils. The following table goes far to dispel this hope:

FOREIGN-BORN POPULATION IN	1860.	1870.	1880.
Virginia,	18,513	13,754	14,696
North Carolina,	8,298	8,029	3,742
South Carolina,	9,968	8,074	7,686
Georgia,	11,671	11,127	10,564
Florida,	3,309	4,967	9,909
Alabama,	12,352	9,962	9,734
Mississippi,	8,558	11,191	9,209
Louisiana,	80,975	61,827	54,146
Total,	148,662	123,981	119,686

Total loss from 1860 to 1880 of foreign-born population, 28,976.

"All the efforts that have been made to attract foreign emigrants to this region have not sufficed to prevent a loss of almost one-fourth the number of foreigners in these States in 1860." Moreover, the increase of the Northern-born Americans in the eight States in 1880 over the number in 1870, was but five-tenths of one per cent. "The element of immigration, instead of showing any probability of revolutionizing the Southern life, is itself, year by year, becoming more and more insignificant."

THE ILLITERACY OF THE NEGROES.

Seventy-three per cent. of the colored population of the South cannot read and write. In the eight States which we have been considering, 78 per cent. of the colored population are illiterates, as the following table shows:

STATES.	COLORED POPULATION.	COLORED ILLITERATES.	PER CENT.
Virginia,	631,707	315,660	73.7
North Carolina,	532,505	271,943	77.4
South Carolina,	604,472	310,071	78.5
Georgia,	725,274	391,482	81.6
Florida,	126,888	60,420	70.7
Alabama,	600,320	321,680	80.6
Mississippi,	662,199	319,753	75.2
Louisiana,	464,992	259,429	79.1
Total,	4,358,357	2,250,438	78.1

WHAT CAN BE DONE?

The answer was partly given by President Garfield in his inaugural address. He said: "To the South this question is of supreme importance; but the responsibility for the existence of slavery did not rest upon the South alone. The nation itself is responsible for the extension of the suffrage, and is under special obligations to aid in removing the illiteracy which it has added to the voting population. . . . All the Constitutional power of the nation and of the States, and all the volunteer forces of the people, should be summoned to meet this danger by the strong influence of universal education." The Church as well as the State has a duty in this matter. She has done much, but she must do more. Since the close of the war \$20,000,000 have been given by churches, aid societies, and private individuals for the cause of education in the South. But

there are indications that the donations are beginning to grow less from year to year. This should not be allowed. The safety of the entire nation is in jeopardy unless the most strenuous co-operation is entered upon between the nation, the States, the Church, and private benevolence, to remove the danger. There is abundance of evidence to show that the Negroes are willing and eager to improve their opportunities for education. Their progress in the fifteen years preceding 1880 has been "the most amazing," says a recent writer, "the world has ever known." They are hungering and thirsting for knowledge, and in the meantime the treasury at Washington shows a surplus of about \$100,000,000 per annum. A portion of this immense surplus (so troublesome to politicians) might be wisely used in solving the great problem.

The Whiskey Tax—Its Dangers.

She gave me of the tree, and I did eat.—

Gen. iii: 12.—*A good tree can not bring forth evil fruit, etc.—Matt. vii: 18, 19.*

March 3, 1875, the Federal tax on distilled spirits was increased from 70 cts. to 90 cts. per gallon, and remains in force to the present time. The average price which the distiller receives is about \$1.20 per gallon; so that the Government receives three cents to every one received by the distiller. The tax has varied considerably, running from 20 cents per gallon in 1862, to \$2.00 per gallon from 1865 to 1870. The increase of tax increases the retail price of whiskey; but the evidence indicates that it does not decrease the amount consumed. In the year ending June 30, 1863, when the tax was but 20 cents per gallon, the amount of spirits withdrawn for consumption was 16,149,954 gallons. In the year ending June 30, 1883, when the tax was 90 cents per gallon, 76,762,063 gallons were withdrawn for consumption.* That is to say, the amount consumed was 375 per cent. greater, while the population was about 60 per cent. greater. Two considerations should be noted:

1. Should we allow ourselves to be placed in a position that makes us the beneficiaries of such a traffic? Every disinterested person admits that the use of distilled spirits as a beverage is a curse to the country and the individual. The Emperor of China showed good moral sense as well as statesmanship when he said, "I will never consent that the State shall seek profit from the suffering and degradation of the people."

2. As long as a large portion of the nation's revenue comes from the whiskey tax it will be a strong bar to prohibiting the whiskey traffic. In 1883 the revenue from distilled spirits aggregated over \$74,000,000. A mere trifle of this was for scientific and manufacturing purposes. In the year ending June 30, 1883, out of 83,475,960 gallons withdrawn for all purposes, only 232,663 gallons, or 1 in every 358, were for scientific and manufacturing purposes. One, if not the great hindrance to England's blotting out the disgrace of her opium trade with China has been the immense revenue derived from it. Does not the revenue from distilled spirits operate in the same way with us? If so, it is important to remember that at present the nation's surplus revenue is more than the income derived from the whiskey tax; so that, even if a dead loss of \$74,000,000 were involved in the repeal of the tax, it need not necessitate an additional cent of tax on other articles.

A great pressure will, in all probability, be brought to bear on Congress this winter to effect a reduction in the revenue. The whiskey tax will come in for important consideration. It is well that the subject be thoroughly discussed and ventilated at once. If the revenue be reduced before the tax on whiskey is removed, or the traffic prohibited, then the liquor dealers will have an effective financial argument against prohibition in that it would reduce the revenue \$74,000,000 below the needs of the Government, and this would have to be made good in some other way. Now, while the surplus exists, this argument falls flat.

* Report of the Commissioner of Internal Revenue, 1883, p. 154.

EDITORIAL NOTES.

Is It Wise?

The following are samples of a number of letters received by us during and since the late Presidential campaign :

MRS. FUNK & WAGNALLS:

Your efforts have been in favor of the Prohibition party. I do not believe in such a party. I am a Prohibitionist, but I do not believe that prohibition is to be secured this way. With this feeling, and my convictions very strong, I must cease to be a patron of your house. I regret the necessity, but with me it is a necessity. This is a free country, at least in theory, and I accord to others the same rights that I claim for myself. Thanking you for the many good services you have rendered in the past, I am sincerely yours, N. D. CURTIS.

Sumcoek, N. H., Dec. 2, 1884.

MRS. FUNK & WAGNALLS:

In the recent election I voted for what I believe to be a pure principle—that of prohibition. As a result I have lost my job. Isn't that hard on an old soldier with impaired sight, no pension—and this from a young Republican who calls me a crank and says he will furnish no more work for any of the St. John party. O native land of boasted freedom!

Yours truly,

Marcellus, N. Y., Nov. 29. B. F. NORTH.*

We do not envy the American who can read the latter letter and not feel his blood boil. Yet this incident is but one of many hundreds. Many men have been mobbed, houses stoned, others blackened, St. John and other leaders hanged and burned in effigy. In Indiana, says the *Christian Advocate*, of Cincinnati, Paris Green was thrown into the wells of Prohibitionists, thus poisoning some of those who partook of the water. We have been pelted with postal cards and letters worded in such vulgar, outrageously indecent language that the sending of them through the post were crimes against the postal laws and would, if prosecuted, subject the senders to fine and imprisonment.

Why all this? What is our crime? We dared to follow the right as God enabled us to see the right. With Gladstone, we believed that the liquor traffic had wrought more injury to the world than war, famine and pestilence combined. We believed, with the late Wil-

lard Parker, then the most eminent physician in New York, that

"Alcohol has no place in the healthy system, but is an irritant poison, producing a diseased condition of body and mind; that statistics show that ten per cent. of the annual number of deaths in this country are due to alcohol; that full thirty-five per cent. of our insane are so either directly or indirectly from its use; and that seventy-five to ninety per cent. of the inmates of our penal and pauper institutions owe their condition to its influence; besides this, we find that forty-five per cent. of the inmates of our asylums for idiots are the offspring of parents addicted to drink."

We believed, with Chief Justice Noah Davis, that *three-fourths* of all crime is due to this frightful monster—strong drink. We saw by the official governmental statistics, made up by Republican officials, that all through the Republican Administration of twenty-four years, the liquor traffic had increased with a most frightful rapidity, *threefold more rapidly than the population*, and that *never so rapidly as during the past five years*. We felt that the Republican party was either unwilling or unable to stay this appalling destruction. That after twenty-four years of ascendancy the fact that the liquor traffic was increasing more rapidly than ever was most alarming. We believed that to deal with this evil effectively it was necessary to organize a new party in which the dominant and deciding issue should be Prohibition. Our many reasons for this belief we are giving in the paper, *The Voice*, which is devoted to this subject. We believed such a party a necessity; we still believe this. In our judgment it is the only way open for the suppression of the liquor traffic. We may be in error in this belief; but never before were we more sure that we were right than we now feel ourselves to be.

Then, for the crime of daring to be true to our convictions as to the best method of getting rid of a monstrous evil, clergymen write us, "We can't conscientiously buy any more of your commentaries and other works." We certainly would deserve to be despised if, to keep custom, we sacrifice our con-

*In reply to our question the Postmaster at Marcellus writes, "that the character and reputation of Mr. North are irreproachable."—Ed.

victions. We think we are ready to say: "We can afford to be poor, but we can't afford to do wrong."

Yet we are in no danger of "martyrdom." While some twenty ministers out of the 15,000 who are our patrons have sent us letters similar to that of Mr. Curtis, it is only fair to state that we have reason to believe that our course in this matter has the approval of the great body of our patrons, and that we have on our side the consciences, the prayers, and the warm sympathies of the leading temperance men and women of the land. One proof of this is the fact that the subscription list to *THE HOMILETIC REVIEW* is *larger to-day than it was a month ago*, and was *larger in October than in September*, and was *NEVER SO LARGE AS IT IS AT THE PRESENT TIME!*

Aside from this, we have an abiding faith that the clergy of America dare look any question square in the face; that they dare listen to arguments which run counter to their belief. And we believe that they are ever ready to applaud a brave utterance of an honest conviction, though that conviction does not harmonize with their own.

THE INDEX TO VOLUME VIII.

OUR readers, we are sure, will not fail to appreciate the extra cost of labor and money we have expended upon the index to the last volume of *THE HOMILETIC MONTHLY*. We take pride in the thought that, in fulness, exactness, completeness, and scientific arrangement, it has never been surpassed by the index to any magazine in the country. Next in value to a good book, is a good index to its contents, so that they can be seen at a glance, and seen in their proper relations. We have here first a General index, summarizing the contents; then an index of Authors, then of Subjects, with names of the several authors; then of Minor Articles (short papers, each under a leading word), and then a separate index for each of the other eight sections. All of these alphabetically arranged. And in addition a full Textual index of every Scripture text elucidated in the volume,

which contains 924 pages. The Index covers 14 closely printed pages.

It would be a highly *interesting and profitable* work to any one to *analyze* this volume, by the aid of this index. Indeed, we think the result of such an examination *would surprise even our regular readers, as to the number and character of our contributors, and as to the scope, the range, and almost endless variety of the subjects written upon*—not only in the matter of Homiletics, but of Biblical Literature in general, Biography of distinguished ministers, Science in its relations to the Bible, Applied Christianity in relation to Intemperance, Illiteracy, Increase of Crime, Prison Reform, Divorce, Gambling, Bad Literature, and almost every other burning issue of the day; also Lay Criticism on the Ministry by a dozen representative laymen, Criticism also on Sermons and Preaching, Hints as to the meaning of particular texts, Review of Current Literature, etc., etc. Take a few facts. The names of over 160 writers for it during the year are given in the Index. Nearly 300 leading subjects are discussed. More than 250 sermons, in full or in outline, are given. While Sermonic Criticism, Living Issues, Hints at Texts, Germs of Illustration, and Notes on Literature, would make a duodecimo volume of 300 pages. Besides these are 225 Themes of recent Leading Sermons preached at home and abroad, and over 200 Suggestive Themes, with appropriate texts. These items will serve to give some idea of the extent, variety and richness of the volume.

"THE MISSIONARY FIELD."

OUR readers will welcome this new feature of our *REVIEW*. We aim to emphasize the importance of the missionary work—which we consider second to no other—and to do better justice to it by giving it more space and a distinct department. And in all the country there is not a more competent person to have charge of this department than *Dr. Arthur T. Pierson*, pastor of Bethany Church, Philadelphia, who has kindly engaged to undertake the work this

year. Each number will contain (1) Suggestive Thoughts, (2) Hints at Missionary Sermon, and (3) A Condensed Summary of the latest Intelligence gleaned from the whole field. Coming each month in anticipation of the "Monthly Concert," "The Missionary Field" cannot fail to be eminently serviceable to pastors and others.

OUR SEVERAL SYMPOSIUMS.

We have arranged for four symposiums during the year. The subjects chosen for discussion are certainly of vital importance, not only to the Ministry and Church at large, but to the nation and the world as well. We have enlisted in the consideration of these themes much of the best writing talent and wisdom of the day, representing all sections and denominations, and sides

of the questions to be written upon. Our plan contemplates an independent presentation of views on the part of each writer and yet with the knowledge before him at the time of writing of the views of all who have preceded him in the discussion, so as to secure not only the independent judgment of each, but the shaping of the whole to practical ends. Far more will be gained by this method than if each of the distinguished writers who are to participate in the symposiums were to give his views on the subject he writes upon in a separate and absolutely independent form. We anticipate, in view of the subjects and the writers engaged, a series of remarkably able and interesting articles on each of the topics designated, and bespeak for them the special consideration of our numerous readers.

GERMS OF ILLUSTRATION.

*"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."*

—As You Like It.

True repentance does not consist in merely passive regret over past sins; it involves active atonement as well. One of the strangest conversions of our day is that of Lars Olsen Smith, of Sweden. From being the brandy king of that country, manufacturing and selling for years three-fourths of all the brandy consumed there, and realizing an income of over \$250,000 a year, he has become an uncompromising temperance reformer. The change was the result of the conviction that his trade was the cause of three-fourths of the sin and misery of his fellow countrymen. He has since been striving in various ways to undo the evil he has caused. His great wealth has been largely used in establishing popular savings banks, building societies, co-operative stores, and public kitchens for supplying cheap and wholesome food to the poor. "I think it is better," he says, "to use the money I have gained in demoralizing and poisoning the people, in undoing, as far as possible, the mischief that I caused."

Doctrinal systems become sometimes so complex and involved that they are valuable as curiosities, rather than for instruction. One is reminded of a wonderful lock which was exhibited in the French Crystal Palace. It was a marvel of ingenuity, admitting of 3,674,385 combinations. But, alas! Henneb had to spend one hundred and twenty nights before he could make it lock, and Fichet was four months in getting it unlocked again. After that they could make it neither shut nor open.

Childhood, in being the period when the currents of life take their rise and assume their direction, is well paralleled by the watershed. The Mississippi and the Red River of the North have their sources but a few miles apart, on opposite sides of the same watershed. But what a difference those few miles make in the character and usefulness of the two streams! The one starts northward, and, flowing 750 miles, empties itself into Lake Winnipeg; the other flows southward, and sweeps majestically along for 2,800 miles, bearing on its bosom the commerce of a mighty country, enriching millions of busy toilers, and never stopping till its waters are mingled with those of the measureless sea.

Gospel truths owe their wide and rapid spread to their wonderful penetrating power. They burrow into a man's very soul, and he can not rid himself of them. How many conversions have been due to the haunting presence of a single phrase, such as "God is love," or "What shall it profit a man?" etc. "The just shall live by faith," (Rom. 1: 17) rang in Luther's ears wherever he went. Prof. Wm. H. Brewer, at the recent meeting, in Newport, of the American Academy of Science, stated that the wonderful propagating power of squirrel-grass is due to the fact that its seed actually burrows into the very flesh of passing animals, and so is carried from one point to another, often far distant.

Activity only can develop the highest powers of the mind, the heart, and particularly of

the memory. Sluggish natures can rarely grasp and retain a great truth or a weighty thought. It is only the rapid stream that can carry along the larger pebbles and gravel. The lazy current can carry only mud.

Childhood's impressions often seem almost ineradicable, and in this fact lies one of the strongest arguments for early instruction in the ways of righteousness. Dr. Eliphalet Nott, for sixty years the President of Union College, in one of the latter days of his long life (he died at the age of 93), when undertaking to lead in family worship, began unconsciously to repeat the little quatrain learned at his mother's knee:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I awake,
I pray the Lord my soul to take."

A similar instance of the retention of instruction received in early life has been manifest for a number of years in the case of an aged lady in Central Ohio, who recently died at the age of 94. In her girlhood she had resided near a French settlement in Canada, and had then learned to speak the French language. Removing in her sixteenth year, she had never again had occasion to use the language, and, as she

supposed, had forgotten it entirely. But a few years ago, to her own surprise, she found herself, every once in a while, beginning an order to those around her in French.

The witness of the Spirit was most beautifully illustrated by a speaker—Mr. J. Q. Maynard—at a recent Sunday-school anniversary in Brooklyn. A soldier was badly wounded in one of the battles of the late war. His mother, residing in the North, was notified, and took the first train that would carry her where her son lay at death's door. She reached the hospital, made herself known, and asked to be taken to her boy. She was informed that he was sleeping, and it would not be best to disturb him. She was allowed, however, to go to his couch and take the place of the nurse who sat by his side, with her hand upon his feverish brow. But hardly had the mother's hand touched his forehead when the patient's eyes opened, and he started up in great excitement. It was dark, and he could not see his attendant. "Whose hand was that?" he called. "That felt like my mother's hand. Bring a light and let me see my mother's face." When the finger of God touches us, shall we, even in all the darkness of our sin and ignorance, not know it?

QUERIES AND ANSWERS

Q. "I cannot extemporize. Would you advise me to read or memorize my manuscript?" A.: Neither; but learn to use your *manuscript as a brief*. Write in a large, bold hand. Read it over once or twice for the sake of imprinting on the mind the connection of its thoughts in detail, but with as little attention as possible to the exact language. Just before preaching go over it again with a colored pencil and underscore heavily the prominent words upon which the progressive thoughts rest. These will probably be all that you will care to see while preaching. Memory will supply much of the language as written, and, if not, so much the better for the sermon; for any change you will make after having given the matter so much thought will be an improvement. By this plan you will be beyond the possibility of breaking down, without the burden of invention while speaking, and with the whole force of soul and body for the delivery.

Q. "It takes all my study-time during the week to prepare for the pulpit. Ought I not to take time for general reading even at the expense of sermon

elaboration? If so, what course would you advise?" A.: 1. Some of our most prominent preachers give but half of their study-hours to the sermon, or to reading immediately connected with the sermon. They find, by experience, that three mornings devoted to other subjects gives them such an amount of side-light upon Bible themes, such a store of information with which to illustrate, that the sermon-making is vastly facilitated. But this side-reading should never be carried on without special alertness for moral and spiritual analogies which you may find in any department of truth. The fault of many sermons is that they are too narrowly original, and have no background in the general culture of the preacher. They lack that "reserve" which enables a man to speak the simplest thoughts with the weight of his own fullness. 2. As to subjects of side-study, avoid what is called "general reading," i.e. promiscuous, except for a few moments' diversion at a time. Choose some subject requiring research, leading you through more than one book. The mind never works to its best advantage until it has the glow of pursuit, to-

gether with the enforced patience of continuity. It is true of study as of other occupations, that "the rolling stone gathers no moss." If you can find a topic of which to make a life study you will do well. Let it be one great enough to warrant thorough investigation, and sufficiently in the line of your tastes to attract you. You will be surprised at the attainment you will make, if you have a work of that kind always on hand, waiting to fill your spare hours. A writer of one of the most useful books recently published was asked how many years he occupied in

its preparation. He replied, "The leisure hours of the past year, during which I have done more preaching and pastoral work than ever before." "But how many such hours could you find?" asked his neighbor. "One thousand hours," was the response, "hours which I used to spend in skimming I spent in diving. Dr. Storrs is a master of history. Dr. Scudder an expert in natural history. Dr. Duryea thoroughly conversant with mental science. Dr. Adams was at home in polite literature, and absorbed the graces of the best into his own style.

A BIRD'S-EYE VIEW OF CURRENT RELIGIOUS THOUGHT.

GERMANY.

The Fundamental Principles of a Universal Symbolism as an Evidence of Faith (Grundzüge einer allgemeinen Symbolik als Glaubensbeweis), by J. Cl. in the *Beweis des Glaubens* (Oct.) The author's guiding principle is, that all transitory things are but symbols of an eternal reality, and he applies it in presenting a system of striking analogies between the worlds of matter and of spirit. The symbolism of creation is actualized in the realities of redemption. The method of procedure is both genetic and analogic. The elemental principles are four: Nature, history, doctrine, and invention. All proceed from and return to the One, who is head and heart of all things, and whose praise they proclaim—and that is Christ.

In a painting of Christian antiquity is represented a tree growing out of the summit of a mountain. It is a palm-tree, the tree of life. At its roots there is a living fountain, from which proceed four streams that spread over the earth. It is a picture of the paradise that was and of that which is to be—nature redeemed; a union of the earthly and the heavenly. The ideal is realized through the Redeemer of all nature, the restorer of the Paradise lost—Jesus Christ, the Son of God and the Son of man. Thus the symbol of the picture becomes the type of history. Christ is the Mount of Deliverance and the Rock of Salvation, from whose heart streams of blessing course through all the world, imparting new life. He is in Himself the fountain of salvation, as well as the tree of life; and though elevated above all nature, yet nature points to Him as its ground and source of being.

The New in Christianity Das Neue im Christentum, by Prof. E. H. H. D.D., of Meissen, in the *Beweis des Glaubens*, Oct.—Special reference is had in this article to the teachings of classic antiquity. Heathen morality is found to be deficient in a controlling, positive, and vital principle. The system of Christian ethics supplies this deficiency, in the infinite and universal love of the Divine Being exhibited to and realized

among His creatures. The Christian system is more profound and comprehensive; more profound in its estimate of the aim and object of the whole universe; more comprehensive in reference to the worth of the individual, the gifts which he has received, and the moral and religious duties which devolve upon him.

Evangelical Missions in the Holy Land (Die Evangelische Mission im Heiligen Lande), by Pastor Baarts, in the *Allgemeine Missions Zeitschrift*, (Oct.) This paper sketches the beginning of the missionary activity of the late Bishop Samuel Gobat, of Jerusalem, dating back to the year 1846. Light is thrown upon many of the complicated questions that have agitated the religious world of the East, and have led to such far-reaching political results during the last generation. The self-sacrificing and evangelical mission work of Bishop Gobat among Jews and Mohammedans, Greeks and Armenians, and his fatherly care of Protestant Christians, is ably sketched by the hand of one who participated in his labors.

The Island of Nias and its Mission (Die Insel Nias und die Mission daselbst), by Missionary H. Sundermann, in the *Allgemeine Missions Zeitschrift*, (Oct.) The religion of Nias consists chiefly in a worship of demons and of their ancestors. They entertain a nominal belief in a supreme being, called *Lowalang*, whose meaning is unknown. He is their creator and preserver, yet receives but little of their worship and reverence. Their minor gods, demons and spirits, claim the largest share of their adoration. Their belief in the human soul and in its future existence is mingled with fantastic notions and curious superstitions. There is a priesthood among them, whose special duty it is to dispose of the offerings presented to their numerous idols.

Customs and Usages of Christian Converts among the Heathen Sitten und Gebräuche der Christen unter den Heiden, by Rev. E. Faber, missionary in China, in the *Allgemeine Missions Zeitschrift*, (Oct.)—One of the most important missionary problems of the day is the social relation of the converts to their former companions, with reference

to native habits, customs and usages. In the above article this problem is considered with special reference to China and Chinese converts, from a comprehensive gospel point of view, by a laborer in the field, and deserves the serious attention of all interested in foreign mission work.

In Defense (Zur Abwehr), by Dr. G. Warneck, in the *Allgemeine Missions Zeitschrift*, Oct.—In connection with the recent acquisition of territory by the German Government on the west coast of Africa, at Angra Pequena, serious charges were preferred against the German missionaries there resident. Superintendent (or Secretary) Warneck effectually disposes of these charges, emphatically denying that there is any ground for the same, and substantiating his denial with trustworthy evidence. This incident again illustrates how easy it is to beget opposition to a work which, to this day, is viewed with disfavor by many, contrary to the command and spirit of the Gospel that offers salvation to the whole world.

The Relation of Elihu's teaching to that of the three friends of Job (Das Verhältniss der Lehre des Elihu zu derjenigen der drei Freunde Hiobs), by Rev. C. Clausen, in *Luthardt's Zeitschrift* (1884, No. X).—The author maintains that Elihu's teachings upon the sufferings of the righteous are correct, and that Job's punishment was in consequence of his sins.

An Address upon Rest on the Sabbath-day, delivered in the Primitive Church (Eine altkirchliche Rede über die Sonntagsruhe) by Rev. J. Zahn, in *Luthardt's Zeitschrift* (1884, No. X).—A remarkable production, dating from about the time of Constantine, whose author is not positively known, demanding for the laboring class the blessing and protection of the Christian day of rest.

The Introduction of Christianity into Upper Franconia, Bavaria (Die Einführung des Christenthums im oberfränkischen Bayern), by Rev. K. Vollrath, in *Luthardt's Zeitschrift* (1884, No. X). A contribution to the Church History of the 8th-11th centuries, exhibiting the spirit which animated the first Christian missionaries native to the German soil.

Ritschl's Doctrine of Sin (Ritschl's Lehre von der Sünde). Presented and critically examined by Prof. Hermann Schmidt, D.D., of Breslau, in *Luthardt's Zeitschrift* (1884, No. X). The aim of the critic is to show that the author has departed from the orthodox and traditional view as taught by the Fathers, maintained in the Church Confessions, and revealed in the Scriptures.

The Anabaptists on the Territory of Venice about the middle of the 16th century (Wiedertauffer im Venetianischen um die Mitte des 16. Jahrhunderts), by Prof. Karl Benrath, D.D., in the *Theologische Studien und Kritiken* (Jan. 1885), 58 pp. The author has thoroughly investigated the scanty records which were at hand concerning the Reformation movement in Venice and the particular form which it took in its development. He has brought to light the Arian creed

which the Venetian Anabaptists accepted, described their methods of operation, and pictured their martyrdom and extermination. An important chapter of Church history is thus presented to the student who desires to obtain reliable information from original sources.

The Freedom of the Will and the Moral Accountability of Man (Die Wahlfreiheit des Willens und die sittliche Verantwortlichkeit des Menschen), by Pastor W. Meyer, in the *Theologische Studien und Kritiken* (Jan. 1885), 64 pp. This is a contribution in opposition to the doctrine of the freedom of the human will. It is part of a more extensive treatise in which this topic is comprehensively considered from psychological, moral and religious points of view. In considering the question of sin the conclusion is that sin is an incomprehensible and inexplicable fact in our moral life. In truth, the difficulties that present themselves to the author in the consideration of this question are met by the same answer: they cannot be understood nor explained.

A Contribution to Luther's Letters and Table Talk (Zu Luther's Briefen und Tischreden), by G. Koffmann, in *Theologische Studien und Kritiken* (Jan. 1885). Important discoveries are being made in the public and private libraries of Germany upon topics connected with the Reformation history. The above is from the public library of the city of Breslau, and a valuable contribution to its related subject.

The Book of Koheleth, by Dr. C. H. Wright, in *Theologische Studien und Kritiken* (Jan. 1885), 40 pp. This is a scholarly, critical and exhaustive review, by Dr. Klostermann, of a standard commentary on Ecclesiastes, whose author (Dr. Wright) is a well-known scholar in the English theological world.

FRANCE.

The demand for good literature in cheap form seems to be well-nigh universal. The moral and religious needs of the masses are being met in this way. *The Seekers' Little Library*, published by Monnerat, Paris, is a praiseworthy endeavor to supply the wants of the general public with sound reading in an attractive form and at a low price. The volumes of the series are published monthly, of about 100 pages each, at the nominal price of about ten cents per number, and edited by scholars of good repute in the French literary world. The titles of the first two volumes are: *La Foi* (Faith) and *La Creation et L'Evolution* (Creation and Evolution), indicate the general tenor of the topics to be considered in this publication. Among recent works of special interest are the following: *Comte: Testament d'Auguste Comte* (Paris, 1884) presenting us with the last will and testament of this French philosopher, to which are added a number of miscellaneous literary documents, including his daily prayers, annual confessions of faith (!), and his correspondence. *Leo XIII.* is the title of a volume containing the discourses of the "Sovereign Pontiff" as delivered to the faithful

at Rome and of the Catholic world, since his election. As a commentary on the Pope's official acts and proclamations this volume is a valuable contribution to the church history of the present time. It is published at Paris by Plon, Nourrit & Co., 1883. Two volumes of practical import, as touching controverted problems of the day, are the following: *La Morale dans le drame, l'épopée, et le roman* (Paris, Alcan, 1884,) and *Les questions du jour résolues par le Christianisme* (Paris, 1884). The former considers the question of morality in the drama, the epic, and the novel; the latter presents the questions of the day as solved by Christianity. In the department of history, Prof. Jules Zeller has published an installment of his popular discourses upon the great world-moving factors of medieval times under the title *Extrémités sur l'histoire du moyen âge* (Paris, Perrin, 1884, vol. I., part 1st) "The Fall of the Roman Empire," the "Rise of the Germanic States," and the "Growth of the Christian Church," form the leading topics of this volume. Dr. Lortet, Dean of the Medical Faculty of Lyons, France, has given to the world the results of his recent five years' travels in Phœnicia, Lybia, and Judæa, in a magnificent quarto volume, beautifully illustrated. Not only as a traveler, but also a scientific investigator and faithful explorer, he presents a multitude of most interesting facts concerning Syria of to-day. In several departments of natural science, e. g., zoology, botany and geology, his researches are valuable; likewise his ethnological investigations. The book is published at Paris, by Hachette & Co., under the title, *La Syrie d'aujourd'hui*.

ENGLAND.

The Westminster Review (Qr., Oct.) contains no article of special interest to American readers. The brightest paper in it, on the whole, is a critique of nearly 30 pages on "Mr. Howell's Novels." The review is appreciative, giving the author high rank among American fictionists: he is a very "likeable" author, is a perfect "master of the language he writes in," draws his characters mainly from native sources, is "highly artistic and conscientious," has an enlightened idea of a "novelist's attitude and procedure," etc. But, in the critic's judgment, he fails to attain to a philosophical insight into character; his "theory and practice" conflict; the impression left on the mind after reading him is a "confused, incomplete view" of life, so different from the impression which "Tourguénief," for instance, leaves, he "oscillates between the desire to cater for the popular appetite and a leaning to higher things," as shown in "The Undiscovered Country." Hence, while a "writer of eminent accomplishments," and "the most distinctively artistic of American novelists," he is "unsatisfactory."

The Edinburgh Review (Qr., Oct.) In the absence of any papers of great merit, the one on "The Irish Massacre of 1641" possesses consid-

erable historic interest. It is based on "Ireland in the Seventeenth Century," by Mary Hickson, with Preface by J. A. Froude (1884), and "Cromwell in Ireland," by Rev. Denis Murphy (1883). It is all-important to the student of history, to ascertain the actual facts of the Irish Rebellion of the 17th century, for they account largely for the predominance and the severity of English rule in Ireland ever since that era, and go far to explain many things connected with the "Irish Question" of to-day. It is unnecessary to say that there is a world of conflicting views and testimony as to the actual history of that alarming and eventful period in the history of the British Empire. These two recent works on the subject, and the able reviews they have called forth, will contribute greatly to a better understanding of the truth of history.

The British Quarterly (Oct.) As usual, this grand old Quarterly contains among its dozen articles several of marked interest, such as "Federalism and the British Empire," "Pascal's Pensées," "The Theory of Christian Socialism," "The Original Home of the Aryans," and the "Authority of the Bible." We have space to note the substance only of the last. The writer affirms his personal belief "that the Bible is in very deed and truth the inspired Book of God. The more I read it, the more earnestly and devoutly I study it, the more sensible do I become that a divine life pervades it which does not pervade other writings." The drift of the discussion is to modify the views of Calvin, Owen and other theologians who hold that true and full certainty regarding the divinity of Scripture can come only by *experience of the power of its truth and the work of the Holy Spirit in the heart*; and he sums up his own conclusions thus: "That the essential condition of a living conviction and realization of the divine origin and authority of the Bible is a living, growing experience of the saving power of the living Christ, and of the living, indwelling Personal Spirit to which it testifies; and secondly, that however advantageous it may be for non-believers to be able to start with a conviction or prejudication of the divine authority of the Scriptures, the lack of such a conviction, whatever its reasons, can never justify the rejection of the Lord Jesus Christ and His great salvation."

The Contemporary Review (monthly, Nov.) The last issue of this able and somewhat "advanced" Review, has among its readable articles two that will interest American readers: "Contemporary Life and Thought in Germany," by Dr. H. Geffcken—giving a vivid picture of the existing state of theologic thought and church affairs; and "A Democratic Church," by Rev. Samuel A. Barnett. The title indicates the scope of the latter article. It is severe in its indictment of existing organizations. "The Church of England is not therefore effective to spiritualize the life of the nation and develop honesty of living. Its present position is indeed indefensible. As a 'reformed' Church, it offers the

example of the greatest abuses. As a 'Catholic' Church, it promotes the principle of schism. As a 'National' Church, it is out of touch with the nation. There is no department in the State which can match the abuses connected with the sale of livings, with the common talk about preferment and promotion, with the irremovability of indolent, incapable and unworthy incumbents, with the restriction of worship to words which expressed the wants of another age, and with the use of tests to exclude from the ranks of ministers those called by God to teach in fresh forms the newest revelations to mankind. There are no greater supporters of the schism from which they pray to be delivered, than the bishops and clergymen who talk of 'the Church' as if it were a sect to promote 'Church of England' societies, and strive to cut off from the body of the people a section of its members. There is nothing national which so little concerns the nation as its Church." Nor is it less severe on those who would "Reform the Church." The only remedy it suggests is agitation by "the people." "If they are excluded from exercising their will upon the Establishment, nothing can hinder them from destroying it."

The Fortnightly Review (Nov.) "The Future of the Soudan," by Capt. E. A. De Cosson, will deeply interest numerous readers in all parts of the civilized world. He criticises Gen. Gordon's course in reference to the slave trade, and the policy of the British Government in its attempt to settle matters, and seeks to point out the true remedy for the slave trade which, he asserts, prevails extensively over all that region. It is a very spirited paper, and written by one long a resident of the Soudan, and from the point of personal knowledge and observation.

The Nineteenth Century (monthly, Nov.) This organ of English Radicalism and Liberalism must not be ignored either by the theologian or the student of history. It is conducted with great ability. The current issue contains a paper of special interest at the present time—"Progress and Wages: a Workman's View," by James C. Hutchinson. He takes issue with Henry George's panacea for the ills of the Irish people—the nationalization of the land—and characterizes the scheme as nothing short of robbery. The paper abounds in valuable statistics bearing on the labor question. The candor and moderation of such a "workman's view" entitle it to respect and consideration.

THE UNITED STATES.

American Church Review (Qy., Oct.) This able organ of the Episcopal Church returns to the quarterly form. The present issue covers three-fourths of the current year, and contains a formidable array of articles, several of which are very readable and timely, such as Bishop Littlejohn's paper on the late "Bishop Clarkson" of Rhode Island; "Christianity's Relation to God's Spiritual Kingdom and His Material Creation,"

by Rev. O. C. Adams, S.T.D.; "Scholastic Theology," by Dr. Samuel Buel; "Scriptural Evolution," by Dr. Cornelius Walker; "Baptism for the Dead," by Rev. Arthur Little; and a "Reply to Monsignor Capel," by John Henry Hopkins, D.D. The latter paper fills 44 pp., and is one of the most caustic and annihilating reviews that we have read in years. The "amiable" and pretentious Jesuit is "punctured and pulverised" till nothing is left of him. It is a review of Capel's recent treatise, "Catholic: an Essential and Exclusive Attribute of the True Church." The assumption, the arrogance, the "shallowness," the perversion of history, the ludicrous positions and the monstrous conclusions of the wily but superficial representative of Rome, are shown in detail and in a way that is both amusing and effective. We wish we had space for an analysis of it. Not the least amusing and characteristic part of the paper is the correspondence between Mr. Hopkins and Mr. Capel at its close.

Bibliotheca Sacra (Qy., Oct.) This exponent of the Old New-England Theology during the past 54 years has lost none of its ability by its transfer from Andover, Mass., to Oberlin, O. Undenominational, scholarly and thorough in its discussions, and conducted in a liberal spirit, it has long held the foremost rank among the Quarterlies of the day, both at home and abroad. The most valuable articles in this number are: "Sketches of Pentateuch Criticism," by Prof. Curtiss (Chicago Sem.); "The Nicene Doctrine of the Homousion," by Dr. E. R. Craven, and "Unity and Genuineness of Deuteronomy," by Prof. E. C. Bissell (Hartford, Ct.). The last fills 34 pages, and is a very able, as well as scholarly discussion of this important and mooted subject. It is rich in the historical literature which bears upon it. "Reinforced by Graf, Kuenen, Kayser, Wellhausen, and many others, the condemned theory of Vater and Vatke, is now in the ascendant." Against this theory Dr. Bissell presents a strong array of considerations and in favor of "maintaining the literary and material unity of the book of Deuteronomy," which "begins with the subtleties of Sinai, and ends with the inimitable solemnities of Nebo and Pisgah. It is no effort at historiography, interjected with pious expressions, as some critics represent the latter biblical narratives to be. It is in web and woof sacred history, narrated, as it was enacted, under the eye of God."

Andover Review (monthly, Dec.) This vigorous and wide awake Review is the expounder of the "New Theology," and is in close connection with Andover Theological Seminary. It is presumed to represent the theology at present taught under the new régime in that leading and ancient seat of sacred learning. The Review in a single year has made a position for itself and become a power; not so much because of the "new departure" in theology which it advocates as for the reason that its conductors have a true ideal of what a review in these days should be. The

day for ponderous, interminable scholastic discussions, hashing and rehashing doctrinal creeds, symbols and old issues of dogma and ecclesiasticism, has passed. The demand is now for short, pithy, lively, and more popular papers on living issues and current practical thought; and our old reviews must mend their ways, or no human power can save them from continued decay and final death. We can only name a few of the papers in current number, none of which are of special note either in the way of subject or discussion: "The Evolution of Conscience," by Rev. Francis H. Johnson; "Missions in Mexico," by Rev. Rollo Ogden; "Literacy and Crime in Massachusetts," by Geo. B. Stetson; "Philosophical Criticism," by George I. Chace." LL.D., being an able 15-page review of "Major Creative First Cause," by Rowland G. Hazard, LL.D.

Princeton Review. This quarterly was among the foremost in the country for more than half a century in point both of ability and influence. And now, at the close of its sixtieth year, without notice, it ceases to be. The seven last years of its career suggest matter for reflection, and instruction as well. Wreathed from its proper editorial control in a way anything but honorable or Christian by a young collegian, with "a taste for journalism" and a pocket full of money, he has wasted a fortune upon it and perverted it from its high mission; and now, tired of his toy "elephant," he casts it away in disgust. He found to his surprise that wealth could not supply brains, and that loud bidding for contributions failed to bring them, and so a large proportion of them had to be imported. His strange course lost him most of the old patrons, and not a few of its best contributors, and no small part of its issues were given away! Pity that this grand old historic review should come to such an end! Its "taking off" is as mysterious as the last years of its history were. It reminds one of Shakespeare's lines:

"Stand not upon the order of your going,
But go at once."

Presbyterian Review (Qr., Oct.) This review represents much of the best scholarship of the Presbyterian Church (North), and is in close connection with Union, Princeton, Auburn, and other theological seminaries. It is able, moderately progressive, and highly influential within the narrow sphere in which it circulates. But its articles are too long, and often on subjects in which but few feel any interest. There are not a few also in the Church to whom it speaks who have felt for some time that the dominating factor in its editorship is adverse to entire sympathy and confidence in its influence as a whole. The most noteworthy article in the October issue is from the pen of one of its editors, Prof. C. A. Briggs, of Union Theological Seminary, entitled "The Principles of Puritanism." It is masterly and informing, and evinces a knowledge of the history and literature of the subject, and a discriminating judgment

of a high order. We have not space even to outline it. The marked feature of this Review is the space it devotes to "Reviews of Recent Theological Literature," and the critical ability which usually characterizes this department.

Southern Presbyterian Review (Qr., Oct.) "Doctrine of Original Sin," by Dr. B. L. Dabney; "Supernatural Revelation," by Rev. Wm. Flinn; "Some Recent Apocryphal Gospels," by Prof. Warfield (Allegheny Sem.), and "The Coming of the Lord," by Rev. John C. Rankin (of New Jersey), are readable articles; the latter particularly is a valuable contribution to the literature of this vexed question. It will be found a hard nut for the Premillenarians to crack. Through 36 pages the writer argues, clearly and forcibly and to our mind conclusively, in favor of these propositions: "The introduction and establishment of the gospel dispensation is presented (in the New Testament) as the Coming of the Son of man. Under this divine and kingly administration of the gospel any special manifestation of mercy or wrath, whether promised, threatened, or actually occurring, to friend or foe, is spoken of as The Coming of the Lord. The personal and visible coming of the Lord will be to wind up the series in the general judgment."

Baptist Quarterly Review (Oct.-Dec.) The best article in the number is "'Life' and 'Death' in the New Testament," by John Green, A.M. 20 pp. A critical examination of the meaning of the original terms and his conclusion may be given in these words: "Whatever view we may take, then, of the Apocalypse or of the principles of interpretation that may be applied to it, it is clear that 'the second death' is represented as a state of existence, and not as annihilation. 'Weeping and gnashing of teeth,' torment day and night forever, cannot, even in a pictorial way, suggest the destruction of being. The second death, therefore, in a way analogous to the first, is the state resulting from the irreparable loss of the 'life which is life indeed.' The misery that always waits on sin will be intensified by the felt wrath of the Lamb, who, in ways above our knowledge, finds His good pleasure fulfilled both in them that are saved and in them that perish."

New Englander (Bi-monthly, Jan. '85.) This live and able review seems to be renewing its strength as it grows in years. From advance sheets of the forthcoming issue we judge that it will be one of superior merit. The paper of most general interest in it is on "The New Academic Curriculum at Yale," by Prof. Ladd. There is an interesting literary article on "Wagner's Parsifal at Bayreuth." By theologians President Bascom's able article on "Inspiration" will be read with special interest; while Dr. L. W. Bacon's paper on the "Revolution in the A. B. C. F. M." will attract attention.

Methodist Review (Bi monthly, Jan.) This denominational Review is hereafter to be issued

bi-monthly and Dr. Curry, who is admirably adapted to the work, assumes the sole editorial control. Thus one after another of our old quarterlies are becoming monthlies or bi-monthlies; and the day probably is not distant when they will all assume the monthly form. It is a concession to the demands of the times which is as significant as it is imperative. We can only name the writers and subjects of the January number, as we have received only the table of contents: "Bishop Simpson," by Dr. H. B. Ridgeway; "Constitutional Law in the M. E. Church," by Joseph Pullman, D.D.; "Christian Education," by Rev. E. McChesney, Ph. D.; "Christ Preaching to the Spirits in Prison," by the Editor; "Ethnography of Northern and Central Africa," by Rich. Wheatley, D.D.

Lutheran Quarterly (Oct.) The most notable paper in the number is Dr. Valentine's "Inaugural Discourse," as President of the Theological Seminary, Gettysburg, Pa. His subject is highly important and timely, "Some Present Demands in Theological Training," which he discussed under two aspects, *doctrinal* and *practical*. His points under the first are: A correct exhibition of the fundamental doctrines of the divine word ["the Catholic Lutheranism of the Augsburg Confession," being "the best and truest type."] Theological training must recognize the principle of *development*, also the demand in connection with the progress of science and knowledge. Under the practical he insists on *positive* preaching over against a hesitating, diluted, compromising style; the instruction and nurture of the young, and the distinctly missionary work of the Church.

Lutheran Church Review (Qy., Oct.) Articles: "East India and Its Religious Prospects," by Dr. W. J. Mann, based on Ram Chandra Bose's "Brahmoism," "The Lutheran Church of New York City during the Second Century," by Dr. Smucker "Ecce Homo," by Prof. B. Pick, "Church Polity," by Dr. C. P. Krauth.

Cumberland Presbyterian Review (Oct.) The mechanical appearance of this review is unworthy of the Church whose name it bears. The best papers in it are The Dignity and Power of the Gospel, by Dr. G. W. Wright, Oberlin, O., and Sanctification, or Growth in Grace, by Rev. P. M. Riley, Du Pre, Texas.

Unitarian Review (Monthly, Dec.) The theological position of this magazine is indicated by its name. Time was when such eminent names as Channing, Bellows, Osgood, Dewey, and others of their contemporaries, gave character and influence to this organ of American Unitarianism beyond its denominational sphere. But that day is past and their brilliant and often powerful productions no longer adorn its pages. "The Unities of Unitarianism," by Rev. James T. Bixby, is a somewhat remarkable paper. Such assertions and claims as we find on every page of the article will surprise not a few. For example: "Consciously or unconsciously, the tendency to union, to oneness, has guided our

thought, till at almost every point distinctions have been erased, gulfs have been bridged, the separated have been brought together. Unitarianism has become the enunciation, not merely of the Divine Unity, but of a whole series of Unities."!!

North American Review (Monthly, Nov.) For 70 years this review has held on in the even tenor of its way and has exerted great influence on American thought. Its power is not as potent now, perhaps, as it once was, but it is felt over a much wider circle of readers. Its scope is wide and it still commands some of the best talent in the country. Among the timely and practical papers in the current number, we name two of decided value, "Woman as a Political Factor," by Judge Pitman, and "The African Problem," by Prof. E. W. Gilliam. The former is a sensible and strong plea for the opening of the ballot box to woman, the writer "profoundly believing in the wisdom" of the measure, and he aims to state and urge considerations that will command the confidence of reflecting persons. The drift of Prof. Gilliam's article may be seen in this sentence: "If the negro, while slowly advancing in education and wealth, is rapidly gaining in population upon the whites; and if he is, and must continue to be, an alien and distinct race, and, struggling to rise, must be pressed back by the ruling whites toward the labor-line; then disastrous social disorders are threatened, and colonization—enforced, if necessary—is the remedy." His statistics and facts lend no little weight to his arguments and conclusion.

Christian Thought (Bi-monthly, Nov.-Dec.) This repository of the chief papers which are submitted to the *American Institute of Christian Philosophy*, of which Dr. Charles F. Deems is president, is invaluable to intelligent men and scholars. Many of the ablest contributions to current thought and scholarship are preserved in its pages. Three of the papers in this issue are worthy of special note: "Am I Free?" by Noah K. Davis, LL.D., Professor in the University of Virginia; "Historical Evidence vs. Critical Evidence," by Prof. Willis G. Beecher, of Auburn Theological Seminary, and Professor Faraday's celebrated lecture on "The Education of the Judgment."

Popular Science Monthly (Dec.) This scientific journal contains at times papers of interest and worth to preachers and the students of Christian Thought, notwithstanding it is the vehicle of Herbert Spencer's speculations and the theories and fallacies of infidel and semi-infidel scientists. The topics of some of the brief papers in the December issue will show its wide range and indicate the general character of the work. "The Reformation of Time-keeping," "American Aspects of Anthropology," "The Problem of Universal Suffrage," "Perils of Rapid Civilization," "Religion and the Doctrine of Evolution," "The Oil Supply of the World," "The Chemistry of Cookery."

THE HOMILETIC REVIEW.

VOL. IX.—FEBRUARY, 1885.—No. 2.

REVIEW SECTION.

I.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. II.

By HENRY J. VAN DYKE, D.D., BROOKLYN, N. Y.

THE necessity for human learning as part of a man's preparation for the gospel ministry is not now, and never has been, an open question among the great body of Christians. The fanatical notion that learning is ever a hindrance, or the lack of it ever a help to the preacher, finds no sanction in Scripture. Nor can it derive any support from the history of the Church. The great Protestant Reformation was largely the result of the revival of learning. All the eminent reformers were college-bred men. Luther was no mean scholar, and his power with the common people was not hindered but helped, by his book knowledge and his ability to make books. In our own time, men who have boasted of preaching by the Spirit, and spoken contemptuously of learning as a foil to set off their spiritual gifts, have been careful to use what little knowledge they had, and their power would have been proportionately increased if they had possessed more. It may be doubted whether there ever was a denomination of Christians who would license or tolerate, even as a local or lay preacher, an utterly ignorant man.

The only open question, therefore, is *how much* education should be required. The answer must necessarily be various. It cannot be definitely settled except on its lower side. The *maximum* cannot be fixed; and even the *minimum* must be variant, according to circumstances. Moreover, so far as it is settled at all, the question constantly *settles itself*, according to the law of supply and demand. One who falls below the average intelligence of the people to whom he ministers cannot be a successful pastor; nor is there any limit to the

amount of knowledge pertaining to his office, which he may turn to good, practical account, provided his heart, as well as his head, is consecrated to his work. We cannot agree, therefore, with Dr. Curry, in the first article of this Symposium, that "the two callings of the Christian pastor and the theological and biblical scholar are usually incompatible." They are never incompatible in themselves. They play into each other indefinitely. Comparatively few men can become scholars of the highest order; but the incompatibility is not between the scholarship and the pastoral office, but between the scholarship and the capacity of the man. Neither can we agree with Dr. Curry in the intimation that high attainments in scholarship unfit a man "to preach the plain and simple gospel to plain people, or remove him too far from them in modes of thinking, associations and tastes." Many illustrious names occur to invalidate these statements. The two examples he refers to in this connection are singularly unfortunate for his argument. John Wesley was an Oxford-bred man, and Charles Spurgeon who, in spite of his early disadvantages, has made himself an excellent scholar, and at the same time the plainest of plain preachers, has shown his sense of his own early deficiencies by establishing a theological school with a full corps of learned teachers. It is "a little learning," which is "a dangerous thing." It is the *novice*, who is "lifted up with pride and falls into the condemnation of the devil." It is the *sciolist*, who "splits the ear, of groundlings with inexplicable noise and dumb show." It is the man of true learning, provided he be also a man of true piety, who is always simple. Dr. Curry's clear style and straight-grained thought are the results of his scholarship. He knows many half-educated men who can beat him as *latinizers*. The question as to how much education is necessary for ministers has been constantly settling itself in this country during the present century, among all denominations of Christians, in the direction of a higher standard. There is a steadily-growing conviction that "it is highly reproachful to religion and dangerous to the Church to intrust the holy ministry to weak and ignorant men." The present method of *completing* a student's education for the ministry (it never was designed nor fitted to cover the whole course of his instruction) by sending him to a theological seminary instead of *apprenticing* him to an approved divine according to the old way, is not an invention, but a growth. It grew out of the old plan, because the old was found to be inadequate. Among its first advocates were those who had profited most by the old way, and had most successfully practiced upon it in the education of others. The private school in the minister's family grew first into the Academy, then into the College with theological instruction as part of its curriculum, and then into the Theological Seminary, with the family, the academy and the college as its feeders.

The new method never was intended to abolish all or any of the real advantages of the old; nor has it abolished them in fact. The professor does not cease to be a minister and a preacher, nor is he precluded from being the counselor and friend of the student because he is relieved of the pastoral care of a congregation. The student is not cut off from contact and sympathy with the life of the churches. He still has his own pastor to encourage and advise him. The location of our seminaries secures abundant opportunities for social intercourse, and, as a rule, the students enjoy them to the full extent of their need. To say nothing of what may be done, and in many cases is done in term time, in the way of missionary work (whether profitably to the doer or not we do not now inquire), the student has nearly half the year in vacations, when he may try his gifts. In the enlarged fields covered by our Home Missionary Boards and other benevolent societies, and in the more liberal support of all aggressive work of the Church, the theological student of to-day has far greater opportunities for practical training than he ever had when the old plan of education was in vogue. If he does not embrace them the fault, if it be a fault, is not with the seminaries, but with himself and with the ecclesiastical bodies to whose jurisdiction he belongs.

It should be observed that the change in our methods of *theological* education does not stand alone, but corresponds with the change which has taken place in the mode of training for other learned professions. Our law schools and medical colleges offer opportunities of both a theoretical and practical kind, beyond anything that used to be offered in the office of a single practitioner. The change in our method of theological education is part of a general advance all along the line. We can no more go back to the old way than we can return to the old mode of traveling by stage coach. Whatever may be its apparent or real defects, we had better recognize the fact that it is a growth out of the dead past, under conditions and forces which are beyond our control, and strive to make that growth more vigorous, symmetrical and fruitful.

What *are* the practical fruits of our present methods? Our answer to this question will greatly depend upon the view we take of the general condition and prospects of the Church, the present power of the pulpit, and the advancement of Christianity in the world. Dr. Sherwood says in his *HISTORY OF THE CROSS*, p. 63—and no doubt many other able and devoted men will agree with him—"that the pulpit has declined in the estimation of the public, and in its saving effects on the world." He thinks this "will not be denied by intelligent men," and proceeds, with great eloquence and force to argue that "this deplorable fact is the outcome of our system of ministerial education." We are constrained to dissent from both his premises and his conclusion. If the state of things were as dark as he appre-

hends it to be, the causes might well be looked for further back than our theological seminaries. But is the case so bad? Has the pulpit declined in its power? Is the preaching of the Gospel losing its effect? Dr. A. A. Hodge, in his answer to Mr. Kidder in the *North American Review* for December, 1883, says: "It is preposterously untrue that the power of Christianity as a living system of faith is visibly declining among the civilized masses of mankind. Never before has Christianity, nominal and real, advanced as during the present century." He proceeds to prove these assertions, so far at least as our own country is concerned, by facts and figures that have not been disputed. He shows that, while the population of the country has increased ninefold, the number of communicants in evangelical Protestant churches has increased twenty-sevenfold. In 1800 there were 3,030 evangelical churches, with 2,651 ministers and 364,872 members; in 1880 there are 97,090 churches, 68,870 ministers and 10,065,963 communicant members. There has been a corresponding and still greater increase in the contributions for benevolent and missionary purposes. From 1820 to 1829 the aggregate contribution for Home Missions alone was \$233,826; from 1860 to 1869 it was \$21,115,719; from 1870 to 1880 it was \$31,272,154.

To this view of Christian progress in our country, it may be safely added that the cause of Missions in heathen lands has made greater advance in the past fifty years than in any two centuries since the days of the apostles: and in all these respects the increase has been in a steady geometric ratio up to the present time. Now, of course, we do not claim these results as the fruits of our theological seminaries alone; but they certainly do show that our present methods have not impaired the power of the pulpit nor hindered the progress of Christianity. Our seminaries have been, as the facts abundantly prove, the great nurseries of the missionary spirit.

If we judge of the fruits of our seminaries by individual examples, it is not fair to choose these from the manifest failures. These failures have always been comparatively few. They are due to causes which no method of education can prevent. There were just as many, in proportion, under the old method as there are under the new; while side by side, belonging to the same classes and trained under the same influences, are the noblest examples of able and devoted ministers. We are liable to be deceived as to what constitutes failure or success in the ministry. Only a few in each generation can be eminent above their fellows: it is the rareness of their gifts that makes them eminent. Great injustice is done to the fidelity and influence of average ministers, by constantly comparing them with what the world is pleased to call great preachers. Still greater injustice is done when their patient and quiet work is brought into contrast with the occasional and ephemeral success of half-educated evangelists,

who do not go to the heathen, nor to the destitute portions of the land, but come and go like the harvesters, who travel from the Gulf to the Lakes in the summer time, to reap what the regular husbandmen have sowed and cultivated. To hold up their sporadic work as a reproach to the ordained and settled ministry, or to the institutions in which they are trained, is to take a very superficial view of the facts. "The popular sarcasm which says that it takes a young minister as many years as he spent in the seminary to get rid of the mannerisms of thought and speech and behavior there acquired, and to place himself in the same plane with his people," is not only (as Dr. Curry admits) "*often* unjust," but it is *always* unjust. Is a student more likely to acquire a mannerism from four or five professors, of various gifts, and from attrition with a hundred fellow-students, than he would be in the solitude of a minister's study, with only one example to imitate? If the mannerisms which are the butt of popular sarcasm were acquired in the seminary, would they not adhere to all and be alike in all the graduates? They belong to the man and to his previous training—especially to his home training—and they cling to him through his seminary course, because it is so hard to rub out through the skin that which is born and bred in the bone. We expect a lawyer or a physician to take years in getting over his awkwardness and timidity, and adjusting himself by practice to his work. Is it not unreasonable to expect that a minister shall come from the seminary full-fledged and endowed with the tact and ease which only experience can give? Besides, in spite of the "popular sarcasm," it is notorious that these young and inexperienced men are often more acceptable to vacant churches than those who have gone through the sweating process of the pulpit. Their very freshness creates sympathy and hope in their behalf. This is not altogether discreditable to the churches, and should not be grievous to older ministers.

Our seminaries are human institutions, and therefore imperfect. Their administration is in the hands of fallible men, and therefore liable to defects and mistakes. No one who is familiar with or responsible for their working, regards their methods as stereotyped, ironbound and incapable of improvement. They have been greatly enlarged and improved since their foundation, keeping pace with the demands of the churches, and, with a wise, though still inadequate liberality, in their pecuniary endowment. We look for greater improvement in the future. At the same time, they need to be jealously watched, lest the enemy should sow tares among the wheat.

Our space will allow only a few suggestions as to the direction of these improvements and the vigilance which should accompany them.

1. We venture one observation in regard to the qualifications of professors. Hitherto the great majority of them have been men of large pastoral experience and sympathy with the current life of the

Church, and we trust it will continue to be so. We hope the time will never come when the controlling influence in our seminaries will be in hands of *mere* specialists, whose breadth of vision and of spirit has been sacrificed to deepness. It would not be a bad rule to require that *every* professor shall have filled a pulpit successfully for five or ten years before he assumes a chair; and we think this rule indispensable in the departments of Homiletics, Church Government and Pastoral Theology.

2. But the greatest improvement is to be looked for in the qualifications of students. We should do away with the superstitious and fanatical notion that a divine call to the ministry consists only, or chiefly, in a *desire* to preach the Gospel. It should be understood that the "callings of God" are inseparably connected with His "gifts," and largely indicated by them, and that no young man, and especially no young convert, is qualified to be the exclusive judge in regard to either. If more care were taken as to those who enter our seminaries there would be less ground for complaint against those who come out. No theological training for three years can make amends for illiteracy, coarseness and crookedness in the grain of a man's character, or the want of mental and moral integrity; neither can it impart that subtle common sense which depends so much upon original endowment and early bias. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Our seminaries cannot do their own work and at the same time the work of the Christian home, the Sabbath-school and the primary school. The door of entrance should be made straight. A rigid examination should enforce the requirement of a due preparation for a theological training. It is folly to admit students who are ignorant of the English Bible and of their mother-tongue. To relegate such for a few years to a school or to private instruction, will not annul any divine call to the ministry, nor will it lessen the amount of a man's future usefulness.

3. The course of instruction should be kept, as it has hitherto been in our best seminaries, broadly Christian rather than sectarian in its spirit and its letter. At the same time it should allow the fullest scope for investigation and inquiry. The place for the formal adoption of a creed is at the end rather than at the beginning of the course. The professor who cannot patiently bear and satisfactorily answer the questions of an earnest student is not fit for his place. And this freedom of inquiry should be allowed, especially in regard both to the meaning and the integrity of the Scriptures. We do not sympathize with the fears of many in respect to what is unfortunately called "the Higher Criticism." If our Bible cannot endure the test of all the side-lights which history and ancient literature and modern science can turn upon it, it is not worth preserving; and the student

whose personal consciousness of the power of God's Word cannot stand the strain of such investigation, is not the stuff out of which to make the minister of the future. Such investigations will go on outside of the seminary whether we like it or not, and the Church cannot afford to hand over this vital subject to her enemies. Of course, *no man should be a professor in this department whose own views are not definitely settled and in full accord with the faith of the Church, whose representative and servant he is*; but his attainments are to be used, not to repress, but to encourage freedom of inquiry. A nervous anxiety on this point reveals not faith, but the want of it. One of the most hopeful indications in our seminaries is the drift of study towards Biblical Theology. It would be a great injustice alike to the living and the dead to intimate that the teaching of theology, in its dogmatic and polemic forms, has not hitherto been biblical in its substance and spirit. But it will be a great gain, and will meet both the wants and the dangers of our times to make it more *distinctively* biblical. Many of the fruits of this branch of study in Germany are very precious. Such books as Weiss' Biblical Theology of the New Testament, and the similar work of Oehler on the Old Testament, are a sufficient answer to the narrow prejudice which condemns everything in Germany as rationalistic in the evil sense of the word. We hope to see this branch of study fully recognized and pursued in all our seminaries.

4. Those who have the oversight of our seminaries, and especially the professors, should be watchful in regard to their prevailing *atmosphere*. Piety is not a thing to be cultivated by mere outward appliances, as one cultivates corn with a hoe. Neither can a student's attainments in this respect be *graded* and reported in figures, as a primary school-teacher grades the recitations of children. God forbid that our seminaries should be degraded to the level of a grammar-school, and the piety of students co-ordinated with the study of arithmetic. There is in all of them enough praying and preaching and religious conference. Still it must be confessed that there is a wide-spread anxiety and even suspicion in regard to the effect of our theological training upon the religious experience of our future ministers. Though this anxiety may often be rashly expressed, it is in itself wholesome, and cannot be safely disregarded. Whenever the atmosphere of a seminary becomes *distinctively* literary, philosophic, or scientific, instead of religious, and especially when its dominant spirit is worldly ambition rather than zeal for Christ and His Gospel, that seminary has become a curse rather than a blessing to the Church. The atmosphere of a seminary takes its hue and tone from the character and influence of the professors. They are not separated from the life of the Church, nor exempt from the practical obligations of ordinary ministers. They are rather set up on a platform where the

light that beats upon them blackens every spot. The relation between them and the students ought always to be something more than that of teacher and scholar. By their example and unconscious influence outside of the lecture-room, they are moulding the character of our future ministers. Let them take heed to themselves as well as to their doctrine. Exempt as they are from the onerous duties of the pastorate, and the intellectual demands of their chairs being no greater than those of ordinary pulpits, let them have a pastoral care over the students by maintaining an intimate and affectionate intercourse with them. This has been and still is done much more largely than it is apparent to them who are without. The sweetest and most helpful memories in the life of multitudes of ministers grow out of their personal friendship with their seminary professors.

The churches do not know how much their pastors are helped and guided by the living counsels of their old teachers, and the recollection of those who have gone to their rest. We hope and pray that the improvements of the future will perpetuate and enlarge these blessed influences.

II.—OUR CRIMINALS AND CHRISTIANITY.

NO. II.

BY W. M. F. ROUND, NEW YORK,

Corresponding Secretary of the Prison Association of New York.

I CONSIDER the cases of John Doe and Richard Roe sufficiently common to be illustrative of some of the worst phases of our penal system. Let us see how the system has wrought on these two lads. They complete their sentences and come out into the world. Richard Roe, the born thief, is no worse than when he went into the jail, and decidedly no better. He has simply by his month in jail increased the circle of his colleagues in crime. John Doe, on the other hand, having been ground under the millstone of retributive justice and deterrent penalty, comes out a determined, bitter, vicious criminal. Even should he be so inclined, he is unfitted to earn an honest livelihood. The Trades Unions will not let him polish his few square inches of leather—the only thing he knows how to do—because he has learned to do it in prison. If by any chance he has a nature that rises above the crushing, grinding life in prison, I had almost said it were better otherwise—for society no longer wants him, and honest labor will not make a place for him. He is forced into a desperate struggle with life—and the odds decidedly against him.

It was right perhaps for the officer to arrest John Doe; but, having been arrested and committed to the county jail, he should not have been obliged to wait three months for a trial. Society has no right to keep an innocent man under suspicion for that length of time. It

is an axiom of the law that every man is to be considered innocent until he is proven guilty. It is an outrage upon the personal and constitutional right of the citizen to keep him locked up for an hour beyond the utmost exigencies of the occasion. And here is a wrong that might be remedied. Our present judges are faithful, and I believe are worked harder than any other judges in the world, but there is no reason why there should not be more of them. I can myself think of several excellent lawyers who could be persuaded to accept the office if the people insisted upon their doing so.

But if under our present dilatory administration of justice John Doe must be kept in the county jail for three months, the fact of his constructive innocence, no less than the unwritten law of social ethics, should have given him protection from contamination, and sent him before the court no worse in soul or mind or body because of his imprisonment. Gross absurdity of our civilization, when we protect our youth from the contamination of uncleanness by most rigid laws—save those who are most subject to contamination—the incipient criminal class! These we take by force, as opportunity offers, and lock them up, under conditions that are sure to develop all the uncleanness, all the latent vice that the devil has sown in their hearts. Our county jails are schools of crime, which we pay roundly to support—devil's kinder-gartens! Out upon our boast of philanthropic enterprise, when nearly every county in the land has its moral plague-spot, its pest-house of iniquity, under the very eaves of the churches, where men are perishing while we are at our prayers! My blood boils with indignation when I think of this spot of vantage that we yield to Satan, with hardly a word of protest. It is high time that all who are battling for right against wrong, for heaven against hell, should realize that there is no duty lying nearer them than to rise up, in the power of a combined protest, and destroy this well-fortified outpost of hell! *Let us ring it on a thousand changes, in the name of public economy, in the name of humanity, in the name of Christian charity and duty, in the name of God—DOWN—DOWN WITH THE OLD-FASHIONED COUNTY JAIL!*

Let us review John Doe's case. Having had three months of schooling in the jail he is brought up for trial. The Judge has never seen John Doe before—has, in fact, never heard of him. The indictment is read, ingeniously framed by a young and ambitious district attorney. Witnesses are summoned. There is no very positive evidence in his favor. The law is plain enough; he is technically guilty of the offence charged. Stand up, John Doe, and *be branded as a felon!* You have had a fair trial, lasting just one hour, and under the law you are found guilty. The jury, to be sure, was not a very intelligent one; but they knew enough about evidence to find you guilty. The Judge has done his duty; an example is needed; you shall be

that example. We will punish you more severely than your case warrants, that others may not sin. Perhaps, John Doe, you grow hot with rage at the moral indignity thus put upon you; but this "deterrent theory of punishment," notwithstanding that history has proved its fallacy, is one of the most cherished characteristics of our penal system.

But stop, O learned Judge, before you pass sentence, let me implore you in John Doe's behalf that other witnesses be called. Let not the case be closed till John Doe's grandfathers and grandmothers have been called and heard. Let them come and tell how in such a year there flowed into the blood from whence the prisoner came the subtle moral poison of some criminal connection. Let them tell you how this ancestor or that drowned his will in rum, and bequeathed to John a feeble power of resistance to evil. Let his whole hereditary history be unfolded. Before, O learned Judge, you shall pass a just sentence on this lad, you must go down into the intricate mysteries of psychology and physiology; you must unravel a tangled skein of heredity; you must analyze with more than human knowledge the silent and subtle influences of education and environment that have borne fruit in this lad's life. If you sentence this boy for punishment, only and to "vindicate the outraged majesty of the law," and thus snatch from God his unused prerogative of vengeance, you need heed none of these things. But if you sentence him for *reformation*, you must know all these things—aye, and more: you must, with more than human prescience, be able to tell just how long it will take the spirit of good to overcome the spirit of evil in this boy's heart. If you know this not, how can you justly and wisely fix the date of his restoration to society? I deny that finite wisdom can justly fix any term of imprisonment in advance, that shall insure to society a reasonable prospect that the criminal shall be returned to it reformed. And how absurd it is to make anything less than reformation the object of our dealing with this dangerous criminal class. Shall we make a law saying that rabid dogs, upon biting men, shall be kept in confinement for so many hours or days, and then let loose whether cured or not—to be returned for a similar period of confinement when they have bitten other persons? Shall we say that the homicidal maniac shall, upon killing a man, be locked up in an asylum for just 365 days, to be released whether mad or sane, on the 366th day, perhaps to kill another man on the 367th day? I do not say that crime and insanity are identical; but I say there is a close analogy in the manifestations of both, that can guide us in our application of treatment. Shall I shut my boy up in the closet for twenty-five minutes for telling a lie, and at the end of that time let him out, whether he is penitent or not? But you will say, without a time limit to a sentence, do you not put a dangerous power in the hands of the prison officials, upon whose decision the re-

lease of the prisoner must practically depend? Unquestionably; but if you make a time sentence in the court, after an hour's trial, under circumstances that oftentimes conceal rather than reveal the truth, are you not *more likely* to do an injustice, than when you leave the duration of a sentence to the man who night and day, has an opportunity of studying the criminal under the most favorable auspices?

But, right or wrong, John Doe is sentenced for two years. He goes to prison. He becomes one of a heterogeneous mass of humanity; several races, with their peculiarities; several nationalities, with their idiosyncracies; men of all ages and of all social conditions, some educated in the universities, some the products of the slums; some physically strong, some puny and weak; all temperaments, all degrees of crime are represented, and all *ground together*; and the motive power that turns the merciless machinery is the *contract labor system*. Do not say that this is an exaggeration. Wherever the contract labor system prevails in any State, it is because the prisons are to be made to pay in dollars and cents, whether the men are reformed or not. There is not an honest prison warden anywhere but that has felt many a time that he would like to introduce reforms in prison discipline, but dared not do so lest the interest of the contractor might suffer, and the money profit to the State might be less. But I cannot here enter into argument against the contract labor system in prisons, except in so far as it affects the interests of John Doe. The moment he is in prison the contractor claims him. He finds himself in a new and strange environment. He is not allowed a single day in which to sit down and take his bearings with life. He is hurried at once into a routine of labor that absorbs his energies without arousing his interest. The English are wiser than we are in this respect: they give to each incoming prisoner a pause for thought. In England the prisoner is locked up in his cell alone, with only such labor as he can do there. He is deprived of the society of his fellow-beings. He feels what it is to be an outcast, and he comes to loathe his own companionship. His heart, his soul, his whole being cries out for society, and he longs for the blessed sweat of hard toil to rest upon his brow.

In the prison to which John Doe is sent, shoe-making is the principal industry. Three hundred prisoners are employed on a single contract. They work in great teams—each man being set to do some small part of the work: senselessly feeding a machine to shoe pegs, or cutting out soles and heels, or, as in John Doe's case, polishing edges. There is no thought of teaching him a trade. He does precisely the same thing in precisely the same way, ten hours a day during all the days of his imprisonment. When his sentence expires he is turned out into the world to earn his own living. His capital in the way of a trade is his ability to work in a team, and no team will have him. So, in order that the State treasury may be swollen by surplus earn-

ings from the prison, the prison is run on the contract system; and the contract system is like a cat that toys with a captured mouse: if it lets the mouse run a little way it is only that it may catch it again, since it has paralyzed it and deprived it of its ability to run very far. The one weak spot in the contract labor system that appears in John Doe's case, is the necessity it imposes of massing large bodies of men together on a single contract, in order to make their labor profitable. In New York State the contract system has met the demand of the taxpayers; but crime has increased 33 p. c. in ten years. Our able Superintendent of Prisons showed in his report, that he made last year \$50,000 profit for the State out of the labor of the prisoners; and the press bubbled over with praise of his management, and did not say a word as to how many men had been saved—or how many had been ruined. What we want of our prisons is, to make a profit in *men*, as well as in dollars; and it can be done, too, if the prisons are rightly conducted. A man ought to pay for his living anywhere, in prison or out of it; and a criminal ought to be made to work harder than other men, and be made to pay for his own reformation as well as his own keeping. No matter how much it pays in dollars, the contract convict system is an expensive system, because it does not permit the most potent reformatory influences. It makes \$50,000 for the State in a single year; but it turns criminals loose to prey upon society at a cost to society of \$1,800 a year for each criminal. We have 2,800 prisoners in our state prisons, making a profit of \$50,000 a year, and we have 60,000 members of our criminal population at large, costing the State for their sustenance, police surveillance, expenses of trial, etc., more than \$100,000,000 a year! Can it be said that our penal system pays when it directs its energies toward any other end than that of reducing the criminal class?

But to return to John Doe. He falls into his place and goes doggedly to work. His labor is for gain—not for his gain, but for another's gain. He has no control over the product of his labor, no share in its profits. The State looms up in his mind as a gigantic monster, urging him on with whip and goad to the utmost of his strength—for what? That he may be reformed? *No!* but that his strength and flesh and blood may yield as much as possible to the pockets of the taxpayer! The only expense that the State goes to for his moral improvement, is to supply a single chaplain, who is allowed to preach to him once a week, and to give to eighteen hundred men such portions of spiritual consolation and instruction as the prior claims of the contractor on their time will allow.

John Doe comes out of prison unreformed. His treatment has not fulfilled the demands of our first proposition in penology. He is maddened with a sense of the injustice done to him. There has been in his case a violation of the principle that all men are entitled to an

equality of justice under the law. He remembers Richard Roe. He comes out of prison stunted, his individuality undeveloped—a mere rivet dropped out of a machine. His condition is the result of the treatment he has received in a Christian land, under a government that has the name of God in its constitution. His treatment, it seems to me, has not been in harmony with the principles of our civilization. John Doe knows that, and spurns the pretensions of society to a high Christian philanthropy. It is the work of the Gospel, in its application to social laws, to develop the highest capacities of a man's individuality, to educate him, to lead him upward to God. It has been, and is, the work of the penal system in this Christian land, to crush out the individuality of the man, and bring him into the blasting uniformity of felony. The penal system that should make reformation the goal of its endeavor, has wrought its work on John Doe, and made him a criminal!

As a frequent product of our penal system, stand up, John Doe, and be measured by the standards of social life that we have set for ourselves. Here is our belief in a God of mercy, of justice, of love. While believing in this God, we have given you an unjust sentence, have mercilessly made you a victim to a fancied need of society—sacrificed two of the best years of your life to the fallacy of deterrent penalty. By our system of prison labor, dominated by the most sordid spirit of greed, we have unfitted you to earn an honest living, and so robbed you of a priceless possession. We have branded you as a felon, and given you nothing by way of compensation. Outraged justice in your person has been vindicated! Now we would have done with you. We would bid you get out of our sight, but we know you will not obey us. You are here to stay—as a criminal! Not one John Doe, but a thousand John Does, breaking into our houses, robbing on the highways, burning and pillaging and murdering—a dreadful menace to us all—returning our vengeance upon you a thousand fold!

I have sketched one of a thousand cases that reveal themselves as the outcome of our prevailing penal system. How can we make the system better? The answer is a plain one in the abstract: it is to bring the fundamental proposition laid down at the beginning of this paper, into harmony with the principles that dominate our national civilization. We are to give the John Doe's of society only such sentences as shall justly mete out the penalty to the need of reformation. No human wisdom can determine the length of such a sentence in advance. We are to take our criminals in hand, because of their past, to train them in relation to their future—holding out every chance and hope of usefulness to them. In this there will be punishment for them; but we do not put it there; our only thought is reformation. In New York State we have begun to do this in the Elmira Reform-

atory, the most splendid penological experiment of the century. In Ohio, the indefinite sentence has been generally adopted. In several countries of Europe it is in partial vogue. But it will be many years before we can make such a revolution in our whole penal system. What shall we do with the institutions as they are? What are the pressing needs in prison reform?

1. Abolish the county jail, except as a house of detention for those awaiting trial.

2. Increase the number of Judges, and recast our whole system of judicial circuits, so that no man will, under ordinary circumstances, have to wait longer than ten days for trial.

3. Insist upon the entire separation of prisoners awaiting trial.

4. Let no prisoners be sentenced to demoralizing idleness in the county jails; but establish a system of district workhouses, where no man who is sentenced by a court of law, whether for a long or a short term, shall eat a second meal till he has earned it.

5. Insist that the sanitary condition of all our jails and prisons be brought to the highest standard of perfection.

6. Take the prisons out of politics—and this, perhaps, should have come first of all.

7. Let the labor in our prisons be for discipline rather than profit—making a prisoner support himself because it is his duty as a man, rather than because it is a part of his punishment as a felon.

8. Insist that every facility for moral and spiritual and educational training shall be in our prisons.

9. Insist that prisoners shall learn a whole trade while in prison and have a share in their surplus earnings above their cost of support.

While making these needed reforms in our present system, we may go on towards the adoption of the indeterminate sentence, applying it experimentally at first, studying the safeguards that are necessary to its fuller application, but never losing sight of the principle, as the only one that can radically reform our penal system itself.

There is, I believe, the possibility of reformation in every criminal. I never look into the face of a prisoner, no matter how much the manhood's strength and hope have been crushed out of him, but I say to myself, "*There is a man in you.*" Can we find any higher work than this: to search for and develop the germ of uprightness in the hearts of men. God has given this blessed task to His servants to do. After all we have done and said; after all we have pondered, and reasoned and wrought, we have only to come back for guidance to His words and learn to "Be not overcome of evil, but to overcome evil with good." We must protect ourselves from our enemies, and sternly prevent their doing wrong; but the moment we acknowledge them as our enemies, there come ringing down the ages the words of the Master: "Love your enemies, . . . do good to them that hate you."

To all who are proud that American civilization is Christian civilization, my plea is: In His name who *saved us*, according to the principles of His life who redeemed us, and according to the example of His life who died for us, let us mould our penal system from its foundation to its cap-stone. Let us tear down from the gates of our penal establishments the old legend, "Who enters here leaves hope behind," and make it a magnificent temple, over the portal of which shall be written the words, "Salvation, redemption, reformation for every man"; and let no criminal, when once convicted, go out thence till his heart has learned the true meaning of those words, and his life has begun to crystalize them into a vital force that makes for righteousness.

III.—REMINISCENCES OF NEANDER.

BY PHILIP SCHAFF, D.D., NEW YORK.

NO. I.

AMONG the world-renowned men, who during the summer of 1850 were gathered in quick succession to the dead, stands conspicuous Dr. Augustus Neander, the greatest theologian of the nineteenth century; next to Schleiermacher, and superior even to him as a regenerator of practical religion among the students of Germany. True, he had occupied no ministerial post, like Sir Robert Peel; had won no laurels of victory, like President Taylor; had adorned no throne, like Louis Philippe; and in the loud tumult of worldly life his voice was not heard. But from his solitary study, Neander has exercised an influence quite as far-reaching as that of any of his companions in time and death; an influence whose action was only more deep and beneficent by being inward and spiritual, and the force of which will continue to be felt without interruption as long as theologians and ministers of the Gospel shall be trained for their heaven-appointed work. Though political history knows nothing of the quiet, humble scholar, in Berlin, his name shines but the more illustriously for this in the records of the kingdom of God, which outlasts all earthly governments, and sets at defiance even the gates of hell. Though no monument should be raised to him of brass or marble, a far better and more imperishable memorial is already secured to him in the grateful hearts of thousands who have been his hearers or readers, or who in coming time shall draw from his works a knowledge of the sorrows and joys, the conflicts and triumphs, the all-pervading and transforming heaven-like nature of the Church of Jesus Christ, as well as from his life the priceless doctrine, that all true spiritual and moral greatness roots itself in simplicity, humility and love.

HIS LIFE.

The outward history of Neander may be told in a few words, as

his whole life was spent in the study and lecture-room. Born at Göttingen on the 17th of January, in the year 1789, of Jewish parents (his original name was *David Mendel* *), baptized in his seventeenth year (February 15, 1806), under the significant name of Neander (Newman), and henceforward devoted with heart and soul to the Christian faith and the study of divinity; educated in the gymnasium at Hamburg and the universities of Halle and Göttingen, which he called Philistopolis, he made his public appearance (1811), as theological teacher at Heidelberg, and already, in the 22d year of his age, by his work on Julian the Apostate, settled his vocation to become the historian of the Christian religion. Soon after (1812), he received, at Schleiermacher's suggestion, a call as Professor of Church History to the newly-founded University of Berlin, which, through him, Schleiermacher, de Wette, Marheineke, Tholuck, Hengstenberg, Fichte, Hegel, Böckh, Lachmann, Ritter, Ranke, and other celebrated names in all departments of learning, sprang forward with unexampled growth, and rose to be the metropolis of German learning. From this centre proceeded the regeneration of theology and of the German nationality. Here he labored as a lecturer and writer, by doctrine and by example, till his death on the 14th of July, 1850, only now and then breaking the uniformity of his existence by a vacation trip, in company with his sister, or with some student, for the benefit of his feeble health and to consult rare books and unpublished manuscripts in the libraries at Vienna, Munich, or elsewhere. On these journeys he usually had with him a trunk full of church fathers for a little reading on the way.

HIS TRAINING.

Behind this simple frame-work of his existence lay hid a rich spiritual life. It must be exceedingly interesting to follow its gradual development on to full maturity, especially his conversion to Christianity, and the different influences which led him to his peculiar theological standpoint. Among those would have to be named before all the study of Plato, which kindled in him also, as formerly in Justin Martyr, in the Alexandrian Fathers, and in St. Augustin, an "incredible fire" of enthusiasm for the ideals of truth, beauty and goodness. His fellow-student in the academical college at Hamburg, William Neumann, whose name he adopted in the Greek form at his baptism,

* His father was a common Jewish peddler and usurer, but his mother, Esther, a pious Jewess, and related to the philosopher, Moses Mendelssohn, of Berlin, and the Medical Counselor, Dr. Stieglitz, of Hanover. Soon after the birth of David, her youngest child, she separated from her husband, and removed with her five children to Hamburg. Neander ever afterwards regarded this city as his original home, and sent to it a contribution of 1,000 Prussian dollars for the relief of the sufferers of the great fire in 1842. The new name which he assumed at his baptism, in 1806, was Johann August Wilhelm Neander, from his teacher, *Johann Gurliitt*, and his friends, *August Vanhagen von Euse*, and *Wilhelm Neumann*, who assisted as sponsors. His brothers and sisters, and finally also his mother, followed him from the synagogue to the Christian Church. Two of his brothers died insane. His sister Hannah proved a guardian angel to him.

wrote of him in 1806: "Plato is his ideal and never-ceasing war-cry. He sits day and night over him, and there are few who receive him so fully and with such purity of soul. Upon the world round about him he looks with profound contempt."

The law of Moses and the philosophy of Plato were the two school-masters who led him to Christ, and qualified him to view Christianity as the fulfilment of all the nobler desires and aspirations of the Jewish and Gentile world.

Besides this, we must mention his early contact with the romantic school of the two brothers Schlegel, Tieck and Novalis, which revived the poetry and religion of the middle ages in opposition to the cold and dreary skepticism of the times.

Finally, we must not forget the stimulating influence of Schleiermacher, who, by his animated "Discourses on Religion," like a priest in the outer court of nature, conducted so many of the noblest and most gifted youth of Germany out of the dry heath of the then dominant Rationalism to the threshold of Revelation. To this German Plato, his teacher in Halle and his colleague for many years afterwards in Berlin, Neander stood indebted, as he himself cheerfully acknowledged, for manifold quickening impulses, and he continued also most reverentially attached to him through life, although he differed from him materially in weighty points, for he had a much stronger sense of sin, and no sympathy with pantheism, and was more positive and realistic in his religious convictions.

The fermentation produced in his mind by these various influences is reflected in an essay from his pen which he addressed to a pastor in Hamburg before his baptism, and which was first published by Dr. Kling in 1851 (Ullmann's "Studien und Kritiken").

Unfortunately no life of this great and good man has been published yet. The task was intrusted to one of his pupils (Dr. Schneider), but he has not found leisure to carry it out. There are, however, contributions, such as Neander's Letters to the poet Chamisso from his youth; Krabbe's *Charakteristik*, 1852; Ullmann's admirable Preface to the third edition of Neander's Church History; the *Erinnerungen an Neander*, by one of his faithful pupils, Prof. Jacobi of Halle (1882), and an appreciative article of Dr. Uhlhorn in the revised edition of Herzog's *Encyclopædia*, vol. X., pp. 447-457.

NEANDER'S APPEARANCE.

In his outward appearance, to begin with what struck every one in an unusual degree, Neander was a perfect original—we might say, one of the rarest natural curiosities. Even his clothing—a well-worn coat of ancient cut (we never knew him to wear a dress-coat); jack-boots reaching above the knees; a white cravat carelessly tied, often on one side of the neck, or behind it; an old-fashioned hat set askant on the back of his head, presented an oddity which seemed to

mock the elegant refinement of Berlin, and yet was greeted respectfully by everybody who knew him, from the king to the loungee at the street corner. His absolute freedom from all that belongs to the show of vanity, and his indifference to all outward things, gave occasion to ludicrous anecdotes; as, for instance, that he walked once through the streets with a broom under his arm, instead of an umbrella; that he took a brush out of his pocket in the lecture-room, instead of his notebook; that, being lost in the streets, he called to a cabman to take him home, and was surprised that he did not know the number of the house, saying: "My good man, I thought you knew it, as you are a droschky driver." When the tailor brought him a new pair of pantaloons, he put them on the wrong way, and cut off one leg as superfluous. On one occasion he set off for the university in his nightgown, but was happily fetched back by his sister, or amanuensis. On another occasion, having once got with one foot into the gutter, he hobbled along the whole length of the street in this predicament; and as soon as he reached home, he sent for a physician to cure him of his imaginary lameness. *Se non é vero, é ben trovato.*

He was of a slender bodily frame, of middling size, with strongly marked Jewish, though at the same time most benevolent and good-natured features; the eyes, deeply seated and full of fire, were overshadowed as with a roof by an unusually strong, bushy pair of eyebrows. Thus he sat in his solitary study in the Markgrafen Strasse, surrounded with the spirits of church fathers, schoolmen, mystics, and reformers, whose works lay on all sides in learned disorder—against the walls, on the floor, on tables and chairs—so that visitors could scarcely find a place on an old-fashioned sofa for sitting down; while the way out into the dining-room, and into the decently furnished parlor of his sister, led over the printed monuments of bygone ages.

NEANDER IN THE LECTURE-ROOM.

Still more odd, if possible, was the appearance of the good man on the rostrum. As he could hardly have found the way by himself, and must have been put in danger by the moving crowd of vehicles and men, a student accompanied him to the university building as far as the reading-room, where the professors and private teachers are accustomed to entertain themselves during recess. From this he proceeded alone into his lecture-room, which was quite close at hand, shooting in sideways; seized, first of all, a couple of goose quills, which must be regularly laid upon the desk beforehand, to keep his fingers employed, and then began his lecture, without any other help than that of some illegible notices and citations: standing, but constantly changing the position of his feet; bent forward, frequently sinking his head behind the desk to discharge a morbid flow of spittle, and then again throwing it on high, especially when roused to polemic zeal—at times threatening even to overturn the rostrum—but all the

while spinning forth from his mind a train of ideas with intense earnestness, or unfolding the development of a doctrine, or the spiritual character of a great man or theological school, with loving sympathy and purest regard for truth, justice, and charity. The whole scene was so strange and eccentric that one who heard him for the first time could hardly contain himself for astonishment, and had no power at all to follow him with the pen. And yet the earnestness, the dignity, the enthusiasm of the eccentric professor, the extraordinary learning and profound thought that flowed in an incessant stream from his mind and heart, restrained all laughter—nay, his personal aspect itself had always, even on the first acquaintance, something that inspired reverence and at the same time called forth confidence and love. In a short time, moreover, one grew accustomed to his strange exterior, the comical form vanished before its own solid contents, and served only to make them the object of higher admiration. For Neander all this was perfectly natural, without the remotest thought of effect. Altogether, indeed, there never was, perhaps, a man more free from affectation and ostentation.

HOME LIFE.

All these singularities of his outward appearance indicated that he was a stranger on this earth, and that he was formed wholly for the kingdom of the ideas. His ignorance of worldly life and business; his freedom from all the temptations of sensuality and vanity; his superiority to much that, for others, forms an indispensable need; his indifference towards the material side of existence, fitted him for his purely inward calling and for undisturbed communion with the quiet spirit-world of the past. He was an eunuch from his mother's womb, and consecrating this gift to the Lord, he became also an eunuch for the kingdom of God's sake. (Matt. xix: 12.) He belonged to the exceptions, for whom the life of celibacy is a moral duty, and the means of greater activity and success, as it was for Paul and Barnabas. A lady friend once jokingly suggested a companion to him; he looked perplexed, and asked: "How could I find time for courting?" An American pro-slavery divine created considerable merriment at Neander's dinner-table when he asked him whether he would be willing by marriage to give practical proof of his doctrine of equality which he so emphatically asserted.

HANNCHEN NEANDER.

Instead of a wife, however, God had given him a true female companion in the person of a similarly unmarried sister, who sacrificed a youthful attachment for his sake, followed him from Judaism to Christianity, assumed the care of his modest wants with the most tender devotion, attended him almost daily in his walks *unter den Linden* and in the *Thiergarten*, kept him informed about the latest German

and English novels, and with kind hospitality entertained his numerous friends and pupils.

Sister Hannah, or Hannchen, was also, indeed, highly peculiar; intellectual withal, not wanting in genuine wit and literary culture, but at the same time a good housekeeper and altogether a very sensible, practical person, supplying thus her brother's defect. When she brought him his breakfast or a glass of water, he knew that he must be hungry or thirsty; when she gave him medicine, he took it like a child; when she provided for him a new suit he put it on, unless she forgot to take away the old one. The peaceful and innocent living together of this original pair, called the "Neander children," had in it something uncommonly touching, and no one could mistake the wise hand of Providence in their connection, for the accomplishment of the great spiritual work to which Neander, had been predestinated.

Miss Hannah Neander survived her brother a few years. I saw her last on a visit to Berlin in 1854, sitting before his bust, indulging in reminiscences of their happy life, and longing to join him in the better world. It was a most affecting interview. A few weeks afterwards her mortal remains were laid beside those of her brother in the Jerusalem Cemetery of Berlin, to rest till the day of resurrection.

IV.—A SYMPOSIUM ON ROMANS.

NO. IV.

BY TALBOT W. CHAMBERS, D.D., NEW YORK.

WE learn from the Gospel of Luke, that after a whole night spent in prayer, our Lord chose twelve disciples whom He named Apostles. These were taken from secular callings, and, after due training, were sent forth as heralds of the Cross. With the exception of Judas, they proved to be eminently qualified for the work, and are spoken of as the foundation upon which the Church was built. But after His ascension, the Lord Jesus called another to the service, who spoke of himself as "one born out of due time." He was a man of careful and thorough training in the schools, as well as of remarkable endowments in mind and heart and temperament; and in the width of his field of action, the varied character of his services, and the reach of his personal influence, he accomplished more for Christ and the world than all the rest of the apostolic college. The most permanent form of his activity—that by which he became best known in subsequent ages—was the series of epistles which he wrote under divine inspiration to the various churches with which he had been connected, or to individuals identified in office or character with the Lord's cause. These epistles, although bearing unmistakably the stamp of their author, yet vary greatly in topics, style and tone, according to the circumstances of those to whom they were addressed. The earliest—

those to the Thessalonians—seek to encourage and direct converts just escaped from severe trial. Those to the Corinthians correct disorders and refute errors which had arisen in the contact of believers with a cultivated, but unusually depraved community. The letter to the Galatians is a burst of indignant feeling at some who sought to overturn the Gospel by denying its fundamental tenet. From his prison at Rome he wrote to Ephesus and Colosse epistles full of Christology and its practical applications, and to Philippi and Philemon warm outpourings of Christian affection mingled with wise practical counsels. The pastoral epistles (to Timothy and Titus) are sufficiently characterized by this title, which they have borne for ages.

Widely different from all these is the epistle which heads the list in the ordinary arrangement of the Bible. It was addressed to the church in the world's capitol, the Eternal City; and it is by far the most didactic of Paul's writings: treating of the central points of the Christian system, and with such completeness and symmetry as to resemble a treatise rather than a letter. There is nothing in it that is local or limited or temporary. Instead of passionate appeal or burning invective, there is a calm and lucid discussion of fundamental principles, an orderly progress from well-established premisses to conclusions of the highest importance and of universal application. It is not, indeed, justly called "a system of Theology," "a complete statement of religious truth"—although this has been said by so profound and accurate a scholar as Professor Shedd. For Theology proper is not treated of at any length; neither are the Christological statements to be compared in fullness or force with those of the Epistle to the Colossians, nor is there as much of Eschatology as is given in Paul's other writings. The main force of the apostle is expended upon Anthropology and Soteriology, which are set forth as they are nowhere else in the Bible. But these central truths are in vital relation with all the rest of the system, which, of course, shares more or less in the illumination they receive from the apostle's vigorous treatment. It is not surprising, therefore, that Coleridge should have called the epistle "the most profound work in existence," and that Tholuck should have seen in it "a Christian philosophy of universal history." This, indeed, was the common opinion in former ages, especially since the Reformation, when Luther pronounced it the chief book of the New Testament, and the purest gospel.

Of late, however, a different opinion has been expressed, even by some in orthodox communions.* Objection has been made to the

*And not of late only, for more than fifty years ago Archbishop Whately said: "Still Paul may be said to stand, in his works, as he did in person while on earth, in the front of the battle, to bear the chief brunt of assailants from the enemy's side, and to be treacherously stabbed by false friends on his own; degraded and vilified by one class of heretics, perverted and misinterpreted by another, and too often most unduly neglected by those who are regarded as orthodox. And still do his works stand, and ever will stand as a mighty bulwark of the Christian faith." (*Essay on some of the difficulties in the writings of St. Paul.*)

high value set upon this epistle as a norm of doctrine, as if this derogated from the supreme authority due to Christ. The idea of a progress of doctrine in the New Testament is deprecated as an analogy drawn from the experience of human teachers, where it is appropriate enough, but wholly inadmissible in a case where the incarnate Word has spoken. It is further insisted that the argument of the epistle, being addressed mainly to the Jews and designed to refute their errors, was excellent in its day, but is no longer useful in the same way; and that the result of the prominence given to his teachings is to give some color to the charge that the Church's "faith is Paulinism rather than Christianity." Systematic, logical and argumentative teaching has supplanted the figurative, authoritative and practical method pursued by Christ; and stress has been laid upon *credenda* rather than *agenda*. And the degeneracy thus caused is such as to call for a new Luther to restore the One Master, Christ, to His rightful position. All this, we insist, is a manifest and frightful error. Revelation was gradual all through the Old Testament: why should it not be in the New? Moreover, our Lord expressly said to the twelve: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." It was impossible that the facts of redemption could be co-ordinated and systematized until they had actually occurred. When the death of our Lord, His resurrection, His ascension, and the outpouring on Pentecost had taken place, "all the truth" could be seen in its full scope and wide relations. And we have it—especially that which concerns the sacrifice of Christ and its abiding and manifold efficacy—in a way in which it could not have been apprehended in the days of His flesh. This fact in no degree lessens our obligations to the Great Teacher. What is taught by His apostles was first taught them by the Spirit whom He sent, and sent for this very purpose. In every case the authority goes back to Him who is in the bosom of the Father, and who alone can reveal Him or His will. And to affirm the contrary is really, under the mask of deference, to impeach the authority of Christ, and put human wisdom in place of divine. So too in regard to the Jewish problems discussed and settled by the apostle. In the first place, these discussions have a permanent value in explaining and determining the relation between the Old Testament and the New. Surely no one can undervalue this, who considers that two-thirds of the Revelation which God made to man is contained in the Hebrew Scriptures, and that the later writings, so far from displacing the earlier, depend upon them, and in union with them make up an integral and self-consistent whole. But, in the next place, the questions at issue in the church at Rome and elsewhere, although in form local and limited, in fact were of universal and perpetual interest; and they are handled by the apostle always in the

light of great principles. It is easy to ask, who cares about circumcision now? but to settle the point as to its origin, meaning, and force, is to settle the entire question of ritual and all external things whatever, in relation to man's acceptance with God. There is scarcely a point touched upon in the entire epistle which does not run back to ultimate truths. For example, no one now needs to be informed whether he should eat meat that has been offered in an idolatrous temple; but it is of very great interest to every man to know the grounds upon which the apostle solved that question, and thus learn what place the *Adiaphora* have in Christian ethics, and to what extent Christian liberty is limited by circumstances.

But the chief theme of the treatise is one that directly touches every member of the race, that underlies all Christian experience, and that gives tone and character to every gospel sermon. Its interest and value are the same now that they were eighteen centuries ago. It comes home equally to the learned and the ignorant, the moral and the immoral, to the nominal Christian, the Mohammedan, the Buddhist, the Parsee, the South Sea Islander. It answers the all-important question, which, sooner or later, in one shape or another, comes up in every man's mind, How shall a man be just with God? The solution of this otherwise hopeless problem lies in the brief formula, salvation by grace through faith, not through the law. The apostle begins by showing the universal need of this salvation, because all men are sinners. Then he unfolds the power of God's grace as that which both justifies and sanctifies; so that sinners are not only accounted righteous but also made righteous—two things which are held distinct, yet inseparable. This is followed by a statement of God's eternal providence, setting forth His sovereignty in relation alike to individuals and to nations, and at the same time insisting upon human responsibility in accepting or rejecting the Gospel. On the basis of the wonderful scheme of grace thus evolved, he founds stringent exhortations to all relative duties and a solution of various ethical questions, concluding with messages and greetings appropriate to a letter.

In the discussion of these topics the apostle shows himself to be a close observer, a profound thinker, and a cogent reasoner. What can be more complete and conclusive than the great premiss of his argument, contained in the first two chapters? How convincingly is his charge made out, that both Jews and Gentiles are all under sin! His indictment of the Roman world of his day has again and again been acknowledged by candid or conscience-stricken heathen of our own day, as a just portraiture of their own moral state.*

*The accomplished missionary, Dr. Jacob Chamberlain, of Vellore, India, told the writer that once, when he publicly recited the first chapter of *Romans*, one of the heathen audience insisted that the missionaries must have written that chapter after their arrival in India, for otherwise they could not have described the existing state of things so exactly.

Nor does he judge them by a standard of which they have no knowledge, but appeals to the law written on the heart, and upon this founds his sentence of condemnation. The guilt of the Jews, on the other hand, is established from their own Scriptures, whose testimony was to them, of course, final. It follows, therefore, that every mouth is stopped, and all the world is guilty before God. This being the case, there is no hope for man in himself. His own righteousness is an impossibility, an absurdity.

Yet there is a salvation. There is a divine righteousness provided for man, but it is received by faith alone, and therefore is wholly gratuitous. The apostle asserts this, and then cites in confirmation the words of David and the experience of Abraham as convincing evidence of the universal and indispensable necessity of faith as the means of justification. After dwelling for a moment upon the peace, and joy and hope of the salvation thus appropriated, the writer proceeds to one of the grandest generalizations conceivable; one that takes in the beginning, and the middle, and the end of all human history. All the sin, sorrow and death that exist are traced up to the one natural head of the race, Adam; and all the righteousness, and joy, and life that man can attain, are traced up to the other spiritual head, Christ. Despite all differences as to details of the passage among even orthodox exegetes, the main outlines of this wondrous parallel are incontestable. The two personages sustain a certain and universal relation. Adam's sin blasted the whole human family; Christ's righteousness redressed the evil, and gained for His people more than Adam lost. Did any other human writer ever sweep so vast an horizon in a single short paragraph? And yet from age to age the cuckoo song is repeated: that Paul is a Rabbinic thinker and uses Rabbinical arguments—that is, that he is narrow in his views, a bigot for prejudice, fanciful in interpretation, and hair-splitting in casuistry. Nothing can be farther from the truth. A gulf as deep as Gehenna divides Paul from the Kabbalists. He never sticks fast in the letter, nor soars into imaginary symbolism. He does not magnify trifles, or give up substance in pursuit of form. Nor is his reasoning sophistical or barren, but fair, manly and conclusive. He discusses the highest topics man can consider, and in a tone and with a weight proportioned to their importance. He is an intense patriot, yet derogates nothing from the claims of the Gentiles. He argues from the Old Testament, but as fairly and sensibly as does the Lord in whom he believed. Everything in matter and manner and spirit is large and comprehensive—in keeping with the magnificent fullness and grace of the salvation he has to set forth.

But gratuitous salvation might seem to open the door to boundless license; a charge which continues to be urged even in our own day. Hence there follows an argument to show that the system of

grace not only favors but requires and ensures a growing holiness in all its subjects. The very nature of the case leads believers to live unto God and die unto sin. This is not to be understood to the disparagement of the law, for that, as the expression of God's will, is itself supremely excellent. But it cannot make holy; its tendency in sinful man is rather to excite and exasperate sin. This failure sets in vivid contrast the glory and blessedness of a free life in the Spirit by which the flesh is subdued, afflictions are sanctified, and the weakest believer becomes more than conqueror. The final certainty of this result is expressed in a strain of lofty and impassioned utterance than which, according to Erasmus, "Cicero never said anything more eloquent."

Still there was a sad exception to the universality of the salvation thus described, in the unbelief of the Jews. The apostle explains this lamentable truth by a reference to the divine sovereignty. God has mercy upon whom He will, and no sinful creature can ever bring his Maker under obligations to him. That any are saved is due only to God's electing grace; that any are lost is due only to their sin. The Jews stumbled and fell, because they would not submit themselves to the righteousness of God. Still their rejection is not total nor final. There is, there always has been, a remnant according to the election of grace. And, moreover, a day is coming when the natural branches of the olive tree once lopped off shall be grafted in again, and this shall be as life from the dead. The fulness of the Gentiles shall come in, and so all Israel shall be saved. In view of this consummation and the way in which it is to be reached, the writer breaks out into an exuberant doxology, the sublimest apostrophe to be found in the pages of inspiration itself.

Here come in the *agenda*, incidentally and subordinately, as they must do in every scheme which does not turn religion into an ethical system. The apostle treats of individual, relative, social and civil duties, as well as of the true nature and limits of Christian liberty, with precision and force. But the remarkable thing is not the nature of the precepts. The chief rules of ethics have been the same in all ages, and Christianity is noted not so much for new views of moral duties as for its furnishing a new spring of action which governs the life and makes it a continual offering to God. In this epistle the apostle first lays the foundation in the *credenda* and then on the basis of the wondrous grace shown in the whole provision for man's spiritual need urges the consecration of heart and life to the Lord. A holy walk is not presented as the consideration by which heaven is gained, but rather as the necessary outcome of a genuine faith and a hearty and cheerful return for the "mercies of God." The Christian does not work for wages, but gladly consecrates the life he lives in the flesh to the glory of that Savior who loved him and gave Himself for him. If

he lives, he lives unto the Lord; if he dies, he dies unto the Lord, so that living or dying he is the Lord's.

Thus the doctrinal and the practical parts of the epistle are all of one piece and cohere together in indissoluble union. They show that truth is in order to godliness. Creed is not sacrificed to commandment, nor commandment to creed, but the two coalesce in a vital connection. The edifice of Christian character is built upon immovable foundations of doctrine. And on the other hand dogma, instead of being a bundle of dry and withered sticks, is a living tree like that of the Apocalypse which bears twelve manner of fruits and yields its fruit every month.

It is no wonder then that this epistle has in every age been the theme of comment and argumentation. It deals with such fundamental questions, it treats them in a style so profound and masterly, it comes home so close to the deepest needs of man's nature, its scope is so vast, taking in as it does the entire race in all its history from the beginning to the end, its bearing upon the nature, perfections and counsel of the infinite mind is so direct, that men could not afford to pass it by. Sometimes the author amid the crowd of critics has had the fate ascribed by Warburton to Job of having his brains sucked out by owls, but the long line of expositors, beginning in the Nicene age and coming down to this present, includes the names of the most distinguished intellects the church has to show. And in every period of trial or of peril this book has always come to the front. Its masculine theology, its lofty tone, its searching analysis, its comprehensive sweep, its uncompromising fidelity to truth, its deference to the written word, its reverence, its sympathy, and its purity, compelled the admiration of the scholar and the faith of the believer. There are depths in it which no human mind is able to trace, yet on its surface lie truths which feed the soul and strengthen the purpose even of beginners in the school of Christ. Philosophical theories come and go, tastes change, there are fashions in speculation as in other things, but the ultimate relations of man and God, especially of sinful man and a holy God are the same in all ages, and nowhere in all the world are they set forth so clearly and systematically and profoundly as in the Epistle to the Romans. And no man who faithfully studies its pages will ever become a sciolist in philosophy, a quack in education, a crank in the pulpit, or a heretic in religion.

V.—CONDITIONS OF PULPIT POWER.

NO. II.

BY PROF. WILLIAM CLEAVER WILKINSON.

It is perhaps time now that I should give some idea of what I mean by Pulpit Power. I do not mean popularity. Popularity is no measure of power in a preacher. As a general rule, a preacher, other things being equal, wins popularity in an inverse, rather than in a direct, ratio to the true power that he exerts. Your popularity means that you please the people. You lead them only in appearance, not at all in reality. You go before them in the path where they already wanted to go. They applaud you because you say what they desire to hear. Say what they need to hear, and their applause will wait. Popularity has a numerous following. Power often stands alone. The popular preacher has the majority with him now. The powerful preacher has his majority by and by. The powerful preacher is Luther alone in the Council at Worms. The popular preacher need not, in fact, he must not, believe too strongly in preaching. But to have power in preaching it is indispensable that a preacher believe in preaching.

But a preacher may believe in preaching without having any very clear conception of what preaching is. Such a preacher, however, notwithstanding his faith, cannot be a powerful preacher. I lay it down accordingly as the second condition of pulpit power that the preacher should have a sharp and clear conscious conception of what preaching is. I do not say a right conception. I say now simply a conception—a good, definite, positive conception of some sort; a conception that is at least vivid and conscious, if it be a wrong conception. Such a distinct conception of what preaching is, I believe to be at this particular time a much-needed condition of pulpit power. There is, if I mistake not, in many ministers' thinking, a good deal of vagueness at precisely this point. But vagueness here is weakness, and it is for this reason, I am persuaded, that we so frequently see a good minister, a minister who has a perfectly genuine and a profound faith in preaching, yet fulfilling a ministry not attended with indications of real pulpit power. It is not faith, it is clear conception, that is wanting.

Now there is one element in preaching as to which vagueness of conception is, happily, impossible. No one can possibly be in the fog about the fact that preaching is speaking. The element of talk that enters into preaching is too plain for anybody to miss. Beyond this, however, there is abundant chance for uncertainty of thought. To be sure, people generally further agree that preaching ought to be of a religious nature. That preaching is religious discourse, would be

about as sharp a definition of preaching as many a preacher could give. But evidently "religious discourse" is a very vague description. Preaching may be very indistinctly conceived under so general a definition as that. The vivid conception that generates power, demands for itself some intenser, some more aggressive expression. Preaching must have an aim beyond itself. Preaching for the sake of preaching, a sermon for the sake of a sermon, is not saved from being imbecile by being religious. Not the subject, but the object, of your discourse constitutes your discourse what it is. Here is the point at which perfect sharpness and clearness of conception are necessary, in order to power in preaching. Something, indeed, more than sharpness and clearness of conception are necessary, in order to the truest and highest power. But without at least so much, preaching is inevitably condemned to feebleness.

Few ministers perhaps consciously preach with a mere view to supplying a certain amount of preaching. But unconsciously some ministers do this. They may do it with a degree of honest faith, too, that good will come of their preaching. And good does come of it. Such preaching has some real power. But the power falls infinitely short of what the power of preaching ought to be. Its object is not sharply enough conceived.

There are ministers who more or less consciously aim at making themselves acceptable to their hearers. They mean upon the whole to preach the gospel, but at all events they wish to satisfy the average expectation. This object, the aim to be "acceptable" preachers, dares hardly define itself too clearly to self-consciousness. But it is not the less real for being unconfessed. It creates a double motive, which makes everything doubtful. You sometimes seem to recognize in such preachers the authentic voice of an apostle. At other times, you can discern only the timid appeal of a candidate for your favor. The power of preaching like this is subject to much tare. There lacks the condition of a single motive. The preacher does not conceive distinctly enough what preaching should be.

When a preacher proposes to himself the saving of men as the one object of his preaching, he makes a great advance toward that simplicity and clearness of conception which is so essential a condition of pulpit power. I do not say that he quite reaches thus the true limit where simplicity and clearness are at their greatest. But he has made a long stride in advance. The saving of men, however, is still too uncertain a term to be a good goal. It gives too much play to that infirmity of our nature, the fondness for indulging our individual will. We are too much at liberty to conceive as we choose, what it is to save men. Our conception is liable to waver, and we then suffer the loss of power that wavering conception always entails. One of the admirable things in Mr. Beecher's "Yale Lectures on Preaching" was the dis-

closure which the lecturer makes in them of his idea of preaching. This idea has the merit of great simplicity and perfect clearness. Therein lies the secret of the power which Mr. Beecher's preaching so long exerted. He had an aim, a sharp, clear, single, conscious aim. Toward that aim his whole pulpit career steadily drove. He made no deviations, no circuits, that were not intended to help his arrival at the goal. The goal was never out of his sight. The vagaries with which, while it was yet a matter of serious concern to the general public what he taught, Mr. Beecher used to be charged, are all of them reduced to consistency when you know what his idea of preaching was. Mr. Beecher says that his idea of preaching was that the preacher should aim at "reconstructed manhood." You may observe that the general notion of "saving men" is specialized and interpreted here into something more individual and definite. "Reconstructed manhood" was Mr. Beecher's conception of the aim of preaching. His whole pulpit career was a continuous effort to realize this idea. His voluminous record of sermons might be read in the light of this disclosure, and reconciled into entire consistency with itself. He always consistently sought to make men over—to bring them back to their own highest ideal—to reconstruct in them their ruined manhood. And this intensely vivid conception of his aim, tenaciously adhered to, is what gave Mr. Beecher his pulpit power.

But a preacher may have a sharp and clear conscious conception of what preaching is, without having yet fulfilled the most fruitful condition of pulpit power. I proceed to lay it down as the third condition of power for the pulpit that the preacher should have the *right* conception of what preaching is. Mere definiteness and firmness of conception, as to the object of preaching, ensures to the preacher a considerable accession of power. But he must have his definite and firm conception *right*, if he would exert his just measure of power in preaching—much more if he would have the quality of his power pure.

Now there is, as I hold, just one right conception of what preaching should be. This one right conception of preaching Mr. Beecher never reached. Mr. Beecher's mistake lay in making what properly was but a certain result of preaching constitute the aim of preaching. "Reconstructed manhood" is one of the glorious results which may be expected to follow right preaching. But it is not the proper aim of preaching. It puts the wrong thing in the centre. Not man, but God, in the centre, is the right Copernican order. Not to reconstruct manhood—not to save men—this is not the true sovereign aim of preaching. The true sovereign aim of preaching is something for the sake of God, rather than anything for the sake of man.

The mistake of Mr. Beecher's definition lay therefore first, in making that the aim, which should be chiefly a result, of preaching. It un-

fixes God himself from his true place in the centre, and puts man there instead. The other mischiefs of the wrong definition are such as naturally follow this mistake. If you aim at "reconstructed manhood" in your preaching, your aim admits the use of such means for its own accomplishment, as you may yourself account the best. There is nothing in your aim, thus stated, to determine your method. Socrates aimed at "reconstructed manhood." There is nothing fixed or limited, and nothing, therefore, fixing or limiting, in such an aim. It is too accommodating. It leaves the man that holds it lax. It tends naturally to such looseness of statement, such license of interpretation, as, for instance, is exhibited in the following sentence, which I give exactly as it stands in Mr. Beecher's printed "Yale Lectures on Preaching": "If you will look through the New Testament," Mr. Beecher says, "with your eye on that point, you will find that Paul—the greatest of all preachers, I take it—aimed all the way through, and certainly Peter, in his famous sermon on the day of Pentecost, aimed, at reconstructed manhood."

Mr. Beecher here makes his appeal with confidence to Peter's Pentecostal sermon, for confirmation of his own idea of preaching. Peter, "certainly," he says, aimed in that sermon at "reconstructed manhood." Now the fact is, that Peter began his sermon by accounting for the occurrences of the day as a fulfilment of Joel's prophecy. He then proceeded to show that a certain Psalm of David referred to Christ, and thus that Jesus was Christ. He finally closed with a definite statement of his own aim, in these words: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." Where does "reconstructed manhood" appear in this sermon as Peter's aim? "Certainly" (we may use Mr. Beecher's own word), "certainly," nowhere. Peter's sermon contains not the shadow of a hint that such a notion as "reconstructed manhood" ever entered his head. Mr. Beecher read it into the text out of his own fancy; and I say that just such unwarranted treatment of Scripture is the proper corollary of Mr. Beecher's definition of the aim of preaching. Mr. Beecher had made up his mind that "reconstructed manhood" was the thing to aim at in preaching, and as Peter was unquestionably a preacher, of course Peter aimed at that. This seems to be the whole of the matter. The fault involved is easy to name. Mr. Beecher's idea of preaching *does not imply submission, on the part of the preacher, to authority, and it does not require submission to authority on the part of hearers*, as a thing to be aimed at in preaching.

Now, the very gist of Peter's sermon is a challenge to submission. The whole sermon is one proclamation and proof of the lordship of Christ. The aim of the preacher declares itself unmistakably in the words with which the sermon closes. The absolute lordship of Christ,

the duty of men to acknowledge Christ's lordship—in one word, obedience to Christ as Lord—this at length is the true ultimate aim and object of all preaching. Here we reach the sole safe conception of what preaching should be. Obedience to Christ expresses it all. Obedience in a twofold sense: the obedience which consists in accepting Christ for once and for ever as the supreme lord of the soul, and then, further, the obedience which consists in observing His commandments. "Reconstructed manhood" will be the inevitable result of such obedience, and "reconstructed manhood" will be all the more certainly realized for not being consciously aimed at.

I am profoundly convinced that, to conceive thus of preaching as a means of making men obey Christ in the twofold way of which I have spoken, would, if the conception were intelligently and heartily embraced by preachers, increase at once fourfold the present volume of pulpit power. In the first place, it would supply to preachers themselves what they urgently need, an anchor to hold them to the truth of the Gospel. If there is any one thing more needed at this moment by our preachers than the habit of absolutely unquestioning submission to the authority of Christ, then I do not know what that thing more needed is. There is not a single mischievous tendency of the times in religion that would not be corrected by this habit of submission to authority. We are constantly tempted to speculate, to philosophize—in short, to rationalize. We cannot believe in the atonement until we have explained the atonement. We cannot trust the efficacy of prayer until we have explored the method of the divine administration; until by searching we have found out God. This is all wrong. We, in this way, cut the sinews of our pulpit power. We had much better stop short at the first limit, since we can never reach the last. Brethren, we have got to believe more bravely. In order to do this, we must obey more humbly. Above all things else, Christ is our Lord. There is nothing wiser for us than to believe this. We must bow down to Him in our inmost hearts. The authority of Christ should be the end to us of speculation. Oh, the vast, the incalculable mistake that we make in permitting the subtleties of philosophy, the audacities of science, to interfere with our obedience to Christ! For my own part, I am not naturally very credulous. I disbelieve very easily. My first impulse is to question. For this reason, I doubt everywhere else; but I believe, and I bow, and I obey, before my Lord, Christ. Nothing is so certain to me as what He has said. Is not *One* our Master? Or are we to divide our allegiance? I tell you, my brethren, we need, first of all things, ourselves to admit Christ into our own minds and our hearts and our lives as absolute Lord. We can then oppose and overawe the confidence of philosophy and of science with a mightier confidence than theirs. And we need to go forth with the sense of heraldship in our hearts, and summon men, in the name of our King and

theirs, to instant and unconditional submission. This will give to our preaching a definite and an inspiring aim. We shall constantly be animated with a conscious purpose. Whenever we stand before our fellow-men, we shall know why we are there. We shall be there to bring them into obedience, or into better obedience, to Christ. Every sermon will be an assault on the wills of our hearers. The warfare will be a warfare of offense and aggression. We shall always be moving immediately on the enemy's works.

If there is to be yet anywhere a falling away from Christ, it will not, I am sure, be among those preachers who accept it for the one aim of their preaching to get Christ obeyed. One anchor can hold us, whatever winds, or tides, or tempests beat. Simple, humble, steadfast, childlike obedience to Christ—that is a bond which never yet was broken. It is our safety, and the safety of the world.

VI.—DR. PUSEY'S COMMENTARIES.

By HOWARD CROSBY, D.D., NEW YORK.

DR. PUSEY, forty years ago, gave name to the Oxford movement toward mediævalism, which landed Faber and Newman in the Romish Church. Whatever may be justly said of the folly of that movement, it was a reaction from gross secularism in the Church of England, and the leading spirits in it were men of devoted piety. The fundamental error of the movement was its trust in the Church rather than in the Scriptures as the representative of the mind of God. Dr. Pusey never left the Church of England. He instinctively drew back from Romanism, however logical it might have been for him to go with Faber and Newman. Their departure to Rome rendered him more cautious, and the latter part of his life was spent in using his learning and influence to promote spiritual religion in the Church of his fathers. In vain will you look for any mediævalism in his incomparable Commentaries. They are the outpourings of a warm Christian heart, and marked by the thoroughness and careful exactness of a man of remarkable learning.

His "Daniel" is far beyond any other commentary ever written on that prophet. It is an exhaustive treatise on the entire archæology, chronology, authenticity and signification of that conspicuous prophetic book. In this treatise, every argument put forth by rationalists to destroy the force of the book by bringing down its date to the Maccabean period, is met with irresistible counter-argument and with a knowledge of every authority and every resource of proof, so that Pusey's work is the abundant reservoir from which every writer now draws, and is really the end of controversy on the subject.

In the "Minor Prophets" Dr. Pusey has shown the same careful,

scholarly treatment and the same devout spirit. This work is rich in spiritual thought, and must prove abundantly suggestive to every thoughtful reader. Of course, the school which would eliminate the supernatural from Scripture will not like Pusey. Those who would charge our Lord with folly for speaking of Jonah as in the whale's belly, will also charge Pusey with folly for believing that Jonah was in the whale's belly. The modern wiseacres, who can rebuke Moses and correct Isaiah, and sneer at Paul, and talk about our Lord's ignorant teaching, will honor Pusey with their sublime contempt ; but the heart that reverences God's holy Word will find in Pusey a most congenial and trustworthy helper in understanding that Word and appropriating its life-giving lessons. That every word of Dr. Pusey is correct, that his interpretation of a prophetic symbol is necessarily right, no one would maintain. Were he now alive he would be the first to disclaim all dogmatism in the matter. His learning was always held modestly, though manfully. He never uses a presuming style, while he shows his own steadfastness of belief.

His Commentaries are of a rare order in mingling the results of the highest scholarship with the unction of the deepest spirituality. Most of our modern critical commentators avoid a practical thought, as if it had no relation to their work: but Pusey does not consider his work done until he has touched the soul through the enlightened intelligence. On the other hand, where we have practical commentaries, they are too often disfigured by gross inaccuracies of interpretation, by a lack of general learning, and by a want of discrimination in the use of authorities. But in Pusey we have, with the aids to devotion and righteousness, the guidance of a superior scholar, who makes no blunders, is master of the Hebrew original and its cognate dialects, and who uses copiously and with effect the best ancient authorities, according to their proper application.

To put such commentaries as Pusey's "Daniel" and the "Minor Prophets" before the public is to help the cause of truth and sound learning in a very efficient way. The minister, the divinity student, the Sunday-school teacher, and the thoughtful Christian, will find no aid to Scripture-reading more acceptable or more helpful than these works of him whose beautiful life has received the admiration and respect of those who most widely differed from him in views of Church government and ritual. In these days of crude theorizing and profane handling of God's holy Word, it is refreshing to turn to this godly scholar and listen to his words of wisdom, and bow with him in reverence before the sacred oracles.

VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. II.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

X. *True Eloquence is a Virtue*: So says Theremin, the master of rhetoric. Power in speech in its highest exercise implies a *man behind it*. Only moral worth can impart the dynamic force that is most immense and intense in oratory. Buffon finely remarks to those who affect to despise the culture of a pure style, "*Le style, c'est l'homme!*"

XI. *Wonderful organic unity exists in nature!* Cuvier's Law: "Every organized being forms a whole—a complete system—all the parts of which mutually correspond. None of these parts can change without the others changing also; consequently, each taken separately indicates and gives all the others." The sharp-pointed tooth of a lion requires a strong jaw, a skull fitted for the attachment of powerful muscles, both for moving the jaw and raising the head; a broad, well-developed shoulder-blade; an arrangement of the bones of the leg which admits of the leg being rotated and turned upward, as a seizing and tearing instrument, and a paw armed with strong claws. Hence, from a single tooth Cuvier could construct a model of an extinct species of animal.

XII. *The Book of Esther is an unfolding of Divine Providence.* 1. An unseen power behind human affairs. 2. Ultimate just awards both to evil and to good. 3. Prosperity of the wicked ending in adversity. 4. Adversity of the righteous ending in prosperity. 5. Poetic exactness of retribution, e. g., Haman and the gallows. 6. Minutest matters woven by God's shuttle into the fabric of His design. See chap. vi: 1. 7. Yet no fatalism taught here, but prayer, resolve and independent action. 8. The name of God is not found in the Book, perhaps to hint that the hand which regulates all these things is a *hidden hand!*

XIII. *One of the most marked examples of "Design" is the camel.* From bony frame to hair of coat nothing could be omitted or improved with reference to its uses as the servant of man. So viewed, seeming defects and deformities, like the hump and callosities, become beauties. The seven callosities sustain the pressure of the body when the camel kneels or rises, and keep the skin from injury by the burning sands. The teeth are fitted to cut through the tough desert shrubs; the nostrils, to close against sand drifts. The elastic pads on the feet, tough as horn, yielding as sponge, fit the "ship of the desert" to move noiselessly yet harmlessly over the roughest road. The stomach is made to digest with relish the coarsest plant-tissues; and special reservoirs for water are provided, from which the beast may draw as he needs from day to day. The hump is a repository of fat, to be re-absorbed as food when other nourishment is lacking; while the camel's very build shows that God meant the beast for burden, not for draught.

XIV. *Christ's interview with the adulteress* (John viii.) is a most remarkable presentation of 1. *Divine Wrath*, holy indignation against sin cloaked behind hypocrisy and accusation of others. 2. *Of divine judgment*, compelling self-conviction, and exhibiting the self-repelling power of simple holiness. 3. *Of divine grace*, forbearing, forgiving, restoring, toward a condemned and penitent sinner.

XV. *Thomas Aquinas was one of the most remarkable men* of the thirteenth century. An accomplished scholar, a devoted student, a master logician, rich in dialectic powers, prodigious in memory, he was singularly pure in life and inflexible as iron. His fellow students nicknamed him "*The Dumb Ox*," from his size and silence; whereupon his master exclaimed, "This dumb ox will give such a bellow in learning as all the world shall hear!"

XVI. *Conscience is like the human eye.* When the light is most diffused and dim

it dilates the most, that all rays may be gathered and utilized; and, like the eye, it involuntarily shuts at the approach of danger. In the bigot only is it true that the more light you pour upon it the more it contracts.

XVII. *The vane on the Royal Exchange, in London*, supports a huge brass grasshopper. There lies behind this curious symbol the story of a babe abandoned by the roadside. While a carriage tarried to give children that were riding a chance for play, one of them chased a large grasshopper, and so came near the crying infant. The foundling was taken to the carriage, adopted as a son in the Gresham family, and subsequently, as Sir Thomas Gresham, founded the first Royal Exchange. Hence this grasshopper emblem.

XVIII. "*The altar that sanctifieth the gift.*" It is not the amount we give, but the purpose with which, and to which, we devote the gift, which determines its value. The alabaster box of spikenard had inherent preciousness, but when broken on Jesus' feet to anoint him for his burial it became valuable beyond words. The widow's mites were inherently worth but a farthing, but the holy self-denial, the consecrated purpose, which dignified the gift, made them grow into shekels of the sanctuary; the "altar" transformed the copper into gold when the mites were laid upon it.

XIX. *Gutenberg's dream of the power of the press.* He was working in his cell in the St. Aborsgot Monastery, and heard a voice warning him that the power of his invention would enable bad men to propagate their wickedness and sow dragon's teeth; prophesying that men would profane the art of printing, and posterity would curse the inventor. He took a hammer and broke the type in pieces. Another voice bade him desist from his work of destruction, and persist in perfecting his invention, declaring that, though the occasion of evil, God would make it the fountain of infinite good and give the right the ultimate triumph.

XX. *The Church's mission is to go out and compel outsiders to come in.* Luke xiv: 16-24. Charity does not begin at home, nor above all, stay there. Christian love goes out to the most distant, destitute, depraved, despairing; to those who are already destroyed by their own vices; for such are emphatically the "lost" The very fact of remoteness from Christian privileges is an argument and an appeal.

XXI. *The two handmaids of Christianity are Industry and Intelligence*, as the two handmaids of crime are ignorance and indolence. Froude says the Romans worshipped the virtues; the Greeks, the graces. We must, then, dare to be Romans before we essay to be Greeks, for the virtues are the only basis for the graces. All Christian work for the masses must begin by teaching the idle industrious habits, and the ignorant and superstitious, the knowledge of the truth.

XXII. *Permanence and perfection* are the two grand qualities of all God's works. Eccles. iii: 14. Man's work at best is only imperfect and unending. The effect of a studious and earnest contemplation of God's work is to make men "fear before him." To see that it is essentially unchanging through all the mutations of human affairs, and that it can neither be improved by addition nor subtraction, overwhelms us with awe. This permanence and perfection of God's works suggests and implies similar changeless and faultless *moral discriminations and decisions*. This made the thought of the Judgment the most overpowering thought that ever filled the colossal mind of Webster. When God judges, nothing escapes His omniscient eye, and the sentence is irreversible.

XXIII. *History demands remoteness of time*, in order to insure a just verdict. The actors in events, especially in great crises, are too much blinded by prejudice or prepossession to see real merit or recognize real malice with clear vision. Blame attaches where it does not belong, and good offices are credited to the wrong account. The best survey of a battle-field is made after the smoke of battle clears away. Erasmus whimsically compared Buffon to the tapestry of Flanders, with great figures, which to produce their true effect must be seen at a distance. The

illustration serves equally well as to the need of distance of time for just historic verdicts.

XXIV. *The joy of the Lord is your strength.* Neh. viii. 10. 1. In the weakness and weariness of *doing our duty*. 2. In the impotence of *conflict with sin*. 3. In the prostrating and crushing *burden of trials*. 4. In that divine work of *winning souls*. 5. In the *last hour* when heart and flesh fail.

XXV. *Matthew Arnold's divisions of society*: An upper class, materialized; a middle class, vulgarized; a lower class, brutalized. By a misapprehension the remark has been misquoted thus: a middle class "*pulverized*." It is one of those blunders that come very near to the truth, for between the materialism of an upper, and the brutality of a lower class, as between opposing millstones, the middle class is sometimes ground to powder.

VIII.—THE FIRST FROST.

By JOHN D. SHERWOOD, ENGLEWOOD, N. J.

Be not afraid; only believe.—Mark v: 36.

I.

SOFTLY sifting through the silence, through the listening, starry night,
Falling through the unfenced spaces, all unseen by mortal sight,
Covering all so pearly white,
Spread the soft, congealing light:
As if angels there had shaken their new-furnished, happy wings
And had powdered freshly over earth's outlying, common things,
Hiding all its wounds and stings.

II.

But, alas! when rose the sun all the white was turned to black,
And to heaven the white-winged envoys seemed to hasten quickly back,
Leaving in the darkened track
All things green now bordered black;
Leaving all the leaves so wilted, and the flowers like orphans dressed,
While the shrubs sulked in their places, and all Nature seemed oppressed
By a weight upon her breast.

III.

Cease, my soul, thy thankless murmurs. Learn the lesson of the frost!
Nor by any fleeting show let thy wiser faith be tossed,
Nor thy trust in God be lost:
For He sendeth the hoar frost;
With His cunning hands He spreadeth the fire-hiding, gracious mist,
And in His good time dissolveth into gold and amethyst,
When His loving lips have kissed.

IV.

Then the golden rods majestic in the fields He groups and sets,
And on starry asters places bright and dazzling coronets,
Which with gold and green He frets,
Or, like signet rings, He sets;
Then the golden bees and hornets with bared heads come oft to pay
To those throned and purple asters their obeisance through the day,
Standing in their bright array.

V.

Then the cheery swallows sail on the glad and billowy air,
And the crickets sound their trumpets with an earnest, forceful blare,
And fall concerts they prepare
In the crisp and rhythmic air:
And the fleet and gleeful squirrels dart through all the bare-armed trees,
And the nuts, by frost fingers opened, gayly reach and boldly seize,
'Mid the swaying, laughing breeze.

VI.

Then the gorgeous Indian Summer, like the Apocalypse, comes down,
Scattering glittering pearls and diamonds o'er the chill and frosted ground,
Placing on each tree a crown,
With bronzed bands encircled round.
While the Autumn fruits Hesperian nod and laugh o'er trellised wall,
And through all the brooding spaces regal sunbeams shimmering fall,
Thanks from all the earth loud call.

VII.

Thus from that ungracious frost slow evolved God's gracious plan—
Slow, oh yes! so very slow, to the eyes of hasty man,
Showing quickly what he can,
Thrusting works into the van;
Patiently He wrought and sifted the hoar frost through silent air,
Carefully beneath that frost His fall products did prepare:
Then leave your murmurs: Trust His care!

VIII.

No convention heralded what His wisdom would provide;
No resolves detailed the methods by which faith and works abide;
Yet these showing side by side,
Without noise, or boast, or pride,
Wide proclaim the blessed lesson that our faith should rest above,
Never chiding, fearing, fretting—sure that Faith, and Works, and Love
Will to us our FATHER prove.

SERMONIC SECTION.

THE DIGNITY OF CHRIST.

By A. J. F. BEHREND, D.D., IN CENTRAL CONGREGATIONAL CHURCH, BROOKLYN.

Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.—Col. i: 15-20.

THERE is not within the covers of the New Testament a more graphic and powerful delineation of the incomparable dignity of Jesus Christ than the one I have just read. It is a very long and apparently an involved and obscure statement, but it may be doubted whether even an inspired apostle could have more clearly and compactly expressed the great thoughts that burned within him for utterance. It is one of two passages in which Paul passes from the fact of the incarnation to its philosophy and its eternal significance; and one hardly knows whether to admire most, the steadiness of his tread on these Alpine heights of Christian doctrine, or the modest reserve that he resolutely maintains in the way of silence as to many great, momentous questions that must have clamored for recognition and reply. The Church of our day is still wrestling with these clauses and their implications, and many a student has longed for a single hour of converse

with the great Apostle to the Gentiles, in order that certain burning questions suggested by them might receive an authoritative reply. Both the silence and the speech, the courage and the caution, marking this collocation of phrases, are evidence that a divine revelation pulsed in these words. We have here a companion picture to that which is found in the second chapter of Paul's epistle to the Philippians, representing in bold and masterly outline, the peculiar and the unapproachable majesty of Jesus Christ.

I shall ask you closely and reverently to study this picture, giving our attention for a moment to the background, inquiring what were the peculiar circumstances that provoked this rapid sketch. It seems that the church at Colosse was troubled with a school of false teachers, who united oriental and heathen speculation with Jewish asceticism. They were extreme rigorists, so far as the precepts of the law were concerned; they insisted upon circumcision; declared that the Jewish Sabbath, as well as the Lord's day, that had taken its place, was obligatory on Christian disciples; prohibited marriage; declared that the ancient separation between meats that are clean and meats that are unclean was still in force; and also maintained that frequent fasting was indispensable to a pure life. And this Jewish rigor was justified by principles that had their root in pagan and anti-Christian philosophy. The characteristic of every pagan system of philosophy is its dualism—the opposition ever maintained between matter and mind, between creation and God. Matter was thought of as being the seat of sin, as inherently and ineradicably evil and as constituting the battleground upon which every man who

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

desired to be pure was compelled to enter. The idea that matter was the product of an immediate divine creation was regarded with abhorrence. Its existence was deemed possible only as being the product of the last one of a long line of emanations from the pure and the perfect One. The last of these emanations from the Divine Being was called, in many of their systems, the Demi-urge, and the world of matter was held to be the immediate product of the Demi-urge himself. Above him were the purer Aeons, ranked in successive hierarchies of angels, and principalities, and dominions, and powers, ascending until they reached the final and the perfect Essence. In this hierarchy Christ was allowed a place, but not the only one, and perhaps not even the highest one. Hence the curious and puerile discussions among the primitive Christians concerning the genealogy of these angels, with various ranks and classes, mediating between God and man, and the respect and even the worship that ought to be paid to these angelic ministers. This leads us to see at how early a date the heaven entered into the very life and thought of the Church, by which Jesus Christ was shorn of his peculiar and unapproachable glory, by which the believer was separated, in his personal fellowship, from his Savior: an apostacy, this, from the pure gospel, that crystalized itself at last in the hierarchy of saints and angels in the Romish church, with the Virgin Mary at their head, to whom alone our supplications are to be made, and through whom all our mercies are to be received. It was against this incipient and mischievous heresy, whose doctrine Paul describes as the conceit of a fleshly mind, whose religion he defines as will worship, that he marshals these successive phrases of the text, by which, as over against all false speculation, he affirms that matter and mind, creation and redemption, nature and the church, the visible and the invisible universe in all their ranks of being, have but one living centre and

king, and that king and head is none other than Jesus Christ, "in whom and through whom and for whom are all things."

I. Now, when we come to examine this passage a little more closely, we find that, as in the parallel statement in the Epistle to the Philippians, the thought of the apostle deals with Christ before He was born and after His coming to this earth, or, in technical phrase, with the pre-incarnate and the incarnate Christ. The first three verses of my text have reference to Christ in his pre-incarnate state. The dignity and agency of Christ did not begin with his birth. They were independent of time; they ante-dated and they determined, according to the teaching of the apostle, all created existence. And this dignity of the incarnate Christ, again, is represented by two very brief but expressive clauses, one of which describes His relation to the independent and the original Godhead, and the second his relation to created existence.

1. As related, then, first of all, to the independent and original Godhead, our Lord is declared to be the image of the invisible God—His living, walking, exhaustive embodiment, "He that hath seen me hath seen the Father;" "No man knoweth the father, but the son, and he to whom the son hath revealed him." Jesus Christ is the image of the invisible God. There is this distinction between *image* and *likeness*. *Likeness* represents a superficial resemblance, as when two leaves from one and the same tree are said to be like each other; *image* indicates resemblance by participation in the same life, by reflection of substance, by reproduction of essence. *Likeness* is that which is superficial and partial; *image* is that which is essential, necessary, complete and exhaustive. Our Lord is declared to be the *image* of the invisible God; that is to say, He is that representation of God which God could not but have, that embodiment of the divine glory which is at once fitting and exhaustive. Whatever of glory there dwells in the eternal Father, that is ex-

haustively and from all eternity imaged in the Son.

2. Then, in His relation to the created universe, our Lord is declared to be the first-born of every creature. He is the image of the invisible God, the embodiment of His eternal glory, and the first-born of every creature; by whom all things were made, visible and invisible, terrestrial and celestial, "whether they be thrones, or dominions, or principalities, or powers." And not only are all things declared to be made by Him, but in Him they consist, and for Him they are maintained. Here is a marshaling of verbs and prepositions, so cumulative and exhaustive as to leave no ground for any hierarchy of powers, either for the creation, the conservation, or the government of the world. A three-fold affirmation is here made as to our Lord's relation to created existence. First of all, in Him the creative energy has its original and eternal living centre; for the declaration is not only that by Him all things were made, but in Him they were made—i. e., the creative energy not only passed through Him, as the volume of a river's waters passes through its rock-hewn channels, but the creative energy dwells in Him, belongs to Him, as the life of His life, rooted in Him essentially and eternally. Nor alone are all things made by Him, but in Him they consist, that is in Him they *stand together*; in Him the universe of created existence finds its unity and its coherence. We talk about the laws of nature. What are they? They are impalpable, invisible, ideal; there are not a few who tell us they have no existence except in our imagination. They certainly are not a part of matter, because they dominate and give form to all matter. If they be anything more than the conceits of our imagination, they must inhere in some personal, living, spiritual substance; and it is not only the language of religion, but equally the language of true and solid science, that the laws of nature are the thoughts of God. This is only another form of Paul's statement that in Christ and in his living thought the universe

finds its unity and coherence. If it were possible for us to trace the laws of nature and of history to their point of convergence, we should find that point of convergence to be nothing less than the personal sovereignty of Jesus Christ, and science would find the declaration of the apostle to be literally true, that in Christ, as the eternal Son of God, as the image of the invisible God, the whole universe of created being finds its unity and coherence. Nor is this all that is affirmed by the apostle. Not only is the creative energy in Christ, not only does the universe find its coherence in Him, but He is the universal Governor of nature and of history. For Him all things exist, to serve His purpose and to manifest His glory. Or, to put the whole doctrine into a single phrase, Jesus Christ is the first cause, the efficient cause, and the final cause of all created existence.

Now these separate clauses are dovetailed into the clause preceding them, that very brief but comprehensive declaration that Jesus Christ is the first-born of the divine creation: for that expression does not simply mean that our Lord is the first creature, either in time or in rank. The emphasis must be put upon both adjectives, upon the compound word "first-born." The primacy of Jesus Christ in the creation is the primacy of birth. He alone is born, not made; all other things are made, not born; and there is a very marked distinction between these two. *Birth* is affirmed of our Lord; of all things else, only creation. Our *thoughts* are born of us, born of our intelligence; our *works* are the product simply of our hands, under intelligent direction. The things that we make are things that are outside of ourselves; they may perish, and our being be not affected; but the thoughts that are born within us and born of us are a part of our own being; when you touch *them* you touch yourself. Our Lord's place in the universe of created being is that of the first-born; His own being is rooted in the very being of God, as inseparable from Him as thought is from being.

Therefore is He called the Eternal Word of God, who from the beginning was with the Father, who is with God and who is God. Thought always precedes achievement, just as the great cathedral of Milan, with its forest of pinnacles and its army of sculptured guardians, was born in the mind of the architect before the click of a chisel was heard on its pure Carrara marble. Even so is Christ the firstborn of creation, as holding in His living thought all the realms and all the ages.

II. Thus far the picture deals only with the essential majesty of the divine Christ. His hand is upon all the spaces, His thought from all eternity has mastered, as it makes, all mysteries. This is a glory that blinds us, but it does not kindle nor transfigure us. And so Paul passes from the glory of the pre-incarnate Christ to the glory of Him who tabernacled in human flesh, who bowed his neck beneath our burdens, who suffered the contradiction of sinners against himself, who by the blood of the cross hath reconciled all things unto God; in whom we have redemption, even the forgiveness of our sins.

Now we come to the last three verses. We stand at the manger. An infant's cry falls upon our ears. A life of wondrous beauty and purity passes before our vision. The cross and the grave come into view, and the risen One ascends to the right hand of the majesty of God. Who is this? The very same, says the great apostle, whose peculiar dignity we have been studying. As creation finds in Him its head, so also does redemption. As the universe of created being finds in Him its unity and coherence, so also does the kingdom of grace. There are not two systems, joining each other as two circles might have their contact as a single point. There are not two systems, one overlapping the other in an artificial way. There is but one system: it is the system of the Christly reign; and in that system nature and grace, creation and redemption, are one, because the sovereignty of each and of both is invested in the

hands of Christ, who is equally the firstborn of every creature and the firstborn from among the dead.

1. Here, again, it is instructive to note how the apostle seems to have wrestled with the power of human speech, in order adequately to represent the completeness and the absoluteness of Christ's redemptive action. Look at the phrases piled one on the other in order to give expression to his burning thought. Our Lord, in his relation to grace or to human redemption, is declared to be the beginning, the firstborn from among the dead; not the first one who ever came forth from the grave, neither the first in time nor the first in rank. His relation to the kingdom of grace, as his relation to the kingdom of nature, is that of birth and not of creation. That is to say, in Him the resurrection energy finds its original, living and eternal home. Hence it is not merely said that He is risen from the dead, but more than the risen one is He; He is the resurrection and the life itself.

2. As our Lord is declared to be the source of spiritual creative energy, so also is it declared that the authority of spiritual control is vested in Him. He is not only the beginning, the firstborn from the dead, by whose breath our souls are kindled into new life, but He is the head of the Church, to whom alone our prayers are to be addressed, through whose mediation alone the answer of God can come to us. There are between us and the invisible One no hierarchies of principalities and powers and dominions, no army of saints and martyrs. The way is clear to the very throne of God, through the veil of Christ's flesh. There is but one Mediator between God and man; but *He* is the Head of the Church, and not one of us may come independently in his own name into the Father's presence, but only through the name and in the merits of His only-begotten Son. For, just as the head is known to interpret, to gather up and respond to the multitudinous demands of the body that are telegraphed along the nervous filaments of

sensation, so also does Christ, as the head of His Church, interpret all her needs and respond to all her prayers. Ah, the heart within us does not always pray as do the lips, and our wishes are sometimes very different from our wants: but the great Head of the Church knows how to interpret our faulty and faltering speech, and beneath the word He always pierces to the deepest need, for whose supply there is always the fitting provision. And so when the strength of our hands fails us, and our wisdom is staggered by the problems that front us, a larger wisdom and a mightier hope come pulsing into our feebleness. It is the travail, the toil, the wisdom of our exalted Head, who is the Head of the Church, knowing all her needs, attentive to all her prayers, living that He may serve her and that He may exalt her to a share in His divine glory.

3. "Firstborn from among the dead," "the Head of the Church;" great prerogatives are these that belong to Him, but these prerogatives are not a temporary investiture. They belong to Him by eternal right, "for it pleased the Father that in him all fullness should dwell." Grace has in Him not its temporary, but its eternal, dwelling-place. He is the personal, the chosen and the permanent tabernacle of the redeeming grace of God, and so long as the redeemed shall endure will He be their loving and loved Head. For in Him both God and man find their sufficient and their eternal reconciliation.

4. And that great reconciliation, which was made necessary by sin, has been fully accomplished by His sacrifice on the cross, and includes all things in its sweep, "all things that are in earth, I say," declares the apostle, "and all things that are in heaven." This great reconciliation is not merely problematical and partial, it is both positive and universal. The tenses are in the past here. "He *has* made peace through the blood of the cross; He *has* reconciled all things unto God, all things that are on earth and all things that are in heaven." We are living to-day,

not in the dispensation of the wrath of God, but in the dispensation of His redeeming grace. We are not living under the shadows of the divine condemnation, but in the age of the divine reconciliation. God is sending forth his ministers to the ends of the earth, bidding all to repent and to flee from the wrath that is to come, assuring them that the feast is ready and that it is only waiting for the guests. Yes, the age of demoralization has passed; it passed away eighteen hundred years ago, and ever since then this has been a new world in which we have been living. The age of reconstruction began when on the cross our Lord gave up the ghost and said, "It is finished!" "It is finished!" That was the burial of the old, as it was the birth of the new; and ever since, and until now, and until the end of time, in spite of opposition and apparent defeat, in spite of persecution, all things have been working together for good to them that love God, and surely, though slowly, advancing the cause of God's eternal righteousness. Jesus Christ is seated not only on the throne of judgment, but on the throne of salvation.

III. The practical inferences of this subject are many and important.

1. In the first place we have been led by the apostle to the most exalted conceivable position whence we can look out on the works of God and upon the history of the world. Upon this high plane shadows never venture. Here is a region upon which the eternal light of God settles, and the world is rolling at our feet in peace. The warfare is hushed; the din of all its contending armies is heard no more; for the peace of God has settled upon all its plains. Jesus Christ is King, and by the blood of the cross he hath reconciled all things in heaven and on earth unto God. We have been led by this declaration of the inspired apostle through all the grades of being, from matter in its crudest form to mind in its loftiest manifestation, and we have seen that in Christ the whole universe of created existence finds its unity and coherence

while the awful and the bitter struggle of right against wrong, of truth against falsehood, finds in Him its consummation and its glorious ending. This is something that neither science nor philosophy can give us. Science strives after unity of knowledge in the realm of that which is seen, but it confesses that the chasm which lies between matter and mind it cannot bridge. Philosophy plumes itself for a more daring venture, takes up this contradiction existing between the seen and the unseen, and attempts to solve it in a higher unity of knowledge, by saying that matter and mind are mutually dependent and inter-operative; but philosophy stands silent, smitten with dumbness, before that great contradiction in human nature which we call sin. It does not know how to account for its introduction; it cannot subordinate its bitter history and bring it into harmony with the thought of God's eternal and universal righteousness. Beyond science and philosophy, Paul leads us to Jesus Christ, and in Him all contradictions are solved—the contradiction between the seen and the unseen, the created and the uncreated; the contradiction also between the sin of man and the righteousness of God. For in Him God and mankind have been eternally and absolutely reconciled.

2. If this be true; if it be true that both creation and redemption find in Christ their living centre, then it is also plain that only in proportion as we enter into the mind of Christ can we understand aright either the works of God, or the history of the race, or the revelation of His character and purposes that He has given us in Holy Scripture. I know that men talk about rising through nature to nature's God, but it has well been said that we never see anything in nature except what we bring with us. There are some men that will go through a forest and never see a tree. We bring our prejudices, our prepossession with us, even when we look upon the works of God, and we all know how true it is that in reading the history of man we bring with us our prejudices and preposses-

sions. It makes a great difference whether I study the heavens under the tuition of Ptolemy or of Copernicus, whether I make the earth the centre of the planetary system, or regard the sun as constituting the centre of the planetary world; and it makes a difference whether I study the Reformation, for instance, under the leadership of Catholic or Protestant historians. I shall read the history of the world aright only as I read it through the mind of Christ. I must look through His eyes, remembering that whatever truth there is in nature and in history is summed up at last in the mind of Jesus Christ. The time will come, it seems to me, when it will be universally recognized that you might just as well leave off the Atlantic Ocean or the Continent of Europe from your maps in which you study geography, as to drop out of sight, either in the study of science, philosophy, or the history of the world, the person of Jesus of Nazareth. And all the more is this true in our study of the Bible. To use a phrase that has been coined recently, the Scriptures are Christocentric. Christ is their centre, the sum and substance of all their doctrine; and neither the old Testament nor the new Testament can be read aright by any one of us except as we read them as pointing over to Christ, the Lamb of God, slain from the foundation of the world. They give us the record of God's love to man. Their great story is the story of His redeeming purpose, gradually coming into the foreground until at last it is incarnate and embodied for you and for me in the person of Jesus Christ, the Savior.

3. And here, too, is the only solution, as it seems to me, of that vexed and vexing question of practical Christian union. It is high time that we were heartily ashamed of a great many of our differences and disputes. There is something infinitely more important to be done in this world than to be fighting over our confessions or quarreling over our politics. If a man wants a Bishop, or even a Pope, to keep his faith for him, I have no objection, if only

he will keep his yoke off my neck, nor remand me to the uncovenanted mercies of God in case of my refusal. I do not care how men manage their Church affairs. These questions are not worth fighting over. We have no force to waste in piling up great barricades or speaking ill of each other, when the great States of the West are being filled up with a vast and restless population, when infidelity is attacking the Church at home, and when the heathen are coming to our shores.

And how shall unity be brought about? Certainly not by creeds nor by forms. There is only one name that can conquer us all, only one sign that can subdue us all, and that is the sign that must conquer the world, the sign of the flaming cross of Jesus Christ. When we bow before that cross and all our faces are turned reverently toward the One on the Throne, then shall enmity perish from out of the ranks of the Church, and we shall be one, even as He and the Father are one.

4. One word more. The incomparable dignity of our Lord should awaken in us a three-fold attachment. In the first place it should awaken in us a feeling of reverence. I sometimes fear that there is not enough reverence in the Church to-day, that there is too much familiarity with Christ, that we are entirely too free in the forms of speech we use as we enter into the presence of Him who is the image of the invisible God, the King of the universe. As not one of us would think of entering the ante-chamber of an earthly sovereign, much less stand before him when, clad in his robes of royalty, he was sitting on his throne, without reverence and becoming humility, much more important is it for us to remember that Christ is the eternal and incomparable King, the only King the universe ever had or ever can have. Therefore does it behoove us, when we come into His presence, to bow with reverence at His feet, to worship Him as our Creator and Judge.

And yet He is not an alien to us. King of kings He is also the Son of Man.

Incomparable as is His dignity, He has forever joined that dignity with our common nature; and, therefore, while it calls for reverence it also calls for trust. He is the Head of the Church, and therefore we ought to come not only reverently, but confidently and boldly. There ought to be joy as well as reverence in our worship and in our service.

This incomparable dignity of Christ as the Head of the Church and as the Captain of our salvation, as the leader of a great army in a mission of universal conquests, ought to fill us also with the spirit of assurance. The shout of triumph ought to be in our hearts, and it ought to be on our lips, just as it is said that Cromwell's Ironsides always marched to the battle singing their psalms. They believed their cause to be the cause of God; believing it to be the cause of God, they feared neither danger nor death, plunged into the thickest of the fight, and their banners were always victorious. Such ought to be the temper of the Church of Christ. The spirit of assurance ought to fill all our great and growing membership. Vast is the task to be done; great and bitter is the opposition to be encountered; but He that is with us is mightier than all they that are against us. A great thing is to talk about the conquest of the world unto Christ and unto the righteousness of God; but just as surely as Jesus Christ could not be holden by the bonds of death, just as surely as He came forth on the third day in the power of His resurrection and ascended on high, just so surely shall this earth, whose brow has been baptized by His blood, and whose heart bears His open grave in her bosom, be redeemed unto God. On all her vales shall the peace of God yet smile, and everywhere shall His righteousness be demonstrated. For the great reconciliation has been accomplished; He has made peace by the blood of His cross, and He has reconciled all things unto God. The millennium is not merely something that is to come by and by. It has come. The kingdom has been established in the

person of Jesus Christ. Like the ancient stone cut without hands from the mountain, that Daniel saw, it has smitten the great image of gold and silver and brass and iron; it is demolishing slowly but surely all that opposes its sovereignty, and slowly but surely it is filling the earth with its greatness.

"The morning light is breaking,

The darkness disappears;

The sons of earth are waking

To penitential tears.

Each breeze that sweeps the ocean,

Brings tidings from afar,

Of nations in commotion,

Prepared for Zion's war."

And, therefore, when we send the Gospel to distant nations, when we drop our mite into the treasury of the Lord, let faith and hope and assurance go with it; let the story be wafted by every breeze, until it shall be heard by all nations that dwell on the face of the earth. For as certainly as the summer comes after the winter, and the morning comes after the darkest night, shall this earth yet see its summer-time and rejoice in the glory of God. Yes, the day is breaking! Let us hail it; let us hasten it; let us say "God speed" to all agencies by which it is sought to dissipate the darkness of the soul and to awaken men from the slumber of spiritual death. Christ shall reign from pole to pole, from the rising unto the setting of the sun.

THE TWO RECKONINGS.

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And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. . . . But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence, etc.,—Matt. xviii: 24—30.

We all know how difficult it is to forgive an injury that has been done us, even if it were the result of inadvertence or lack of carefulness. But when the wrong was premeditated; when it was willfully thought out and maliciously performed, it becomes almost impossible to forgive from the heart the per-

petrator. That wrong will rankle in our mind, coming up to remembrance almost every time we see the person or hear his name mentioned. We may strive to blot it out from the memory, but cannot.

Peter must have had some experience in this very thing, for just before the words of my text we find him asking Christ the question, "Lord, how oft shall my brother sin against me, and I forgive him—till seven times?" Peter must have congratulated himself on a large-hearted tolerance. The Jewish Rabbis limited forgiveness to three offences. He who went beyond this number was allowed no further chance; he had excluded himself from the provisions of the Law; the man who offended more than three times against his neighbor was cut off from Israel, and must bear the punishment of his transgression; there was no more forgiveness for him. Peter puts the number of offences at seven. He would go beyond the limit set by the Jewish doctors, and make it seven instead of three. But to show him how far short he had fallen from the divine standard, Jesus saith unto him, "I say not unto thee until seven times, but until seventy times seven." God's forgiveness of those who offend against Him is not measured by times; it is unlimited. So should man's treatment of his fellows be. And He illustrates this by the parable of the king and his servants. A king reckons with his servants, and one is brought to him who owes him a large sum, and because he had no money to pay, the king commanded him to be sold and all he had, that he might recover a portion at least of his money. But when the servant heard of this decision of his master, he came and besought him to have mercy upon him, to give him time, and he would pay in full. And the king, moved with compassion forgave him the debt! Then this same servant, who had been forgiven the large sum by the king, went out and found a fellow-servant who was in his debt for a few dollars, and he took him by the throat and commanded him to pay the sum.

And the fellow-servant besought him as he himself had besought the king, to have patience with him and he would pay it all. But he would not, but went and cast him into prison till he should pay the debt! The rest of the parable speaks of the anger of the king when he heard of the hard-heartedness of the servant, and the punishment which was inflicted upon him.

There is a mine of suggestive thought here. But we will confine our attention to-day to two points, viz.: *The two reckonings*. The reckoning of the king, and the reckoning of the servant; the reckoning of God and the reckoning of man.

I. "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents." Here is a sad state of things at the beginning of the reckoning. The books of the debtor were found in the worst possible condition. Everything was confusion and disorder. Money had been drawn from the firm possibly for speculation, the servant hoping, of course, to replace it when his gambling ventures were successful. The debit account continued to swell. The resources entrusted to him were taxed to keep pace with this servant's private speculations. At last some knowledge of the condition of affairs comes to the attention of the king. Some notes are presented which he never before saw. Some bills come in of which he had no previous knowledge. He looks into the matter. He employs skilled accountants; and he finds his servant has been robbing him. "Ten thousand talents" of his money have been misappropriated—a sum equivalent to \$10,000,000 of our money!

The servant is aware of the investigation that has been going on. His conscience has already convicted him. He is seized and brought before his lord; and then as one beside himself, he falls down before him and cries out "Lord have patience with me and I will pay

thee all." He can't do it! If he was to work all his life, and pay to his master every cent of his wages, he would still remain an immense debtor. The king knows he can't pay. And as he looks on him, there at his feet, and sees how helpless and miserable and wretched he is, he is moved with compassion and he forgives him the debt.

Have you not seen, my brethren, as I have gone along, the meaning and the interpretation of this parable of the Reckonings? Does not the great debt of the servant represent the enormous extent of man's guilt, and the compassion of the king the loving-kindness and the mercy of God?

We might say of our sins what the Psalmist says of the wonderful works of God: "They cannot be reckoned up; if I would declare them and speak of them they are more than can be numbered. Mine iniquities have taken such hold upon me that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me." The man who cannot use these words, or who pretends that these things are not true of him, has yet to learn what kind of a man he is—to realize the utter corruption of his own heart. He is a Pharisee. He is one of those whited sepulchres, which seem to be clean on the outside, but inside are full of dead men's bones and all uncleanness. The thoughts of man's heart are continually evil from his youth up. He was shapen in iniquity, and in sin did his mother conceive him. And it is by no act of his own that he ever gets out of this condition. He cannot by any work that he may do, pay the debt he owes. If a clean heart is to be created within him and a right spirit renewed in him, it must be the work of God. The debt must be forgiven him; to pay it is impossible. And God has promised to do this. "Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins re-

turn unto me, for I have redeemed thee."

But before this promise can avail him anything, the sinner must first perceive his true condition. He must make real to himself his transgressions. He must see the intense sinfulness of his sins. The servant in the parable went on in his pilferings; he continued drawing upon his master's money (and the further he proceeded the less conscious he was of his guilt) until the king demanded a reckoning. It was then that he appreciated his utter helplessness. And so it must be with the sinner. He must feel that he has the sentence of death in himself. His eyes must be turned in upon himself. He must lay bare to himself his own heart. He must look in upon the chaos of broken commandments and violated trusts. He must see himself as his neighbors and his God see him. And when he does so, he *must* fall down and cry, "Lord have mercy upon me." And this must always be the first step towards forgiveness. There must always be this awakening, this reckoning, this finding out the amount of the debt, before there can be the blotting of it out.

And when the man, like this servant, will not find out for himself his true condition, God comes to arouse him. To some He comes by the revelation of His grace, of His wonderful love for the man, sinner though he be. To others He comes by the thunders of the law, showing His intense hate for sin, and the certainty of its punishment. To others He comes by the dealings of His providence—the sending of affliction or death. He deals with every man in the way best for that man? He reckoned with David by Nathan. He reckoned with the Ninevites by Jonah. Has He not reckoned with you? Has He not come to you with some message of His love, or of His power, or of His goodness, or of His terribleness? And have you not put off again and again the time of accounting? Surely no one who listens to me can say that God has not spoken to him or her, that no voice has come to them

speaking of better things than they have yet known. And those of us who can boast of good deeds—those who have not been altogether on the side of Satan; but have done some little for the Master—how worthless seem these works of ours when we think of how much in our lives God has had to pass over.

"Here is a bottle almost full of tears,
Bundles of heartless prayers and faithless fears,
Talents grown rusty with long lying by;
A half-strung harp whose music is a sigh;
Necklaces strung with vows that once were fair,
But broken now or spent in empty air;
Thoughts, feelings, passions, all with evil rife,
Neglected duties and a wasted life."

God has to reckon with us professed Christians and church members as well as with those who are not, for we all are sinners and need forgiveness. We also need to see in how many things we offend. The little jealousies, the unkind thoughts and words, the selfish spirit, the unfriendly criticism—these are not as great sins as some, but they are committed more frequently, and it does not take long for these to produce greater fruit. We, too, want to see ourselves, brethren, that we may cry "God be merciful to me, a sinner." God only needs this to dry up our tears and bestow forgiveness. "He that cometh to me, I will in no wise cast out."

II. Now let us consider the reckoning of the servant. And notice the difference between the two. The king is owed a sum almost beyond computation, yet upon the mere asking the whole is forgiven. He reckons according to his noble nature. But the servant goes out and reckons from his own selfish point of view. He sees a fellow-servant who owes a few dollars, and when he finds that he has no money to pay the paltry debt, he takes him by the throat and drags him to prison.

As we read the parable we are at a loss to understand how this man could have acted so basely. Coming so quickly as it does after the magnanimous action of his master, the servant furnishes us with an instance of baseness almost beyond conception. He must have willfully robbed his master. He could

never have legitimately borrowed so large a sum. But notwithstanding this the master forgave him the debt. And then, immediately, while the memory of the generous deed is fresh in his mind, he goes out and finds one of his fellow-servants that owed him an hundred pence, and without waiting a moment for him to explain, or giving the poor man the slightest chance to pay, he falls upon him, takes him by the throat, and casts him into prison. He enforces the law of justice to its extreme limit.

This action of the servant, when painted in its true colors, is a performance so mean that one might doubt whether a human being was capable of it. Yet an appeal to the daily history of men's lives would show that conduct similar in spirit and principle is very common, not only among men of the world, but among the professed disciples of Christ. Of course, the language of the parable is here again typical. The hundred pence that were owed the servant represent some little offence that was committed against him by his fellow-servant. And he, although he had received full forgiveness for his debt of sin against God, yet would not so much as pass over in charity such a slight transgression of his neighbor. Is not that common enough among Christians? Do not they stand as rigidly upon the breach of some little act of propriety as this servant stood upon his \$15.60? Are not professed Christians oftentimes as slow to forgive an injury or wrong done them as other people? Are they not as scrupulous concerning the exact payment of every cent due them upon the exact time? Are they not as forgetful of the greatness of the debt that has been forgiven them and the generosity of their Lord, as this servant was? Have you not yourselves found them so. Have you not often wondered how such and such persons could ever have been at the throne of grace, have really had their sins forgiven them, and not show more of the spirit of forgiveness in their dealings with others? The Scriptures saith "To

whom much is forgiven he loveth much." When a man shows no love, or shows so little that it is hardly perceptible, is it not a pertinent question to ask, Has that man received forgiveness? What, and what only, explains the harshness and intolerance of Christians towards each other—the bickerings, and the fightings, and the suits at law—what but the fact that they are not forgiven men? One of two things is certain: either they have never known what forgiveness is; or, having known, they are like this mean, cruel servant in the parable, loosed from a debt of nearly \$10,000,000, and yet not willing to loose a neighbor from a debt of \$15.

Men hear of the love of God and yet deal with others on the principle of "eye for eye." They are ready to decry the criticism of denominational parties; they affirm that different churches should be on a footing of kindliness and sympathy toward each other; they assert that the pulpit should be used only for the purpose of proclaiming the simple truth of the Gospel—the love of God for sinners—and yet these principles are as far away from their lives as anything well could be. There is a kind of Sunday religion, which, like a garment, is put on especially for the day.

My brethren, I am not talking to people over the mountain or the sea. I am talking to you. These things are here among you, and I want to root them out. I want the spirit of love and kindness and forgiveness to take the place of dissension and disagreement and hate. If you are Christians, I want you to be in daily life what the name implies. I want you to think of the Parable of the Reckonings, and ask yourself from the heart, "Am I really forgiven? Am I acting towards my fellow sinners as my blessed Lord has acted toward me?"

BLESSEDNESS OF MOURNING.—"If it does not turn my very tears to showers of sunshine, and lift me from my valley up to heights of glorious bliss, where, I pray you, is the blessedness of my mourning?"

CHRIST'S EPISTLES.

By REV. DAVID WINTERS, WILLIAMS-
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Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.—2 Cor. iii: 2, 3.

To appreciate the meaning of the text we must recall the time and circumstances in which it was written. When Paul wrote his second letter to the Corinthians, the professed followers of Christ were a numerous brotherhood. Churches had been planted in widely separated cities and towns in the Roman Empire. When a church member had occasion to change his place of residence, he would naturally take with him a letter of recommendation from the church of which he was a member, to the church in the place to which he removed. This letter was his introduction and passport to the fellowship of the local church. Public Christian teachers were also in the habit of carrying with them letters of commendation from church to church. Some abuses seem to have crept in in connection with this practice. We may infer from this epistle that some of the vouchers given to missionaries were more complimentary than truthful. Paul would not use such letters. He did not stand in need of any sets of flattering resolutions from the churches to which he had ministered. When challenged to produce his certificates he pointed to the fruits of his labors. These were his credentials, the evidences of his apostolic commission. He had labored in Corinth many months, and many had been persuaded to embrace the faith, and a church had been established. The characteristics of that great city were wealth, luxury, and dissipation; but so thoroughly changed were the lives of many of those who had professed faith in Christ, that he was not afraid to refer to them as the evidence that the Head of the Church had sent

him to preach the Word. "Ye are our epistle *written in our hearts.*"

The language of the text is figurative. A Christian is compared to a letter. The appropriateness and force of the comparison will be apparent if we note the several analogies between a truly saved person and an epistle. What are the several facts which are essentially connected with a letter?

I. In the production of a letter you must have something to write upon—either parchment or paper, or some substitute for these, on which to place the words you use as symbols of your ideas. Christ's letters are, however, not written on inanimate and perishable materials, but "in fleshy tables of the heart." But it is not upon the heart in its natural state that these wonderful epistles are written. There is no space for them. It is covered over with the communications of the world, the flesh, and the devil. Before the Lord Jesus can employ it as a tablet to write upon, He must, by a work of transforming grace, make it new. And, if we may institute comparison between things material and those which are purely spiritual, there are some instructive resemblances between the manufacturer of paper and the marvelous work by which Christ converts the corrupt human heart into a sheet on which He may write. Rags of every description are gathered together in a very soiled condition. Waste paper also is collected, on some of which very vile things had been written or printed. The materials are assorted and cleansed; skilled labor, aided by curious machinery, is employed upon them; and, lo! after a lengthy process, out of the heap of unsightly, heterogeneous refuse there come beautiful sheets, on which the purest affection may write its messages.

I have somewhere read that once a modestly attired lady entered the office of a paper mill in Scotland, and asked permission to go through the establishment. The proprietor politely conducted her from one department to another, until they reached the upper loft of the mill, in which was stored a quan-

tity of black rags. "May I ask you what you make of these?" inquired the lady. "Out of these, madam," replied the proprietor, "we make the finest quality of white paper." The lady thanked him for his kindness and took her leave. It was only as she was stepping into her carriage that he discovered that his visitor was Queen Victoria. He instructed his foreman to have a ream of the best letter paper made from those same rags, with the name "Victoria" upon it in watermark, and send it, as a present, to the Queen.

I do not know whether this incident is true or not; but I do know that the Lord Jesus takes hearts which are soiled and black as sin can make them, and by a process of regenerating and sanctifying grace, makes them so clean and white that on them He writes His own autograph epistles.

II. In the production of a letter there must be a pencil or pen, or some other instrument with which the characters can be formed. The pen used in writing Christ's letters is a human one. In writing upon the hearts of the Christians at Corinth, the apostle Paul was the instrument employed. And every true minister of the word is a pen. But ministers are not the only pens the Lord uses in writing His letters. This honor belongs to all the saints. Ministers are only representative Christian men, doing in special ways and with the power and authority of a special ordination what all Christian people are to be doing in their own way and sphere as the Lord gives them the power and opportunity. Consequently, the pious mother, with her children gathered around her, and sweet serenity beaming on her countenance as she tells them about the children's Savior, and how to be good and pure; the teachers in our Sabbath-schools instructing their classes; the city missionary, as he finds people out in the alleys and lanes and tells them that Christ is the Son of God, and that He came down from heaven to save sinners and gather them into heaven; all these, and all others who deal faithfully with human souls

in the Lord's name, no less than the ordained ministry, are the pens Christ uses in writing His letters.

But it takes a divine hand to make the Lord's pen. All the professors in all the colleges and theological seminaries in the world, by the combined use of their scholarship and skill as teachers, could not make one of these pens. And when the pen gets out of order—as it sometimes will—only the hand that made it can mend it and make it fit for use again.

III. In writing a letter we must have either ink or some substitute for it with which to trace on the paper the characters in which we express our thoughts. Christ's epistles are not, however, "written with ink, but with the Spirit of the living God," that is, the influence of the Holy Ghost in the soul of the preacher. And he who tries to write the Lord's epistle without the help of the Spirit of God, is like a man trying to write a sermon with a pen without ink.

Sometimes we are not filled with the Spirit; and the people to whom we preach soon find out that there is something wrong. "What a poor creature this preacher of ours is," say they. "Why," say others, "I could preach better myself." And, possibly, they could. But why do they find fault with the minister? Fault-finding won't help him to preach better sermons. If he be a timid man he will be discouraged. If he be a man of fiery temperament, he will probably become angry. There is one thing which people can do in such a case for their pastor—something which will certainly help make him a better pastor in all things—they can pray for him. And a church can do more for its pastor in five minutes of united, earnest prayer than can be accomplished in five years of grumbling and fault-finding.

IV. To write a letter there must be an agent to use the pen. You might bring together the best paper, ink, and pen; but without a hand to wield the pen not a line will be written. Now, who is the agent who guides the pen in

writing Christ's epistle? Paul says it is Christ himself. "For as much as ye are manifestly declared to be the epistles of Christ, ministered by us." And what a writer He is. It was said of Him when on earth, "Never man spake like this man." We might with equal propriety say, Never man wrote like this man. His writing is perfectly unique. About every person's handwriting there is something as characteristic and distinctive as there is about each person's face or temperament. When you receive a letter you know from the inscription upon it, before you open it, from which of your correspondents it has come. You can at a glance distinguish between the handwriting of a man and that of a woman. So Christ's writing can always be distinguished from that of the best person. Persons do sometimes try to counterfeit it. And there are instances in which the copy is so like the original that we cannot easily distinguish between them. But by and by, when the writings shall be inspected by the divine expert, the forgery will be detected and the fraud exposed.

Besides, His writing is most legible. There are some persons whose penmanship is difficult to decipher, and whose style is misty and involved. They write as if they thought it a virtue to do their work in such a way that no one can make "head or tail" of their productions. But what Jesus writes, the little child, who scarcely knows how to spell, and grandmother, over whose head eighty summers have passed, without her spectacles, can read. And, then, what Christ writes is enduring. All the erasers in the world cannot scratch it out. The fire cannot destroy it. The record will last forever.

V. Every epistle is written in order to carry some message or idea from one mind to another. If all the letters which compose the alphabet of our language were, with the utmost mechanical accuracy, formed on a sheet of paper, that sheet could not be called a letter, unless they were brought into such combinations that they would be-

come symbols of ideas, vehicles of thought.

Now, what are the things which are written in Christ's epistles? Not creeds. Not the contents of catechisms. Not even passages of Scripture. Very many things, of which the time would fail me to speak, are written in them. I will mention only a few items of their contents. For one thing, there is written in them repentance towards God. This is written with a very coarse point. Like the ancient law books, it is written in black letter. Every reader of it knows it was written under the influence of the smoke and flame of Mount Sinai. Again, there is inscribed in it faith towards our Lord Jesus Christ. This is written with a much finer point, and more delicate strokes than the other; but it is not a whit less legible. It clearly indicates that it was written with the Cross full in view.

There is also written on the pages of this letter the law of Lord, who of his people saith, "I will put my laws into their mind and write them in their heart." And, in addition to these things, there is written in Christ's epistles, "holiness to the Lord." The writing of this is a progressive work. It is continued as long as we remain on the earth. When it is finished the letter is sent to its destination—heaven.

VI. Nearly every letter is read by some person. Sometimes a letter is destroyed by its writer, and is never posted. Sometimes letters go astray, and never reach their intended destination. But most letters find readers. The majority of epistolary communications are of a private character and intended only for one pair of eyes to read. To submit them to others, would be a grave breach of confidence. But those of which I am speaking are *open letters*. They are "Catholic epistles." They are "read and known of all men."

The human heart is accessible through two doors. One of these is the door of *speech*. This we can open and close at pleasure. The other is the door of *character*. It stands ever open to all comers. We cannot shut it, even

if we would. It is a moral reservoir charged with unconscious influence which is constantly emanating from us, as rays of light flow out from the sun, revealing what is in us.

From the lives of those who profess to be Christians the great masses of the people of every community get their thoughts and beliefs of what Christianity is. The Bible they do not read. Theology books they do not study. With books on "evidences" they are not acquainted. But *us*, who call ourselves Christians, whether correctly or otherwise, they do read. Embodied Christianity they study. People come to us from almost every nation under heaven. To many of them our civil, social, and domestic life seems very strange. Some of them do not understand our language, but they know something about our religion. And, without the aid of interpreter, translation, grammar, or lexicon, they read us through and through.

For us there is warning in this fact. If Christ is not to be wounded in the house of his friends, beware how you live. Some of you are heads of families. In your households there are unconverted children and servants. They observe your life. Every word and every look has for them a meaning; and from you they will get, in many cases, their impressions, whether favorable or unfavorable, of the Christian religion. Some of you are masters. In your employment there are young men who are not Christians. They will form their estimate of Christianity, to a large extent, from what they can see of its fruits in you. Some of you are young persons who are known to be members of Christian churches. In the school, in society, in the store, in the factory and the workshop, you associate with other young persons, who do not profess to be Christians. They watch you, and they judge the Christian religion by what they see of it in you. Be careful then and do not give a false report of it in your conduct. See that Christ's letter in you be not soiled by improper contact with the world. Guard it jeal-

ously, that its pages may not be torn, and that no interpolations or erasures be made in them. Remember that you profess to be Christ's epistles.

But we have needed encouragement as well as warning here. Some of you cannot talk religion very well. Perhaps you cannot pray or speak in a public meeting. But there is one thing you can do—you can live religion. And the religion you live is, after all, the religion that tells effectually on the minds and hearts of others. "Christianity written upon the soul is Christianity in the most persuasive form."

And oh, remember that each of us is daily writing something on the souls of others, and others are writing something on our souls, even when we think not of it. Let that which we write be Christianity in its divinest form, and then it will endure and be a source of joy forever; for the tablet is imperishable. If you write your thoughts on paper or parchment, these materials will moulder away and the record be lost. If you write them in institutions merely, the institutions will in time be dissolved as the morning cloud. If you write them on marble or granite or brass, the steady flow of the ages will wear the inscription out, or the last funeral fires of time will consume it. But what you write, by the help of God's Spirit, on the living tablets of another's soul will survive the desolations wrought by time, and be read when the earth and the works which are therein shall be burned up.

A MINISTRY OF POWER A WANT OF THE TIMES.

BY REV. W. TOWNSEND, BEFORE THE PASTORS' COLLEGE [SPURGEON'S], LONDON.

POWER is essential to success, and success is the only guarantee of continuance. The world cannot for ever tolerate what is useless. However sublime may be the pretensions of an institution, however splendid its organization, however magnificent its history, if it has outlived its utility, it

will be first neglected, then despised, and ultimately swept away to make room for more requisite agencies. On the other hand, the world will always welcome what is serviceable. Its needs are infinite, and the only power it does not want is the power that increases them. Every arm strong enough to support the weak, every voice whose song can hush, if but for a moment, the sighings of distress, every one whose heart can spare one chord from its own grief to throb responsively to the woes of others, shall find a tacit welcome. It is often said that the *power of Christianity* is declining, and that the ministry is losing its place in the world. *Religion*, we are told, will live as long as man, and the religious teacher who can gird his loins and run before the swift chariot of the progress of his time, will never lack opportunities for the exercise of his gifts; but the phase of religion called Christianity has long since reached its zenith, and is fast sinking into the mystic wonderland of outgrown mythology. In this statement there is nothing fresh. The gospel of Jesus Christ is still with us, and his ministers increase. Yet it cannot be denied that the ancient prophecy derives some plausibility from the lack of power in Christian preachers; for it attains the authority of an oracle in times of ministerial weakness, but dwindles into an absurdity in the presence of Pentecostal energy. Men venerate success. Whether we speak of societies or of individuals, the most successful is the most trusted. The mightiest has the appearance of being most trustworthy, and the appearance very probably harmonizes with the fact. It follows that if our ministry is to inspire confidence, it must produce results. It is frequently urged that spiritual force is subtle, its operation mysterious, and, consequently, its effects indiscoverable. Electricity is subtle, and its operation mysterious; but you liberate a current on this side the Atlantic, send it streaming under the deep sea and register it on the other side. And if from the heart of a man

there burst a stream of power, which, flowing along those strange channels of sympathy by which he is united to his fellows, enters other hearts, it shall produce effects that he who runs may read. We accept without reserve the simple truth that we labor for *results*, and also its co-relative, that the results must ever be proportioned to the power exercised. How great is the demand made upon us, we shall learn if we consider—

I. *The aims of the Christian ministry, and the obstacles which oppose its success.* The mission of the ministers of Christ is the same in all times. It was divinely appointed, and shines like a fixed star in the firmament of God's truth. But it must be admitted that the ministry as a whole has not always shaped its course by the heaven-enkindled light, and has in consequence sometimes come within hearing of the dangerous breakers. To see clearly God's purpose, and to strive earnestly for its accomplishment, should be our ever-present longing; for if it be not, though we may win a reputation, and be charmed by a delusive applause, yet in the great testing-day, when the fire shall try every man's work, we shall suffer irreparable loss. It is perhaps the pre-eminent need of the ministry of this generation that it should appreciate the end for which it exists, the achievement of which can alone warrant and effectually secure its continuance. This aim is twofold—

1. In the first place, the object of the ministry is to bring men into right relations with God. The whole written revelation proceeds upon the hypothesis that man has been drawn from his allegiance, that in his heart there lurks an enmity which is the inspiration of the boldest rebellion, and the cause of his inharmonious relations with eternal law. No Scripture doctrine is more fully supported by universal experience. The historic record is in every point the counterpart of the Biblical statement, and every man with opened eyes is keenly aware of the fact. But of the appalling task of removing the

enmity, restoring loyalty, and blending the results of man's life in happy accord with the sovereign will of his Creator, none but those who have attempted its achievement can form an estimate. To preach a sermon, to preach any number of sermons, is easy to men of prolific minds, or strong mental digestion; but to preach such sermons that men free as ourselves, wilful in their estrangement from God, determined in their antagonism to truth, and profoundly attached to the service of sin, shall fling the ringing gauntlet of challenge at the feet of him under whose banner they have served, and sue with tears to be enlisted in the chivalry of Christ, is quite other than easy. How often are we disappointed! We seek to instruct the understanding; and when truth, like a level line of light, has pierced the mists of prejudice, we find the mind assents, but the conduct is unchanged. We endeavor to convict the conscience; and when, after many a stirring cry, the drowsy Recorder is awakened, and creates a commotion with his emphatic voice, we are amazed to behold the convicted depart, and to hear him cry, "It is a hard saying, who can hear it?" We storm the citadel of the heart; and after repeated attempts and dismal repulses, we mourn before the Lord that the affections seem

"Closed in the four walls of a hollow tower,
From which is no escape for evermore."

But at the Master's feet in moments of quiet retirement we learn that, though shamed and baffled, we need not despair; for there is a power to which the most strongly-resisting heart must ultimately yield. And if years of apprenticeship be needed, and men grow gray with toil ere they can win the eager ear of the senate, or attain to positions of authority in the halls of learning, we may be patient if we are not yet proficient in the sacred art of winning men to God. Only we must keep the aim clear before us, remembering that the exercise of power must be proportioned to the task, and never cease seeking the requisite equipment until it is granted. When, however, we have succeeded in

adjusting men's relations to eternal law, our work has but commenced. We have—

2. To bring their lives into harmony with the divine ideal. The rugged granite has been hewn from the rock at great cost of labor; but as yet the work has been elementary. The skilled hand of the Master must toil long with exquisite patience and delicacy before the image of his fancy in lasting embodiment can adorn the King's palace. So, when we have changed men's relations, we have to change the men. In our converts we see possibilities, certainties, if we can only possess the power requisite for their development; but the artist's skill is poor beside the divine qualification by which one man acts upon another to raise him to a nobler manhood. The formation and development of character is the highest work. In it we are co-workers with God. The Almighty Spirit strives with ours to bring to the view of newly-opened eyes the One supremely lovely who is the model and hope of the race, and to awaken desires which shall crystallize into endeavor to attain to his likeness. The ideal to which we seek to bring men (if our aim be true) is no fond creation of our own imagination, but an actual historical person, whose record stands legible in the Book of Life. A man who practically embodied the highest truth in human condition, and wrought for us the creed of creeds in a life of divinest beauty,—he is the standard by which all excellence will ultimately be tested, the measure to which each man redeemed will ultimately come; and surely, if in the great day of God we are to present everyone faultless as the pattern in the presence of his glory, we must in the day of service be clothed with power. I have suggested that the proportion of power must be adjusted to the measure of the work; it is also true that the quality of the energy must harmonize with the nature of the object to be affected. We aim to change and exalt the whole man, and we recognize the necessity of the purifying and elevating power entering

at the gate of his highest nature. The moral, or, if you prefer, spiritual man must be first cleansed and uplifted; then the life-stream shall filter down through all the lower faculties till the entire manhood is transformed. The power to achieve this is the highest known. We must not rest without it. Power of voice is not to be despised. An extensive vocabulary is a useful acquisition. To be able to tread the lofty thoroughfares of thought, and bring down from the heights the priceless products of the noblest intellect, is very desirable; but we may possess all these gifts, and only succeed in fashioning the most un-Christlike characters.

From our work, then, we learn the need of a power both great and high, and this knowledge is confirmed when we consider the hindrances to our success. If the preacher's mission is unalterable, the forces which oppose him are ever changing. The enmity of each generation takes new form. The incessant change resembles a series of dissolving views. You watch intently as one picture fades into indistinctness, and when you imagine it is about to disappear and leave you a blank disk, there is a momentary confusion, and an entirely new scene grows out of the mist into vivid prominence. Whatever the form, however, the spirit of evil is ever our opponent. We cannot be blind to the fact that the obstacles to the progress of the gospel are to-day very formidable. We hold no pessimist view. We believe in God the Father Almighty, and in Jesus Christ our Lord, and in the Holy Ghost who works through the gospel of grace; and with serene confidence we await the final issue. But it would be daring folly to underestimate the forces arrayed against us, especially if there is any truth in the suggestion that the strength of the antagonism is largely attributable to the weakness of the ministry, and must certainly increase, unless the power of our preaching is greatly augmented. The prominent hindrance to-day is a refined and vigorous skepticism. It is

keenly intellectual, nobly artistic, and splendidly humane. Its advocates take the first rank in science; they are unsurpassed in literature; are numbered among the most astute and painstaking politicians, and claim to possess the highest culture of the religious congregations with which they mingle. From this skepticism when roughly classified proceeds a trinity of forces. Scientists tread in the footprints of the Creator, and examine minutely his handiwork, but find no trace of him. The heavens no more declare the glory of God, but form a huge machine fortuitously constructed, and moved round by one fixed law. From this source flows a stream of power which makes for Materialism. Literary men exercise an enormous influence, which is widening with the progress of education. And literature is saturated with religious incertitude. This is true of works which contain the concentrated thought of the strongest minds, of books of the most popular and fascinating character, and of the omnipresent newspaper. There is, of course, much religious sentiment pervading a large portion of modern literature, but hardly any definite religious belief. Authors have taken the rich colors of biblical thought and used them to paint forms other than the Christ—forms as shadowy and indefinite as the shapeless shapes of Milton's fancy. The daily press is deeply tinged with unbelief. There is occasionally a kindly reference to a great preacher. Respectful attention is also paid to ecclesiastical dignitaries, very similar to what is paid to antediluvian fossils; but nobody can doubt that the subtle evil infects the very essence of our daily reading. From this source proceeds a power which tends to Agnosticism.

Perhaps, however, the most serious form of this opposition is found in our *Christian congregations*. Doubt sits in the holy place. The old creeds, the prodigious offspring of the liberated hearts and minds of mighty men, are often neglected and often battered into a heap of ruins. To some they stand as magnificent mausoleums, only fit to en-

shrine the genius of their authors; to others they serve to bear a voiceless witness to the agility of this generation in the work of destruction. But it is remarkable that there has arisen no constructive genius capable of building the stones of truth into a temple sufficiently unique to suit the fastidious taste of his contemporaries. The result is, that from the church of God flows a stream of power which works for *confusion*.

To meet this difficulty, we must acquire a might such as wrought in ancient Ephesus and quickened in Christ's foes the conscious cry of doom. I mention only one other hindrance to our success. Everywhere a stolid *indifference* prevails. It lives in the shadow of the sanctuary unmoved by our efforts; but away in the darker or more obscure parts of the cities and villages of the land it is even more impenetrable. While by no means confined to one class, it has its *principal* seat in the lower grades of society, whose life-story is like the prophet's roll, written within and without with lamentations and mourning and woe. Many reasons are assigned for its existence. Some attribute it to ignorance, others to poverty, others to drink, while not a few trace it to the grinding oppression which crushes hope out of the soul of the poor, and with pompous penitence builds churches with the spoils taken from their toil. Whatever the cause, the fact remains. Brethren who know tell us the masses are not reached; and some go farther, and say they never have been, which is, perhaps, only partly true. But they ought to be; and the men who succeed in liberating the stagnant life, and causing it to flow into the church of God, will prove themselves worthy ministers of Jesus Christ. The task is colossal. The power must be great. We seem to sit astonished, like Ezekiel among the captives. Is there no hope that we may see visions of God and be so charged with revelation that, when it is given us to speak, our voice shall bring freedom to the slaves and deliverance

to those appointed to death? Let us next enquire—

II. *What are the constituents of the power which will enable us to achieve such high success against such formidable difficulties.* Victorious energy is probably the resultant of many qualities working in harmonious combination; as a mighty river is the conflux of many tributary streams. Nothing less than our entire manhood is demanded for the ministry. The forces of heart and soul and body must be focused in intense and unwearied *concentration* if we are to become centres from which the blessing of God shall radiate. Paul, who moved among the nations as the great power of God, and by resistless attraction drew into his own life-course multitudes who before his coming were wandering without aim, said, "This *one* thing I do." And Paul's Master found it his meat and drink to do the will of him that sent Him, and to finish His work. To tread in the footsteps of the apostle and follow the unerring example of Jesus, may win us the disreputable title of *enthusiast*, but it will go far to secure us success; whereas the dispersion of our faculties involves the relaxation of our energy, and will ensure our failure. In trade, in literature, in art, and in politics, the men who have been able to mass all the elements of strength within themselves, and to apply the accumulated force to the purpose of their lives, have won the prize for which they labored. Bernard Palissy sold his clothes, tore up the floor of his house to feed his furnace, and amused his neighbors by constantly harping upon what they called his dreams of his white enamel; but he succeeded. Carlyle spent thirteen years of the best part of his life in writing the French Revolution, and all the powers of his mind were focused there to burning point with wonderful effect. "Michael Angelo, when forced to paint the Sistine Chapel in fresco, of which art he knew nothing, dug from the Pope's garden red and yellow ochres, mixed them with his own hands, and having after many trials suited himself, climbed his ladder and painted

day after day, week after week, the sibyls and the prophets." Plutarch says, "There was but one street in the city in which Pericles was ever seen, the street which led to the market-place and the council-house." These realized the necessity of concentrating their powers to one pursuit, if they would win a corruptible and fading crown: how much more intense must we be to win the crown which is incorruptible and which fadeth not away!

It will be also necessary if we are to succeed that there should be a strong positive element in our ministry. Without this, both in teaching and in character, there will be a serious deficiency. Negatives by the thousand amount to nothing until you add the positive quality, which gives them value. And negative men are fit only to be acted upon; for there is in them no power of initiation. They have faculties rather than abilities. The *able* man initiates, and exercises an overmastering influence which unites men and inspires them. The Old Testament affords a striking example of such an one in Moses. Israel in Egypt was a scattered nation; they were slaves suffering and groaning, but helpless under the yoke. When Moses came the scattered impotencies became the host of God, and He led them from their bondage and their sufferings through the sea and through the deserts to the land of liberty and plenty. The New Testament yields a more striking example in the person of Jesus Christ. From the moment when on the brink of Jordan He conquered the resisting Prophet by the lofty declaration that "it becometh us to fulfil all righteousness," till the moment when the great triumph of sorrow reached its climax in the cry, "It is finished,"—He was overshadowing men that He might communicate to them His power. All the *promises* in Him were Yea. They were fulfilled. His *acts* were enriching gifts. The *sentences* of His lips were life-fountains, and when He was received into heaven He still lived on earth; for they took knowledge of the disciples that they had been with Jesus.

We can never have this element of strength without conviction and courage and faith. We must realize our creed in our soul ere it can become a shining revelation of God in our lives and a divine message upon our lips. We must speak what we know bravely and with confidence, otherwise our utterance will be halting and helpless. But let us have these, and I had almost said we shall be creative; at any rate, there will be a glad response to our appeal, and a similar energy will soon characterize our hearers. How often have we felt that in our congregations was all we needed if in us had been no deficiency! The wood and the coals were ready, but there was no torch to kindle the fire. We wanted the living flame to quicken latent susceptibilities,—a flame, perchance, so small that it would in a moment be darkened by the greater light it had produced, but so necessary that without it there could be no light at all. We must carry the fire if we are to kindle in the land a conflagration for God.

A *passionate attachment* to truth and an *appreciative proclamation* of it is an indispensable requisite in a ministry of power. We cannot speak earnestly about what we do not feel deeply, and a cold utterance is like an east wind in April: though it comes with the sunshine it blights the springing buds. If the word we preach is not a gospel to us, it is most unlikely that it will through us become a gospel to others; but let it come glowing from the deepest fires of our life and it will be effective. We have sometimes in reading the story of a life of simple beauty wondered whence it derived its far-reaching power; but, progressing, we have learned that when the saintly man proclaimed his message the veil between his outward and inward life became so translucent, that almost the very processes of truth within his soul were revealed. He spake what he knew and loved, and therefore spake with power. You cannot separate a man from his message, though you may from his words: the innermost soul of his preaching is one with himself. It

measures the truth of his nature, and reveals with relentless accuracy his defects. We often say the message is everything and the minister nothing; all the value is in the truth which bears the image of the crucified and living Christ. But let us not forget that the estimate men form of our Master is influenced both by the perfection of the picture we present and the manner of our presentation. We must with loving intentness behold in God's book the mirrored beauty of Jesus, until our souls bear unmistakably His likeness, and then so speak that men seeing us may turn to look at Him.

"In Dresden gallery there is a portrait by Titian of a brother painter. He is in the foreground, a fine rugged face, illumined with the light of genius, while on one side and a little in the background is the face of Titian himself, gazing with self-forgetting, contagious admiration upon his friend." Even so must we present Christ. Yet another constituent of this sovereign energy is *love* for our *motive power*. Love for Christ and for men, for His sake and theirs. The greatest worker is the best lover. No other motive can constrain to such heroic and effective service. Paul declared if he had not love he was nothing. Fear often quickens to strenuous endeavor; ambition stimulates to vigorous exertion; a sense of duty is frequently the life-breath of noble daring; but before all these is love. The world's purest songs are keyed to love. Its noblest poems tremble with its energy. Its greatest benefactors throb with love's impulsive power. Love prompted Jesus Christ to share our heritage of poverty and shame and death. Without such a motive there would have been no gospel to preach. If love be strong within us it will subdue all our passions, absorb their strength, and transmute it into a constraining energy, by which we shall be impelled to work at highest pressure. Doubtless there is much vapid sensationalism abroad which modestly assumes the insignia of this royal quality, but its true nature has long been

known. It never makes the ascent from talking to doing. It plans and estimates, but never achieves. The true lover cries, *I must work*, for the night cometh. Not only will its gentle enforcement compel us to labor; it will also give potency to every act of service. The hearts which have resisted apparently mightier influences will yield to the soft touches of love, just as a frozen lake over which the frozen blasts hurry, only locking it tighter by their keen influence, yields to the silent enticement of the sunbeam. Man stands so much in need of love that love never faileth; but he has been so often deceived by its semblance that he is obstinately suspicious. Only when we do what nothing but love could prompt, in such a manner as nothing else could suggest, will the suspicions vanish and the life be conquered for God.

Finally, if our ministry is to be with power, we must know the *inspiration of the Holy Ghost*. All other attributes will be unavailing without this. Our work is also God's, and the might which unites and pervades and applies our powers is His. When the fire in the temple of Vesta was by any mischance extinguished, it was ordained that it should not be lighted from another fire, but should be rekindled by drawing a pure, unpolluted beam from the sun. So the flame which inspires all our energies must come direct from heaven. All down the ages the triumphs of the church are attributed to Holy Ghost power. "The Spirit of the Lord came upon him," is the sentence which stands as the signal for some high achievement.

The man of whom it is written emerges from comparative obscurity, to lead the armies of Israel to victory, to sway the sceptre of the nation's destinies, or to become the inspired teacher of all generations. By this power the thresher becomes a great general, the shepherd a king, and the herdsman a prophet of God. "Tarry at Jerusalem," said Jesus at His last interview with the disciples, "till ye be endued with power from on high."

"Ye shall be baptized with the Holy Ghost not many days hence." It is profitable waiting for such a baptism, for it is useless serving without it. There will be no three thousand pierced hearts, until the coming of the cloven tongues of fire. This is the power which unifies all the possibilities in a man, that transforms him from a receiver to a dispenser of blessing, that clothes him with such a quick susceptibility that he intuitively distinguishes between truth and error, that reveals to him visions of Christ so glorious that his spirit burns with love, and that enables him to look with such a penetrating glance into the needs and woes of men that his piteous heart will nigh burst with yearning. Lacking this power we fail; but wherefore do we lack? God will give His Spirit to those who ask Him.

During the Puritan revolution there was a time when the prospects of the good cause appeared doubtful. Ominous clouds hung along the horizon like massed battalions, and the hearts of the leaders were troubled; in their extremity they appointed a day for humiliation and prayer, and stern warriors whose faces never paled on the most dreadful field bowed in tearful silence, or poured forth passionate supplications before God. So they waited until their hearts were strengthened, then rushed to their fighting, crying, "Let God arise and let His enemies be scattered." If we lack power for the conflict, if our hearts are ever darkened by fear of the failure of Christ's cause, let us wait upon the Lord till our strength be renewed. The only place where we may legitimately be weak is at the feet of God. In the battle we must be strong.

NEGATIVE VIRTUES.—Beware of making your moral staples consist of the negative virtues. It is good to abstain, and to teach others to abstain from all that is sinful or hurtful; but making a business of it leads to emaciation of character, unless one feeds largely on the more nutritious diet of active sympathetic benevolence.—*O. W. Holmes.*

LOOKING UNTO JESUS.

By FRANCIS L. PATTON, D.D., PRINCETON, N. J., IN FIRST PRESBYTERIAN CHURCH, NEW YORK.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. xii: 2.

THE whole of the Epistle to the Hebrews, besides having in view the encouragement and strengthening of the early converts to the faith, is a serious and masterly appeal to the Jews in particular, to embrace the truth. Its peculiar merit lies in its incomparable, straightforward, clear-cut argument for Christianity, which addresses itself to the reason of the Jews through the medium of a formal comparison of the Old Testament economy with the New. The apostle leads his readers step by step to the sublime exhortation contained in the text; and each step is at once a reverent concession of the grandeur of the Old Testament economy and an eloquent assertion and irresistible demonstration of the loftier grandeur of Christianity.

The Jews are solicited to "consider the Apostle and High Priest of our profession," "who was faithful to him that appointed him as also Moses was faithful." The apostle approached their prejudices at the most vital points. He recognizes that, if he would win their belief in the heavenly origin of the mission of Christ, he must demonstrate that Christ is a Teacher in the sense that Moses, to whom they looked, was a teacher, and that the new dispensation is a successor and not an usurper of the old. He boldly declares that Christ must be counted greater than Moses, for Moses was only His forerunner. Moses was the agent, Jesus the principal; Moses was the active representative, Jesus the Supreme Head. "For," the apostle says, "this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Moreover, the apostle declares: "Jesus is exalted above the prophets and the an-

gels, for unto none of them has the Father said, Thou art my Son, thee have I begotten."

"But," the Jews and new Christians might ask, "how is it that Jesus, being higher than the angels, was allowed to suffer humiliation? And how can we accord Him the praise befitting that exalted position, seeing that He was one of us—a man tempted and scorned?" The question is answered by bringing home to the hearts of the people a beautiful truth. The apostle shows how, for a little time, Christ was made lower than the angels in order that He might be crowned with a glory peculiarly His own; and how for a little time He suffered the pains of the flesh in order that He might, by becoming one of the people, tell the people the sublime truths of the new Gospel. Look, therefore, unto Jesus, the apostle says, not only as one above men and Moses, but as one above the prophets and the angels, whom at the same time we are, without incongruity, privileged to call our brothers, bone of our bone, partaking of our nature.

The apostle, proceeding with his comparison of the Old Testament economy with the New, reminds the Jews that what the words of exhortation of the old economy were in the time of Moses, the words of exhortation of Christ's dispensation are to-day. According to the law of Moses, sin was the consequence of unbelief; and so, according to the more perfect law of Christ, we are to guard above all things against unbelief. And Christ, who was different from all other priests, has been given to us as an example; for we can imitate and understand Him. All that is peculiar to our nature He has borne, "in that he himself hath suffered being tempted, he is able to succour them that are tempted." Still the apostle presses the exhortation: "Look unto Jesus."

Again, it is not only true that Christ is exalted above Moses and the angels, but it is true that Christian economy transcends the Mosaic. In the ninth chapter of the epistle the Jews are reminded of the ceremonial character of

their religion. We do not speak disparagingly of the character of these ceremonies, says the apostle; we don't mean to say that they were not instituted and performed in the spirit of a noble reverence for the Most High: but what we mean to say is, if the blood of bulls and goats was shed as an acceptable sacrifice for your spiritual well-being, how much more is the blood of the Lord Jesus Christ a sacrifice! The crucifixion of the Savior was a real sacrifice—nay, more: it stands contradistinguished from all others. As it has been appointed to all men to die, Jesus, who came on earth to bear the sins of men, completed His mission by offering up His life for them. That sublime death, the apostle tells the Jews, was a sacrifice for all time; and the memory of it shall henceforth take the place of the old sacrificial rite.

And the apostle says, further, that Christ is to be considered the great High Priest of the Jews, as Aaron was the High Priest in olden times. The comparison of the Old and New Testament economy would not be complete without an exposition of Christ's vicarious character: and so he tells them that the Savior is a priest of the order of Melchisedec, "without father, without mother, without descent; having neither beginning of days nor end of life"; abiding a priest continually. He speaks practically, he institutes comparisons at every point, he enters into the details of daily life, and thus he enforces the great doctrine of the gospel of peace. All that you had before, he says, you have to-day; and that which you have to-day is immeasurably better than that which you had before.

Finally, he comes to that point in the argument where, with such wonderful power, such entrancing eloquence, he exhorts the Jews to faith. It is as though he said: You are not required to believe without sufficient reasons for it, but, having had the reasons, beware lest you hesitate. And then, in the same practical manner, he calls the roll of faith. He tells them of Abraham and Isaac and Jacob and Joseph and Moses, who

by faith attained to a knowledge of the Most High, and accomplished wonders for His people. "Wherefore," he exclaims, in that magnificent period, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, *Looking unto Jesus.*"

What the Apostle said to the Jews it is quite needful that we, too, should heed; and no portion of the Holy Scriptures will better teach us our duty or the reasonableness of Christianity than this extraordinary epistle. Let us read the Book of Leviticus and compare it with the Epistle to the Hebrews: certainly no one can pursue the contrast without feeling that, even on that glorious background, the religion and the character of Jesus Christ stand out in most noble relief. If we need reenforcement of faith, if we need reenforcement of individual character, or the inspiration of lofty counsel, the trumpet words of the text shall strengthen and admonish us; "Looking unto Jesus, the author and finisher of our faith; *who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*"

THE JOY OF SALVATION.

By R. S. MACARTHUR, D.D., NEW YORK.
Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.—
Ps. li: 12, 13.

THIS is the most penitential of the penitential psalms. It contains a humble and hearty confession of great and grievous sins. It contains earnest petitions for forgiveness, and solemn promises of consecration. Seldom, even in the New Testament, do we find conviction of sin so profound, a desire for renewal so fervent, and trust in God's forgiving grace so humble and loving. David was a great sinner; he was also a great penitent. Perowne suggests that this psalm was written before the thirty-second. If so, then this psalm is his

heart-broken confession; that is the joyous record of the divine forgiveness which he obtained. In this he is the prodigal crying out in the bitterness of his soul, "Father, I have sinned!" in that he is the son restored to his Father's bosom, and, looking up into His loving face, he says, "Thou art my hiding place."

I. We have in the text David's *prayer*. This brief prayer is full of significance. We can readily, by pursuing the expository method, discover its elements.

(1) It implies that David had lost the joy of salvation. Salvation he might still possess; but its joy was gone. With the joy went its power over himself, and his power over others. "The joy of the Lord is your strength." Unfortunately the Psalmist's experience in this respect is not an uncommon experience. Too many of us too often have known it. This loss may be caused by (a) open sin; (b) by worldliness; (c) by neglect of duty. God cannot, God will not, give us "the joy of salvation" while we neglect duty and live in worldliness and sin. To do so would be to put a premium on disobedience.

(2) This prayer expresses the desire to have the joy of salvation restored. The first verb is causative; it means, "make to return." The answer to this prayer is to be earnestly sought. We are not slaves, but freemen; not servants, but friends; not strangers, but children.

(3) The prayer expresses the desire to maintain a worthy character. It is of great importance to discover this truth in the prayer; a right interpretation of its terms gives us this truth without the slightest doubt. The words "with thy" are added by the translators. In the original there is nothing to show that the word "spirit" refers to the Holy Spirit. In the preceding verse the pronoun "thy" shews that the reference there is to the Spirit of God; its omission here, and the use of "spirit" in the context as referring to his own heart, indicate clearly that in this prayer he refers to his own spirit. The influence of the Holy Spirit is not ex-

cluded; but David's spirit, as acted upon by God's Spirit, is the essential idea. The word rendered "free" properly means "willing, ready, prompt." It comes also to mean "generous, noble, princely." David therefore prayed that he might be kept in a state of mind in which he would willingly, spontaneously, promptly obey God. He had acted an unworthy, unmanly, ungodly part. Now he prays to be upheld in a different spirit. The inconsistent man is a weak man. How can he rebuke sin while he lives in its commission? No man can truly recommend holiness if he lives in sin. Such a man pulls down with one hand what he attempts to build up with the other. Repentance is worthless except as it results in reformation. This, then, is a prayer that out of deep contrition may come new character, and that this character may be *maintained*.

II. We have, in the second place, David's *promise*; "Then will I teach transgressors thy ways." As an expression of his gratitude he promises to teach others; he will make his sad example the means of helping others to walk in God's ways.

(1) He promises to teach others. Saved sinners are best fitted to tell of the Savior of sinners. We do not believe "that the greater the sinner, the greater the saint," but we do know that only saved sinners can experimentally tell of Christ's power to save. The blind cannot rightly lead the blind. Men need to be taught the ways of God. Those who are taught ought to teach others. David was truly a king when he was willing to teach men to turn to God. This was his highest honor. The man who gives the world noble ideas is the world's ruler, Christ taught. The very form of the word expresses David's strong desire to teach; it was his settled purpose; it is as if he had said, "I am resolved to teach."

(2) He promises to teach even the worst men—"transgressors;" those who are rebels against God and apostates from truth. The worst men need the best teachers. The poorest quarters

call for the best missionaries. The worst diseases demand the most experienced physicians. The Church's noblest liturgy is, like her Lord, to go about doing good, preaching to the poor, and inviting the lost to the cross.

(3) David promises to teach the worst people the best truths—"Thy ways." This is a marvelous subject. It includes all history and experience. It includes all time and space, all science and art, all truth wherever found. But we speak especially of three ways: (a) Ways of punishing. God will punish. God must punish. He who breaks law is broken by law. Indeed you cannot break God's law; run against it, and it will break you. God is not mocked. "Whatsoever a man soweth," etc., there is a law of moral agriculture. Neither man nor angel can evade it. (b) He would teach God's ways of pardon. This is a matchless way; it is divine. God's thoughts are not ours. How can man be just with God? God answers: "Behold the cross! See mercy and truth meet: behold righteousness and peace kiss each other." Now "let the wicked forsake his ways," etc. (c) He would teach God's ways of upholding men in a noble spirit. God is able to keep. David would "vindicate the ways of God to man." See in the thirty-second psalm how he did it. What shall saved sinners teach? God's ways. Wonderful theme! It may well fill the mouth of preachers the world over. It will be our song and glory in eternity. "When thou art converted strengthen thy brethren." Tell of the ways of God.

III. We have, in the third place, in this text David's *persuasion*.

(1) He was persuaded that his teaching would reach sinners. They would see the evil of transgression; they would be convinced that mercy could be found. The Gospel is mighty; an uplifted Christ is the mightiest magnet the world has ever known. Believe this truth; preach it.

(2) He was persuaded that they would be moved to action. This is not a passive verb, "shall be converted." It is

an active verb. They *shall turn or return*. This is its meaning. This is the end to be sought. Men have wandered from God; they must return. They are not to wait until some fancied power comes upon them. Let them return. Remember the prodigal. Come now!

(3) David was persuaded that their return would be complete. They would return "unto thee." It is well that men be moved towards reformation, but it is not enough. Regeneration, not simply reformation. Not converted to certain church rites, but to Jesus Christ, Christ first; other things will follow. Flee to the mountain; stay not in all the plain.

Have you wandered? Follow David's example. Come back to your first love.

Have you come back? Then go out to teach and bless others. You have received, bestow.

Have you labored? Then expect results. As certain as God is God you shall reap. His Word will not return void.

POWER WITH GOD.

By REV. C. H. SPURGEON, LONDON.

As a prince hast thou power with God.—
Gen. xxxii: 28.

POWER with God is a sublime attainment. It leads to the possession of every form of power. No wonder that it is added, "with men." When Jacob had prevailed with God he had no reason to fear Esau. Observe that it is the power of a single individual exhibited in a time of deep distress; how much more power will be found where two or three agree in prayer! Let us note

I. WHAT THIS POWER CANNOT BE.

1. Cannot be physical force. "Hast thou an arm like God?" Job xl: 9. 2. Cannot be mental energy. "Declare if thou hast understanding." Job xxxviii: 4. 3. Cannot be magical. Some fancy that prayers are charms; but this is idle. "He maketh diviners mad." "Use not vain repetitions as the heathens do." 4. Cannot be meretricious. "Is it gain to him that thou makest thy ways per-

fect?" Job xxii: 3. "If thou be righteous, what givest thou him?" Job xxxv: 7. 5. Cannot be independent: it must be given by the Lord. "Will he plead against me with his great power? No; but he would put strength in me." Job xxiii: 6.

II. WHENCE THIS POWER PROCEEDS.

1. It arises from the Lord's nature. His goodness and tenderness are excited by the sight of our sorrow and weakness. A soldier about to kill a child put aside his weapon when the little one cried out, "Don't kill me, I am so little!" 2. It comes out of God's promise. In His covenants, in the Gospel, in His Word, the Lord puts Himself under bonds to those who know how to plead His 'truth and faithfulness.' "Put me in remembrance; let us plead together." Isa. xliii: 26. 3. It springs out of the relationships of grace. A father will surely hear his own children: a friend will be true to his friend. Story of the power of a child in Athens, who ruled his mother, and through her his father who was the chief magistrate, and so controlled the whole city. Love thus made a babe to have power over a prince and his people. The love of God to us is our power with Him. 4. It grows out of the Lord's previous acts. His election of His people is a power with Him. Since He is unchanging in His purposes, regeneration, redemption, calling, communion, are all arguments for our final preservation; for mercy will not forsake that which wisdom has commenced. Each blessing draws on another like links of a chain. Past mercies are the best of pleas for present and future aid.

III. HOW CAN IT BE EXERCISED?

1. There must be a deep sense of weakness. "When I am weak then am I strong." 2Cor. xii: 10. 2. There must be simple faith in the goodness of the Lord. "He that believeth on me, the works that I do shall he do also." John xiv: 12. Faith is the prevailing grace.

"It treads on the world and on hell;
It vanquishes death and despair;
And, what is still stranger to tell,
It overcomes heaven by prayer."

3. There must be earnest obedience to His will. "If any man doeth his will, him he heareth." John ix: 31. 4. There must be fixed resolve. "I will not let thee go except thou bless me." (v. 26.) 5. With this must be blended impurity. "There wrestled a man with him until the breaking of the day." (v. 24.) 6. The whole heart must be poured out. "Yea, he wept and made supplication." Hos. xii: 4. 7. Increased weakness must not make us cease. Jacob was lame, yet he prevailed. "The lame take the prey." Isa. xxxiii: 23.

IV. TO WHAT USE THIS POWER MAY BE TURNED.

1. For ourselves. For our own deliverance from special trial. Our honorable preferment. "Thy name shall be

called Jesus." Our future comfort, strength, and growth when, like Jacob, we are called to successive trials. 2. For others. Jacob's wives and children were preserved, and Esau's heart was softened. If we had more power with God we should have a happier influence among our relatives. In other instances Abraham, Job, Moses, Samuel, Paul, etc., exercised power with God for the good of others. We shall win souls for Jesus by this power. He that has power with God for men, will have power with men for God.

O for a holy ambition to possess power with God! If we have it, let us not lose it, but exercise it continually. How terrible to have no power with God, but to be fighting against Him with our puny arm!

THE PRAYER-MEETING SERVICE.

By L.

FEB. 4.—REFUGE IN GOD.—(Zech. ix: 12).

Note the apt and beautiful description of a Christian under trial: He is a "*prisoner of hope*;" that is, though still held under the form of some evil, the promise of deliverance has come to him; he is legally free, only waiting until God shall lead him out with joy "according to the days in which he has seen evil"—until the gracious compensation has been fully provided for. This fact, if believed, will lead one to say as David did, "Why art thou cast down, O my soul? * * hope thou in God: for I *shall yet praise him* for the help of his countenance."

Observe also the expression, "I will render *double unto thee*." A traveler in the East tells of the custom of keeping accounts on slips of paper fastened at the top on a nail driven into the wall. When the bill has been paid the paper is doubled so that the bottom is also pressed over the nail; the doubling attested by the crease and the two holes. If this be the origin of the expression, it means the full discharge of the moral indebtedness which may have occasioned the evil: or, as Christ said to the paralytic

"Thy *sins* be forgiven thee," and afterward, "Take up thy bed and walk." Or the reference may be to the *double restitution* which the old law required of offenders, and which God more than pays in Christ the sin-bearer; "Where sin abounded, grace did much more abound." Or still farther, to the *double blessing* which shall compensate all suffering faithfully borne.

God is not content with merely promising some refuge for stricken souls, but fascinates our faith with the *wealth of imagery* by which he declares it. In this verse He calls, "Turn you to the *stronghold*." Fortified places were provided generally on the top of some steep mountain, or approached only by a narrow defile where one could withstand a multitude of assailants, and into which the people ran from the villages and fields when the land was invaded.

In other passages God is represented as a "*hiding place*" where evil cannot even find and attack the soul (Ps. xxxii: 7): a *pavilion*, where safety is supplemented with comfort and delight (Ps. xxvii: 5): the *shadow of a great rock* in a weary land, the *caves* and overhanging cliffs (Is. xxxii: 2), beneath which trav-

elers and cattle escape the intense heat (shepherds dig out holes on the northern slope of the hills where the sheep may lie down): the *Shepherd's "rod and staff,"* literally "*club,*" with iron knob, a tremendous weapon still carried by the herdsmen in the East to beat off any wild beast (Ps. xxiii): the *Shepherd's arms and bosom,* for the helpless ones (Is. xl: 11): the *mother-bird's wings* (Ps. xci: 4): a *human mother's tenderness* (Is. lxvi: 13): etc. How he assures us that our refuge is not through human expedencies, but Divine interposition in the "*Rock that is higher than I*"! Indeed our refuge is something better than even a Divine expediency; it is in *God Himself* (Ps. lxii: 7-8: "*My refuge is in God.*" Ps. lvii: 1: "*In the shadow of Thy wings*"). Emphasize the *personality* of the Divine comfort.

THE COMPLETENESS OF THIS REFUGE.—From the *guilt of sin* through the Cross: from the *power of sinfulness* in us through the Holy Spirit: from *fears* of all sorts—His promises so many and so varied between us and anticipated evil, like the many stones of the fortress facing outward in every direction: from *depression*, the cup He gives us "*running over*"—the spiritual overplus as opposed to the depressive occasion in the flesh or in circumstances: from the *enmity* of secular pleasures and business, His revelation lifting our minds to the contemplation of the vast and glorious truths of both His Earthly and Heavenly Kingdom: from *unrest*—He will *keep in perfect peace* the mind that is stayed on Him: from the *weariness of all selfishness*, imparting the spirit of love and unselfish devotion: etc.

HOW SHALL WE FIND THIS REFUGE?—It is *not far away*; need not go to Rome for it (Popish pilgrims) nor to Jerusalem (Crusader's expectation of finding relief at the Holy Sepulchre), not even to a priest, for (Rom. x: 8-13): "*The word is nigh thee, even in thy mouth, and in thy heart,*" etc.

It is *not a mysterious refuge* or one hard to understand. There is no Esoterism of Christian experience, no favored few, no especial soul-light in theological re-

finements: Grotius prayed for the faith of his serving man.

It is *not difficult to attain*. "*Knock,*" "*Ask,*" "*All things are ready.*" The great heart of the eternal is close about us; no whispering gallery so quickly catches sounds as God's quick intent to bless catches the soul's desire. Our nerves are sensitive to respond to our wills, but more sensitive cords bind us to Him "*in whom we live and move and have our being.*" He *feels for us*, and *feels us*. Our lives may be *hid in Him*.

Feb. 11.—THE FATAL CHOICE.—(Gen. iii: 1-6.)

Traces of this story of the Fall are found in the traditions of nearly all ancient races. The Python of the Greeks, the Monster in the Garden of Hesperides, the form assumed by the Persian Ahriman, the Kali-Naga of India, the snake whose head was crushed by the Scandinavian Thor, and that in the pictures which Humboldt found among the Mexicans, are all substantially the same; the stories having much of the local coloring of this Bible record. This can be accounted for historically: it is the vague and confused remembrance, bits of a broken heirloom, from the days before the Dispersion. But, as universal as the tradition, is the experience of the *process of temptation and fall* here illustrated in the case of individual men.

1. The first step toward ruin was, and is—willingness to *parley with the tempter*. Doubtless Eve had no purpose of disobedience at the first, but curiosity led her to listen, and to think about the forbidden fruit, until thought gave birth to—

2. *Desire*. It is a strange feature of human nature that our longings are not excited solely by the beauty and desirableness of objects, but largely by our familiarity with them. By simple contact they work themselves into our natures; they press their shape upon us as the mould shapes the sand. Thus some habits which were at the beginning distasteful become necessities,

passions, e.g.: smoking, dram-drinking. This change of desire produces—

3. *Change of opinion* regarding the expediency or morality of the sin. Men believe very nearly what they wish to. So, as Eve listened, and looked, and longed, it is very shrewdly said that "*she saw* that the tree was good * * and to be desired," notwithstanding God's warning that its fruit was deathful. Such the blindness of all evil desire. We seldom wilfully indulge in sin until we have convinced ourselves that it is not impolitic, that there is some mistake or prejudice in the command against it. This change of opinion leaves the soul of Eve without defense—Utterly weak is one who has lost the support of moral convictions—Nothing remains for her but to take the—

4. *Final step in the overt act of sin.* From this act of disobedience a

TRAIN OF CONSEQUENCES

follow as naturally as the various states of mind led up to the sin.

I. The tempted becomes at once a *tempter of others*: "She gave also unto her husband, and he did eat." As tame birds are used to decoy those uncaught, as leopards are trained to hunt their kind for their masters, so Satan trains his captives. Sin in one life is a contagion, and tends to spread.

II. Knowledge of sin *works shame*. "The eyes of both were opened, and they knew that they were naked." "To the pure all things are pure." But as a diseased eye projects its own imperfection upon the objects it looks at, so a sin-conscious soul projects sinful suggestions into even innocent associations. A sense of moral degradation effects the whole manhood, and is not, by any means, limited to the memory of the especial sin committed.

III. Knowledge of sin makes one especially *afraid of God*. God had been in most intimate communion with Adam and Eve; but that sin made Him in *their eyes* a stranger, an enemy. We cannot dissociate belief in the Divine favor from the consciousness of the purpose of rectitude in ourselves. Only the "pure in heart" can "see God." There

are psychologic reasons, as well as Bible declaration, for this. It is strange that one who knows one's own heart can doubt Divine retribution in another world, for he cannot escape the sensation of it in this.

IV. Sin brings the sentence of Divine displeasure. "Lust, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death."

All this is perfectly natural; but note the

INTERVENTION OF DIVINE GRACE.

Before the actual sentence of death, came the curse upon the serpent and the promise of a Redeemer. The very Cherubim at the gate of Paradise bade them farewell with a sign of cheer; the flaming sword which guarded the way of the tree of life wrote with its flashes the name Immanuel. Do not speak of any sin being the fatal choice, without speaking also of God's mercy, which, even after the commission, gives promise of restoration to penitent faith.

Feb. 18.—DYING REGRETS.—PROV. v: 11-13.

Prominent phases of this regret.

An ungained heaven.

A certain perdition.

Knowledge of Divine contempt.

Sense of self-contempt, inseparable from a sense of sin.

Individual sins made vivid by the death memory come to taunt us.

The knowledge of others whom we have injured by any unrighteous deed.

The knowledge of others whom we might have blessed and did not.

Wasted talents.

Wasted opportunities.

The chagrin of selfishness when we can no longer serve ourselves.

Farewell to our bodies which our spirits have abused while lodging in them, to be reunited to us in the resurrection of damnation.

OFFSETS TO DYING REGRETS.

Knowledge of *Christ's pardon*: "justified by faith we have peace with God:" that God does "not impute" our iniquities, silencing our own condemning thoughts.

(For illustration, *vide* Ludlow's "My Saint John.")

Remembrance of *others we have helped* in life. Job's recollection of his past beneficence was a mighty relief to his stricken spirit (*vide* chap. xxix). Sir Walter Scott makes Jennie Deans in her plea for mercy to the Queen use these beautiful words: "When the hour of trouble comes—and seldom may it visit your ladyship—and when the hour of death comes to high and low—long and late may it be yours, O, my leddy!—it is na what we ha' done for oursels, but what we have done for others that we think on most pleasantly."

Certainty that our *hearts have been in Christ's service*. Said Havelock when dying, turning to Gen. Outram, "For more than forty years I have so ruled my life that when death came I might face it without fear."

The fact that we have made *confession of Christ's name* in this life, Matt. x: 32. "Him will I also confess before my Father."

Feb. 25.—**RULING THE SPIRIT THE TEST OF GREATNESS.**—Prov. xvi: 32. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Though the theme is suggested by the first clause, *slowness to anger*, it is not limited by it, but the latter clause makes a general injunction to *moral self-control*. Ruling the spirit is better than outward conquest, because—

I. The spirit within a man is itself of *more worth* than any external conquest.

(a) Its *inherent excellence*. Life in a single individual endowed with intellectuality, conscience and æsthetic feeling, hope, etc., is of more value than any number or extent of soulless possessions: a single spirit outweighs the material globe.

(b) It is the *object of God's love*. He is interested in things, but loves spirits. A soul has more lustre poured upon it from the Cross than a throne gathers glory from subject provinces.

(c) It is *immortal*. Empires gone; cities desolate; all else but spirits pass-

ing away. The Kaffir's notion that shooting-stars are the souls of men in their flight to the abode of the blessed is surpassed by the definite promise of Scripture, that some souls "shall shine as the brightness of the firmament (when earthly greatness disappears as the clouds) and as the stars forever and ever;" while other souls shall be as "wandering stars unto whom is reserved the blackness of darkness forever."

II. It requires *more personal strength* to rule one's own spirit than to make outward conquest.

The outward conquest is through the machinery of circumstance; the inner, by one's own resources. Hence the greatest conquerors of others have failed to conquer themselves. It is said that Frederick the Great was accustomed to carry a bottle of poison in his pocket, feeling that he could not endure the chagrin of any overthrow of his empire. One of the most enterprising merchants in New York, whose pride was in the shrewdness and daring of his projects, committed suicide under his first important reverse, and the magnificent monument in Greenwood which he erected in the boast of his prosperity now stands as a reminder of his real weakness and cowardice.

III. Self-conquest is better than secular, because it is *accomplished through a higher process of warfare*. It drills not with arms, but with virtues. Its manual consists in "whatsoever things are honest, just, pure, lovely, of good report." The fight itself pays independently of the promised results.

What the control of one's spirit involves.

1. The independent *ordering of one's own words and actions*. Most men's utterances and deeds are elicited from them by others, or by circumstances: the man is the powder; things touch him off. This is especially the case with sinners. What they will do is determined by the force of the temptation. It is morally certain that the drunkard will drink if the glass is offered; the lewd degrade themselves when the opportunity of vileness is presented; the

dishonest steal or lie if interest suggests it with the prospect of immunity; the proud keep making themselves top-heavy until they fall. Hence the devil is said to lead them captive at his will. Few are able to determine within themselves what shall be the outcome of their lives.

2. Back of this, self-control involves not only the ordering of one's own conduct, but also the *deliberate moulding of one's desires and purposes in accordance with one's best judgment*. Reason must check or encourage the feelings. Passions are not to be strange fires in the blood, but fires kindled, placed and limited as in our houses, by one's sense of what is wisest.

3. And back of this, self-control involves the *deliberate determination of one's own judgment* in the light of

evidence. It rigidly excludes prejudice. A biased mind is like a leaning tower.

What helps have we for the control of our own spirits?

1. The *Holy Spirit*: an impartation of peace, purity, and a sound mind.

2. The sense of the *presence of Christ*: the influence of the knowledge that the greatest and holiest of beings is watching and encouraging us.

3. Engrossment with the *great things* of God: all life lifted above the plane of its own littleness; meditating the eternal, the spiritual, the mighty laws of the glorious kingdom; and thus unaffected by temporary influences, as the stars are unaffected by the winds.

4. *Charity in the heart*: a loving man unjustled by enmities, envies, the pinches of pride; an essential serenity.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D.

Our Home Mission Fields.

WHAT a colossal heritage is this! The Englishman was not far wrong who bounded it by the Pole, the Equator, the Rising Sun, and the Day of Judgment!

Estimate the extent of our land by comparative areas. Taking Connecticut as a unit, it is contained in Michigan 12 times, in Kansas 18, in Oregon 20, in Dakota 30, in California 40, in Texas 60, in Alaska 120; and in the whole country from 600 to 800 times. We could give every individual of 50,000,000 nearly 50 acres, and to every person now on the globe over one and a half acres. If the whole country were settled as thickly as Connecticut, we should have only 400,000,000.

We have been wont to think of Missouri as the western limit. It is this side of the centre, and taking the range east and west, even San Francisco is east of the centre of territory swayed by the United States flag, for Attu Island, the westernmost of the Alaskan group, is farther west of San Francisco than that city is west of the Maine boundary. Forty New Englands lie beyond the Mississippi.

God has built this land to be the abode of a great people. Our river system proclaims it. Here are six of the grandest streams that ever bore the barges of pleasure, or the vessels of commerce. The Mississippi 2,986 miles long; the Missouri 3,096; the Rio Grande 1,800; the Columbia and Red, each 1,200; the Ohio 950; the Arkansas 2,000. The united length of these six, 12,000. Other things equal, *civilization follows the river*. Take the Ohio, Missouri and Mississippi together, and we have a grand course-way of waters from the northern lakes and the gates of the eastern and western mountains to the gulf. Another triad of rivers from the Rocky Mountains flow into the western sea. And these great rivers run through vast wheat and cornfields, vast timber lands, and vast coal deposits.

Let us not be too proud of our Atlantic coast. There is a triangular empire, bounded by the Ohio and the Missouri and the great lakes, that contains the granary of the continent, if not the treasury of the world. A golden belt of average *wealth* stretches from the City of the Straits to the Missouri, fifty miles

wide, over a large part of which the average per capita is from \$850.00 to \$1,300.00; as great as in Massachusetts, greater than in New York; while, within this triangle, the average culture is as great as in any portion of our land, and in the northern part higher than even in New York and New England.

That Triangular Empire is not yet 100 years old. In the days of the Declaration of Independence, civilization had scarcely crossed the Alleghanies. The Mississippi Valley was a desert. Now, the centre of population and civilization is nearly at the Father of Waters! And beyond that mighty river is another Triangular Empire that in fifty years will control the destinies of the continent.

This great nation holds the *Bell of Power*. It is within 30° and 50° of north latitude where the greatest achievements of history have been wrought. France, Spain, Italy, and lower Europe; Palestine, Persia, Upper India, China, and Japan; Assyria, Greece, Rome, and Upper Egypt lay within this historic zone, within whose channel limits lie also the United States.

God has left us no excuse for not achieving a great history and destiny. Here is a gigantic problem to be solved, and here are magnificent factors for its solution. Material wealth and prosperity, grand enterprises of commerce and public improvement, cannot work out that mighty solution. Railroads may enclose the whole land with an iron network, colossal cities may reach out their arms till they touch each other; but unless these material signs of progress shall be accompanied with the Gospel, unless churches stand side by side with schools and court-houses, unless the Word of God and the Christian conscience erect their bulwarks of social order and morality and piety, the foundations of peace and prosperity are not assured. We may at any time be given over to the tender mercies of nihilism and communism, atheism and anarchy.

"Material interests are but the scaffolding to the Church of God." The physical features of the land are only a

basis for material progress and civilization; but all this is but to give opportunity for the Church of Christ to plant Christian institutions in the midst of the people, and to keep pace with the advance of the westward course of empire.

PART II.

MISSIONARY TEXTS, THEMES AND THOUGHTS.

A missionary heard a group of Chinamen discussing the various religions of China. One said, a Chinaman was down in a deep pit, and wanted help to get out. Confucius came along and said, "If you had only kept my precepts, you would not have fallen in." Buddha came to the mouth of the pit, saying: "Ah, poor fellow! if you were only up where I am, I would make all right." The Chinaman replied, "If I were where you are, I would not want your help." But then came along Jesus Christ, with tears in His eyes, and *jumped right into the pit, and lifted the poor man right out of it.*

Dr. Alexander Duff said three very memorable things: 1. The church that ceases to be *evangelistic* will soon cease to be *evangelical*. 2. We are not prosecuting missions; we are *playing at missions*. 3. In every quarter are signs of the speedy approach of some mightier crisis than has ever yet been registered on the pages of the world's eventful history.

The Students in Union Theological Seminary are summoned to recitation by a *gong* that formerly hung in a Buddhist temple.

The Church Needs Missions full as much as the world needs them. Constant, prayerful, faithful effort and sacrifice in bringing the Gospel into contact with the unsaved, is the only salvation of the Church! Without these the very waters of spiritual life, instead of being a flowing fountain, would become a frozen pool. Life, power, growth, joy at home, are in exact and direct proportion to the ardor, fervor, vigor of missionary enterprise.

Christlieb's Message to the American churches is: "*Nunquam Retrorsum!*"

The A. B. C. F. M. welcomes as successor to Secretary Means, Dr. Judson Smith, whose influence while professor at Oberlin was a perpetual blessing to the work of missions, and led to the formation of the *Oberlin Band*, to take possession of Shense province, China. It is proposed to celebrate next year in Boston the 75th anniversary of the Board.

In South Africa there was established a hospital for lepers, and in connection with it a large piece of ground enclosed by a wall, and containing fields which the lepers cultivated. There was only one entrance, and those who entered in by that gate were not allowed to go out. Inside were multitudes of lepers in all stages of their loathsome disease. Two Moravian missionaries, filled with heavenly love and anxious to carry the tidings of joy to those in such misery, chose the lazaret-house as their field of labor. They entered it, never to come out again; and when they died there were other missionaries ready to take their places. Surely these men followed Him who died for us whilst yet sinners.

Sir Bartle Frere is dead at the age of 69. He was one of the most intelligent and noble friends of missions. Entering the India Civil Service in 1834 and becoming Governor of Bombay in 1862, he was an observer of missions on the very ground and knew what he said. He ably vindicated Christianity as "suited to all forms of civilization." Through him, in 1873, a treaty was made with the Sultan of Zanzibar, abolishing the Slave trade. In every way he aided and advocated missions, and gave his life to every good word and work.

PART III. MONTHLY BULLETIN.

ISLES OF THE SEA.—*Eromanga*, where Williams, Harris and the Gordons fell a prey to cannibals, is now open and friendly to missionaries. The church numbers 200, with 33 teachers. These converted natives furnish all the food for the missionary's family, besides lib-

eral contributions for benevolence, and have enclosed the graves of the martyred missionaries within a stone memorial dyke. The *Morning Star*, the third vessel of its name, launched by the B. B. C. F. M. for missionary cruises in the Pacific archipelago, is this time a steamer, to prevent accidents quite unavoidable where only sails are used. Pupils in the High School at Marsocan, Turkey, gave the Bible for the cabin. This is the leader of a considerable "Mission Fleet," including the *John Williams* in the South Seas; the *Blangowan* and the *Mayri* at New Guinea; the *Good News* and the *Morning Star* of the London Society on Lake Tanganyika; the *Peace* of the Baptist Society on the Congo; the *Day Spring* of the Free Church at New Hebrides; the *Henry Wright* on the south coast of Africa; the *Ilala* on Lake Nyassa; the *John Brown* of the Mendi Mission of the Moravians; the *David Williamson* at Old Calabar; and the *Harmony* which sails to Labrador.

Jews.—In South Russia, Jos. Rabinowitz, from the simple study of the Old Testament and Christian history was led to accept Jesus as Messiah. Believing that prophecy teaches the repopulation of Palestine by Christianized Jews, he has already united over two hundred families under the name of the "National Jewish New Testament Congregation." The tenth of their Articles of Faith acknowledges the crime of their nation in rejecting and crucifying Jesus, and expresses faith in the re-ingrafting of Israel into their own olive tree. Rabinowitz's watchword is: "The Key of the Holy Land lies with our brother Jesus." No such turning toward Christ on the part of the Jews has been known since Pentecost. It is one of the most remarkable events of the century.

PAPAL LANDS.—A quarter of a century ago, not even the wildest enthusiast dared hope for such access to Roman Catholic peoples. Not to speak of France that is becoming a firmament of McAll stations, Brazil, Chili, Peru, Mexico, and other similar countries are

yielding before the Protestant School and Church influence. Signor Arrighi said at the Presbyterian alliance, in Philadelphia, that it might not be long before that body would meet in St. Peter's and lodge its delegates in the Vatican!

CHINA.—The first Chinese girl sent to this country for a Christian education, has entered the Ohio Wesleyan University at Delaware, O. China last year proved a very fruitful harvest field. Oberlin band has begun work in the province of Shense. Chinese converts, also, are rapidly multiplying in this country, joining American churches, or forming churches of their own.

SIAM AND LAOS.—Dr. Cheek obtained \$10,000 for the hospital at Chiengmai, and sailed for his adopted home to enlarge his work through the gifts of the children of America to the Laos heathen. Missionaries are held in high esteem even by the Government, which has for years been not only tolerant but favorable toward Christian missions. Royal proclamations are published that strike heavily at superstitions, and quietly but surely the ancient faiths seem to be losing their holds.

JAPAN.—In August last an M. E. Conference in Japan was organized in connection with the missionary work of the Methodist Episcopal Church. It consists of thirteen foreign missionaries and nineteen native preachers. The late Bishop Wiley, who presided, wrote of the wonderful progress of this remarkable people toward the fulness of Christian civilization. There are several hundred Japanese on the Pacific coast who have appealed for a missionary teacher, and one is to be sent. They have now a "Japanese Gospel Society" of 60 members, of whom eight or ten are converts and one an elder. Meanwhile, in the Island empire itself the recent abolition of Buddhism and Shintuism as state religions puts all faiths on a level, and opens the door to missionary operations. A revival of nearly two years' duration has doubled the church membership, and all eyes are upon this people, who present an example of

rapid religious revolution *without parallel in all history!*

COREA.—The evangelization of its thirteen millions of people is now beginning; \$7,000 have been contributed, and a medical missionary appointed, who will at once begin the study of the Korean language in Japan. The great hope for this new work lies in the enthusiasm of the Chinese and Japanese converts. A Chinese Christian was the first to carry a Bible into Corea and offer it to the king, and a Japanese preacher proposes that the Japanese shall evangelize Corea without the aid of western nations. This last of the hermit nations welcomes the missionary physician, the hospital, the English school, and appeals to the United States for three teachers to conduct educational work at the cost of the native government. Some prophesy a more swift advance for Corea than even Japan has exhibited toward Christianity.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Esau's Unfortunate Marriage. "And Esau was forty years old when he took to wife," etc.—Gen. xxvi: 34, 35. Joseph Parker, D.D., London.
2. The Christian's Campaign. "Let us get up at once and possess it; for we are well able to overcome it."—Num. xiii: 30. Rev. W. P. Harvey, Evangelist, Louisville, Ky.
3. The Road to Honor. "Them that honor me I will honor, and they that despise me shall be lightly esteemed."—1 Sam. ii: 30. Rev. C. H. Spurgeon, London.
4. The Urgency of our King's Business. "I have neither brought my sword nor my weapons with me, because the King's business required haste."—1 Sam. xxi: 8. T. De Witt Talmage, D.D., Brooklyn.
5. God's Faithfulness Unending—A Funeral Sermon. "O God, Thou hast taught me from my youth," etc.—Ps. lxxi: 17-20. George Lorimer, D.D., Chicago.
6. Society and Law. "He that sinneth against me wrongeth his own soul."—Prov. viii: 36. Rev. Prof. David Swing, Chicago.
7. Temporal Blessings from Christ's Birth. "Then shall the lame man leap as an hart," etc.—Isa. xxxv: 6; T. De Witt Talmage, D.D., Brooklyn.
8. Jonah's Resolve, or "Look Again." "Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple."—Jonah ii: 4. Rev. C. H. Spurgeon, London.
9. The Marriage Obligation. "Nevertheless, let every one of you in particular so love his wife even as himself," etc.—Eph. v: 33. T. T. Eaton, D.D., Louisville, Ky.
10. Love to the Unseen Christ. "Whom having not seen, ye love."—1 Pet. i: 8. J. H. Barrows, D.D., Chicago.

SUGGESTIVE THEMES.

1. Divine Grief. ("God saw that the wickedness of man was great . . . it grieved him at his heart.")—Gen. vi: 5, 6.
2. Sports that Kill. ("And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport.")—Judges xvi: 25.
3. The Reign of Gold. ("And Naomi had a kinsman of her husband's, a mighty man of wealth, etc.")—Ruth ii: 1.
4. A Messenger without a Message. ("Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?")—2 Sam. xviii: 22-24.
5. Blinding Pride. ("Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?")—Esther vi: 6.
6. The Revelation of Divine Compassion. ("Like as a father pitieth his children, so the Lord pitieth them that fear him.")—Ps. ciii: 13.
7. Things Tending to the Right. ("The wealth of the sinner is laid up for the just.")—Prov. xiii: 22.
8. The Unterrified Soul. ("Now when Daniel knew that the writing was signed, he went into his house," etc.)—Dan. vi: 10.
9. The Trials of the Rich. ("What shall I do, because I have no room where to bestow my fruits?")—Luke xii: 17.
10. The Revelation of Divine Helpfulness. ("Likewise the Spirit also helpeth our infirmities.")—Rom. viii: 26.
11. The Better Testament. ("By so much was Jesus made a surety of a better Testament.")—Heb. vii: 22.
12. The Courage of Conviction. ("Add to your faith virtue [Virtue=Courage]; and to virtue knowledge.")—2 Peter i: 5.

ILLUSTRATION OF THEMES.

By JAMES M. LUDLOW, D.D., BROOKLYN.

NO. I.

"I cannot light my own fire; but whenever I get my fire lighted from another life, I can carry the living flame as my own into other subjects which become illuminated in the flame. Mechanical composition of any kind is out of my power—always was. . . . I need a foreign influence to imbue my mind with some o'her great mind, till the creative power rises in the glow. All that I can voluntarily effect is to bring myself intentionally and purposely within the sphere of such influences as can kindle."—FRED. W. ROBERTSON.

PRAYER.

Prayer should become a *habit of the mind*. Dr. Bushnell said: "I fell into the habit of talking with God. I talk myself to sleep at night, and open the morning talking with Him."

Professor Agassiz wrote: "I never make the preparation for penetrating into some small province of Nature

hitherto undiscovered, without breathing a prayer to the Being who hides His secrets from me only to allure me graciously on to the unfolding of them."

Eliot, the "Apostle to the Indians," was accustomed to enter the cabins of the people with the salutation, "Let us pray," and his dying words to those about him, were, "Pray! pray! pray!"

Sir Jacob Astley, commander of the cavalry of Charles I. at Edgehill, prayed at the opening of the battle: "O Lord! Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me. March on, boys?"

Prayer need not be with words. Apollonius of Tyana went so far as to say, "We must use only the higher word, which is not expressed by the mouth—the silent inner word of the heart. Even prayer, expressed in words, is beneath the dignity of the Original Essence."

Humboldt, in his letters, says: "Prayer is intended to increase the devotion of the individual; but if the individual himself prays he requires no formula: he pours *himself* forth much more naturally in self-chosen thoughts before God, and scarcely requires words at all. Real inward devotion knows no prayer but that rising from the depths of its own feeling."

How finely Tennyson paints the scene of Mary at the feet of Jesus:

"Her eyes are homes of silent prayer."

What simplicity and greatness of soul does Coleridge breathe in the lines—

"Ere on my bed my limbs I lay,
It hath not been my use to pray
With moving lips or bended knees;
But silently, by slow degrees,
My spirit I to love compose,
In humble trust mine eyelids close,
With reverential resignation;
No wish conceived, no thought expressed,
Only a sense of supplication;
A sense o'er all my soul imprest
That I am weak, yet not unblest;
Since in me, round me, everywhere
Eternal strength and wisdom are."

True prayer is always accompanied by a *holy purpose*. Says Augustine: "*In templo vis orare? In te ora, sed prius esto templum Dei.*"

The German Abbot, Sturm, founder

of Fulda, when on his death-bed was asked by the band of monks who stood by him weeping, if he would not pray for them when he was in heaven. To which he replied: "So order your conduct that I may have courage to pray for you, and I will do what you require."

Acceptable prayer must be offered *with resignation to the divine will respecting the answer*. The Emperor Tiberius was a very pious man of the heathen type. His favorite son bore his own name, and he wished him to be the successor to the throne. But Caius was an aspirant with equal claim to the imperial honor. As the monarch approached his end he felt that it would be unsafe to make the choice without the assistance of the gods. He therefore prayed for guidance, and vowed that he would place the sceptre in the hands of either of the two young men whom the Divine Providence would allow first to enter his presence. His petition ended, he summoned the tutor of Tiberius and urged him with all haste to bring the favorite to the bedside. But the gods seemed to order otherwise, and Caius arrived first. The dying emperor forced himself through this address to the unwelcome youth: "My son, although Tiberius is nearer to me than you are, yet—both of my own choice and in obedience to the gods—into your hands I commit the Empire of Rome."

Plato's prayer, according to an old poet, was this: "O Jupiter, King, give us good things whether we pray or pray not for them; but withhold evil things from us, though we pray for them never so earnestly."

Bestoryif, a Russian revolutionist, prayed thus before launching a movement full of hazard not only to the Government, but to himself and his party: "O God, if our enterprise is a just one, vouchsafe us Thy support; if it be not just, Thy will be done to us."

The *Divine overruling is better than any answer we may prescribe* in our strongest desires. John Calvin, while still a Papist, prayed for the conversion of his cousin Olivetan from the heresy of the

Protestants. God was better to him than to his desire; for the converting grace came into his own heart, and made him stand with Olivetan in a sublimer faith.

Similarly, Monica prayed that God would prevent, in some providential way, her son, Augustine, from going to Rome upon a journey which he had planned, fearing that in that godless city he would be confirmed in his skepticism. But the Lord led Augustine to Rome and into the church where Ambrose of Milan was preaching. To the influence of Ambrose, Augustine ascribed his conversion.

One's own desires should be secondary to the recognition of the divine love and glory. An extreme illustration of this is related by a devoted Christian man, of his own experience. He had agonized in entreaty for the assurance of God's favor, but darkness hung over his soul which he could not penetrate. He was seized with the horrible suspicion that he had committed the unpardonable sin, but knelt down and thanked God for the grace which had been extended to him in other days, when he might have accepted it. That honoring of God opened the heavens above him. His soul was filled with light and peace which have never left him.

True prayer is *unmingled with malice to others*. During the civil wars of the Jews, the priest Onias was asked to entreat a victory for his party. He prayed thus: "O God, since on the one side are Thy people, and on the other side are Thy priests, I beseech Thee, hear not the prayer of either to the detriment of the other."

True prayer is from a *tender spirit toward God*: an acceptance of not only His sovereignty, but also of His intimacy in communion. Luther used to pray, "*Lieben Herr Got*" (Dear Lord God). Yet the words came to his lips sometimes when he was lying prostrate upon the floor, crushed by the sense of his unworthiness, beaten down by the beams of the divine exaltation.

The most excellent spirit in prayer, considered as petition, is the *calmness*

of confidence with which we leave our requests before the throne. The Lord's Prayer is the finest historic illustration, because the model of all such communing. "After this manner pray ye." But this is the most quiet and quieting utterance ever breathed into words. While it voices the deepest longings and suggests the sublimest truths, it yet contains no sentence which either wavers with solicitude or thrills with oratorical diction. There is not in it so much as a single "Oh!" expressive of grief or gratification.

In the darkest hour of his life in Africa, Livingstone wrote in his journal: "He has said, 'Whatsoever ye shall ask in my name, I will give it.' He will keep His word. Then I can come and humbly present my petition, and it will be all right. Doubt is here inadmissible, surely."

The essence of all prayer is the *spirit of communion with God*.

Count Zinzendorf's last prayer was when his eyes caught sight of the throne, and the cry, "Come, Lord Jesus, come quickly!" subsided into the sweet experience of divine fellowship: "I am in perfect union with my Lord."

The fullest answer to prayer John Wesley ever received was the refrain to his last petition: "The best of it all is, that God is with me."

THE PRAISE SERVICE.

NO. I.

By CHAS. S. ROBINSON, D.D., NEW YORK.

LET us begin our Service of Song to-night with a becoming recognition of the fact that it is a service. It may not be as easy as usual for us to attain the full sense of divine worship while we are engaged only in singing music, new and old; but it is the Lord's Day, and this is the Lord's House, and these never cease to demand on our part the attempt, at least, to praise our God "with the spirit and the understanding also."

We choose, first, the familiar hymn, which is, to many of God's loving children, like the blast of a trumpet:

"How firm a foundation, ye saints of the Lord!"

This was earliest given to the Christian Churches in Rippon's "Selection of Hymns from the Best Authors," published in 1787. There appeared only the letter "K—" to fix the authorship. In later editions of this book, the sign was changed to "Kirkham;" but now most compilers have agreed in crediting the piece to George Keith, a publisher and bookseller in London. He was the son-in-law of Dr. Rippon, and as clerk led the singing in his congregation many years.

I need to call your attention only to one peculiarity noticeable here—that in the last line of the closing stanza. A very singularly repetitious grouping of words reminds us that a similar style of expression, so scholars inform us, is found in the passage of Scripture (Heb. xiii: 5) upon which the hymn is in some measure constructed; there are in the Greek text five negatives grouped in a single sentence. In our language the rule says, "two negatives are equivalent to an affirmative." Not so here; each adds its meaning with all the intensity of a cumulative force. "I will never leave thee, nor forsake thee," as in the common version, is strengthened much in the New Revision, so that it stands: "I will in no wise fail thee, neither will I in any wise forsake thee." Once in the old Oratory at evening devotion in Princeton Seminary, the elder Dr. Hodge, then venerable with years and piety, paused as he read this hymn, preparatory to the singing, and in the depth of his emotion was obliged to close his delivery of the final lines with a mere gesture of pathetic and adoring wonder at the matchless grace of God in Christ:

"I'll never—no, never—no, never—forsake!"

* * * * *

Now let us have a few moments for prayer.

It pleases us all to see so many children at this meeting to-night; and it is only fair that we select a hymn for them among the rest. There is a very good one, written by a boy only ten years old, and we shall sing that now:

"Jesus! and shall it ever be?"

This piece of poetry, now so widely known, was first printed in the *Gospel Magazine*, in the year 1774; and the title of it was: "Shame of Jesus Conquered by Love. By a Youth of Ten Years." In that edition some declare that the second line was this: "A sinful child ashamed of thee." The young writer, whose offering to God's people proved so acceptable, became afterward the Rev. Joseph Grigg, a Presbyterian minister in London.

In Great Britain the exercise of chanting is enjoyed with a far greater success than it is in our country. And I give to our choir only at this moment a very famous old composition, in the Latin called *Te Deum Laudamus*. Listening has its place in worship as well as singing. Once in the American Chapel, in the city of Paris, the somewhat fastidious leader asked, concerning this piece, whether the text of it, in the hymn-book there used, was the same as in the Bible, or as in the Psalter of the Prayer-Book. It is hardly necessary to say to well-informed people that this is not one of David's psalms. It was composed full a thousand years before the version of King James was made, or the English Book of Prayer compiled. We cannot be certain that Ambrose, the Bishop of Milan, was the author of it; but it has by many of the best authorities been credited to him; and there is no doubt of its having been written in the fourth century. You will be interested if I read to you a paragraph from "Christian Life in Song" by Mrs. Charles. She says of the *Te Deum*: "It is at once a hymn, a creed, and a prayer; or rather it is a creed taking wing, and soaring heavenward. It is faith seized with a sudden joy as she counts her treasures, and laying them at the feet of Jesus in a song. It is the incense of prayer rising so near the rainbow round the throne as to catch its light and become radiant, as well as fragrant—a cloud of incense illumined with a cloud of glory." So famous has this canticle grown to be in history, that, for centuries, when

high days of success have summoned the Church at large to praise, the language of prelate and emperor and king has been the same: "Let the *Te Deum* be sung!"

It is time we had a little sermon also in our Praise-Service; and it can be made out of a song as well as out of a passage of God's Word. For it happens that one of our best-prized hymns has in it, delivered in a most remarkable way, the entire Gospel of divine grace in a succession of doctrines; and still the versification is graceful, flowing and beautiful:

"Not all the blood of beasts."

We know it was penned by Dr. Isaac Watts, of Southampton, the father of hymnology in the English language. We must read it over carefully together for a fitting analysis.

It begins with the lost state of man, utterly hopeless in his ruin, deeply in pain, guilty before the law, broken and sad:

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain."

The picture is melancholy and full of shame. Every attempt at self-justification is fruitless. Not only Jewish sacrifices on the altar, but Hindoo self-tortures in personal mutilation; Luther's creeping up Pilate's stair-case on his bare knees; Madame Guyon's foolish expedient of putting peas in her shoes for a penance; hermits' poverty, devotees' flagellation with whips—all are of no use; they cannot cleanse the pollution, nor allay the suffering, nor stay the doom of the fallen soul of man.

"But Christ the heavenly Lamb
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they."

When Henry Obookiah, the heathen boy, who was brought across from the Sandwich Islands to be educated, asked how it could be that Jesus, being only one person, could make an atonement for every one—men, women and children—being so many, his teacher informs us that she bowed her head in

silent prayer for aid in an attempt to answer his question; then she loosed from the fringe of her dress some small worthless beads in the trimming—quite a quantity, a little pile—and laid these in one of his hands; then she suddenly drew off her jeweled wedding-ring and placed it in the palm of the other, and bade him decide which was most valuable. The bright lad caught the illustration in an instant of delight; Jesus was “nobler” than a whole race of sinful men; and atonement does not go by measure of numbers, but by measure of worth; Christ was a Prince of the “blood,” in the kingdom of heaven. So, when He died, His death was sufficient for all of us—for all who ever lived on the earth, if they would believe on Him and lovingly serve Him. Only we must receive the advantage of it by faith, and on condition of immediate repentance.

“My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand.
And there confess my sin.”

Under the laws of Moses most of us will remember the guilty or “unclean” man must bring his lamb to be slain at the altar; but as he passed it to the priest, he must lay his hand on the head of the animal, to show that it was his own offering, and that he wished to transfer his sins to it as his sacrifice. So when it was slain, it was as if he himself had been slain. Thus Jesus is the “Lamb of God that taketh away the sins of the world.” A penitent sinner seems to lay his hand upon Christ’s head. It is in this way that he is “crucified with Christ” when Christ dies.

“My soul looks back to see
The burdens Thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.”

Often we close our eyes as if in meditation; and, recalling the sorrowful scene at Calvary, we seem to see the Savior dying on the cross; we remember the verse in Isaiah’s prophecy which declares that “the Lord hath laid on him the iniquity of us all;” and we trust that the sins for which He is making atonement include ours—our own—all

of the sins we ever committed. Then when He says, “It is finished,” we know we are justified; there is no more curse; the “handwriting against us” is forever taken away; it was “nailed to His cross” to show it was completely atoned for and paid; and, oh! how full our souls are with joy!

“Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His dying love.”

Let us sing the hymn slowly, and try to mean in our hearts that depth of peace and thanksgiving which our voices are saying.

It is time to close this service; and I will give out one new hymn, which it will please you to commit to memory at home:

“Hear my prayer, O heavenly Father!”

Let me tell you the quaint story of this exquisite piece of poetry: Some years ago, while Charles Dickens was the editor of the magazine called *Household Words*, there was issued each season an extra number especially appropriate to Christmas and the holidays, filled with stories, often taken up entirely with one of good length and fine skill. In 1856, there was published a tale entitled “The Wreck of the Golden Mary.” This was written by a lady who keeps herself in much reserve; she then lived in York, England, and was known by the literary name of “Holme Lee,” but her real name was Harriet Parr. Now, in this story, two shipwrecked sailors are floating around night and day, shelterless, upon the sea in an open boat, no land, no ship in sight, no hope. They fall to telling incidents of their previous lives; and one of them says very gently that he remembers a child’s hymn that he used to sing, one that his mother taught him; and then he repeats this—the one which we are going to learn. It was evidently composed for the story in the magazine; for we know of no other religious poems by the same writer. But it proved so pathetic and beautiful that each reader was touched by it; and at last it was caught up for real use by the compilers, and trans-

ferred to our hymn-books. For a closing song to-night it will be quite appropriate. And then, with the benediction,

we shall separate, thanking God for these voices and hearts He has given us with which we may praise Him.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Strive to explain thy doctrine by thy life.—PRIOR.

Christian Culture.

MAKE NO PROVISION FOR THE FLESH.

Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.—Rom. xiii: 14.

THIS text covers the key-spot in the battlefield of every man's struggle with his own evil nature. It was St. Augustine's conversion text. Neither in his own thoughts nor in the writings of heathen moralists, could he find a method by which even his tremendous will could conquer the array of his passions. But his philosophic mind, intensified by his sharp experience, saw the profound wisdom and practicality of the text, and he wrote: "Instantly at the end of this sentence, by a light of serenity infused into my heart, all the darkness vanished away."

Two precepts in the text. Take the latter first: "*Make not provision*," etc. "Provision" in its primary meaning—not something provided, but the act of mind; *pro-video*, foreseeing, anticipating, thinking about; as Godet translates, "Be not *preoccupied* with the flesh to excite its lusts." Contrast with current maxims: "Fight down your lusts;" "Curb your appetites;" "Watch them closely." Paul says: "Don't watch them; don't think of them; put a moat filled with the waters of oblivion to them about your heart." The thought of old passions—even thought against them—stirs them up. A drunkard trying to reform has often been unfavorably affected by the vivid description of the fatal fascination of the cup, (though the description has been intended to deter him) and gone from the temperance meeting to the saloon. A reformed man remarked that he did not dare to stop "even to hate his old pas-

sion; he must have nothing, nothing to do with it." Paul says: "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence."

"But," replies the tempted, "I cannot help thinking of these vile things; they think themselves into me." Hence the other maxim of the text: "*Put ye on the Lord Jesus Christ.*" Completely cover your soul, preoccupy your mind with, let your affections be absorbed in, let your energies be exhausted by, those things for which Christ stands. Drive out the darkness by filling the room with light.

Clothe the mind by holy meditations.

1. "Whatsoever things are true, pure, lovely, think on these things." 2. Panopty the will in a thoroughly *consecrated purpose*. 3. Put on Christ's *grace of alonement*. No man ever had sufficient heart to fight evil to the end, who did not believe in the forgiveness of the sins of the past. 4. Invest yourself with the *spirit of prayerfulness* ("pray without ceasing"), which will bring the investiture of the Holy Spirit.

Revival Service.

SUBMISSION THE BEST DEFENCE.

Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. vi: 13.

The following illustration brings out admirably the spirit of this passage and suggests a very effective way of treating it. Having offended the Romans, whose power was incomparably superior to their own, the Tusculans were threatened with vengeance by the marching of Camillus, at the head of a considerable army, toward their country

Conscious of their inability to cope with such an adversary, they adopted the following method of appeasing him: They declined to make resistance, set open their gates, and applied themselves quietly to their proper business, resolving to submit, since they found it impossible to contend. Camillus, on entering their city, was struck with their prudence and spake as follows: "You only of all people have found out the true method of abating the Roman fury; and your submission has proved your best defence. Upon these terms we can no more find it in our hearts to injure you, than, upon other considerations, you could have found power to oppose us." Thus the chief inducement for a sinner to submit to God is a persuasion that he is not inexorable, but that there is forgiveness with Him through Jesus Christ.

Communion Service.

But the people that do know their God shall be strong and do exploits.—Dan. xi:32.

At the communion table Christ is specially present in the breaking of bread and in partaking of the cup. There is no place this side of heaven more sacred or touchingly solemn. Multitudes of Christians have found it to be quite on the verge of heaven, and have felt the power of Divine quickening, and have gone from the place full of faith and exultant joy. Such a contact with Jesus, such signal manifestations of a higher life and power, ought to yield corresponding results. Coming into more intimate contact with Him; partaking anew of His Divine nature; drinking deeper draughts of His infinite love, we should depart with higher resolves, with grander aspira-

tions, with an increase of spiritual power and consecration to the Master's service.

Funeral Service.

LIGHT ENOUGH TO GET HOME.

Until the day dawn.—2 Peter, i: 19.

The Christian life is a battle with darkness. We have to feel our way along at every step. Our pathway seems obscure and uncertain. There are turns, and crooks, and cross roads, and sideways, all along the pilgrim's journey. Clouds, and darkness, and fogs obscure his course so that at times he cannot see a step ahead. But yet above and beyond there is light; "the morning cometh!" Down through the dense cloud and the murky atmosphere and the yellow fog, the light of Heaven—the lamp of God's Word—casts its rays to guide the traveler. That light is sufficient, even amid the appalling darkness of sin, and the perils which beset his path, to conduct him in safety to his heavenly home. Thomas Hughes tells a characteristic and illustrative anecdote of starting out one winter's night with his friend, Charles Kingsley, to walk down to Chelsea, and of their being caught in a dense fog before they reached Hyde Park Corner. "Both of us," says Mr. Hughes, "knew the way well, but we lost it half a dozen times, and Kingsley's spirits seemed to rise as the fog thickened. 'Isn't this like life?' he said, after one of our blunders, 'a deep yellow fog all round, with a dim light here and there shining through. You grope your way on from one lamp to another, and you go up wrong streets and back again. But you get home at last; there is always light enough for that!'"

SERMONIC CRITICISM.

A preacher should be a living man, and strive to get hold of his contemporaries; yet nearly all the good that preachers do is done, not by new truths, but by old truths with fresh combination, illustration, application, experience—but by old truths; yea and often repeated in similar phrase, without apology and without fear.—DR. BROADUS.

A Good Plan and a Comment.

"**SKELIN**" sends us the outline of a sermon for criticism, on John xii: 32—"And I, if I be lifted up, will draw all men unto me." There are so many ex-

cellent features in the plan that we venture to correct the outline, which is very loose-jointed, and has too many points in presenting it. Written out it would make a sermon two hours long.

As the author is a beginner, we are sparing in our criticism.

Theme: The Mighty Magnet.

The attraction of gravitation is an invisible force, whose centre is the sun. This natural force illustrates the attractive power of the Cross.

I. *The Cross attracts by its exhibition of Justice.* God thereby "declares his righteousness in the forgiveness of sins," and shows himself to be "just while he justifies." Rom. iii: 25.

1. Violated law demands the punishment of the guilty. This principle is inherent in man's conscience. There is a distinction between chastisement and punishment. The one originates in love, and its end is the good of the offender; the other originates in justice, and its end is the maintenance of the majesty of law.

2. The Cross of Christ satisfies the demand of conscience for justice. Christ is "the propitiation for our sins." 2 John ii: 2. (a) The sufferings of Christ were *penal*. He bore our sins. "The chastisement of our peace was on him." Isa. liii: 4-6. He was "made a curse for us." Gal. iii: 13. "God made him to be sin for us, who knew no sin." 2 Cor. v: 21. (b) The sufferings of Christ were *vicarious*. This truth rests upon the plain teaching of Scripture: "He died for our sins, according to the Scripture." 1 Cor. xv: 3. (c) All the difficulties of this truth find their practical solution in the union of the believer with Christ. "Having our hearts sprinkled from an evil conscience." Heb. x: 22.

II. *The Cross of Christ attracts by its exhibition of Love.* 1. It has its origin in love. "Hereby perceive we the love of God." 1 John iii: 16. 2. It reconciles the attributes of God. The substitution of Christ for sinners is not a mere arbitrary interference. "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. lxxxv: 10. 3. The sacrifice of the cross was voluntary, and in accordance with a covenant arrangement between the Father and the Son. John x: 17, 18.

III. *This exhibition of Love and Justice in the Cross of Christ is the mighty magnet of the spiritual world.*

1. The power which draws near to the cross is the work of the Holy Spirit. John xvi: 8-11. 2. There is no passion, affection, or desire of the human heart which the Holy Spirit cannot subdue by the cross. 3. The attractive power of the cross, through the influences of the Holy Spirit, are the same yesterday, to-day, and forever.

There are a hundred good ways of making a good sermon, and this is one of them. It is, perhaps, too technical to be adopted as a uniform method; but no wise minister will confine himself to any one way of sermonizing. An occasional discourse setting forth in clear definitions the great doctrine of the

cross, and explaining the terms which the Holy Ghost has sanctified as the symbols of these doctrines, will not only interest the people, but tone them up to high thinking. Full-grown men ought not to be always fed with milk. The Church should not be made a mere nursery for babes. Theology must always be the basis of good preaching; and in the preaching of one who honors the Word of God, didactic and biblical theology will ultimately blend together. It might be said that this outline smells strongly of the seminary: it is evidently the production of a young man. But if this be a defect, it is offset by the constant reference to Scripture, which in the working out of the plan will doubtless make the discourse largely expository. As there is no good horse of a bad color, so no plan of a sermon is bad which in its development brings the living Word of God home to the hearts of the people. An outline is only a thread on which to string the pearls of revealed truth. The popular prejudice against doctrinal preaching, though chargeable somewhat to a cold and sapless mode of preaching, is due mainly to the opposition of the human heart to the doctrines of the cross. Doctrine saturated with Scripture, and set on fire by a loving zeal, is the great want of our time. This outline, worked out in this way, would make an excellent sermon.

Too Much Outline.

I have heard Bro. —. His analysis of the subject was, apparently, perfect. It was more than a complete skeleton—reminding me rather of the system of human nerves which I had seen in the anatomical museum—so full and so logically arranged was it, from heavy plexus to finest filament of thought. Yet I am bound to say that the sermon was equally devoid of vitality—killed by the process of anatomizing. If the preacher had the time, and his audience the patience for a discourse two hours long, as in the days of our fathers, he might have made it as great a sermon as one of Saurin's; but in the half hour

allowed he could only enumerate the points, without impressing any of them. There was no room for illustration, no opportunity for unction.

Preachers should remember that sermons are not treatises upon the topics they select. The amount of matter they contain should be limited by the preacher's ability to force it into the appreciation of the ordinary hearer, and to stir with it his emotion and resolution. A few salient points are all that the most gifted orator can use with effect. Minute subdivisions, however closely they may belong to the subject, are like the coves along the river, in which the force of the current is not felt.

A great preacher, who makes careful preparation but speaks without notes, tells us that in the heat of speaking he often forgets points which in the study seemed to be very important; but, reviewing his sermon after delivery, he invariably discovers that it has been improved by the omissions. Another says that he often throws away the entire outline, devoting himself to only the first point, making it the theme and changing his text to fit it. Robertson, of Brighton, generally made but two points; Chalmers was often content with one, which was not only the centre but also the circumference of the glowing orbit of his discourse. Young preachers should cultivate the power of amplifying single truths, pouring over them the brightness of their best imagination, expanding them with the fervor of their deepest spirituality, and impressing them upon faith and conscience. Here is popular power, the loss of which no mere logic and learning can compensate.

A PREACHER IN THE PFW.

Time Spent on a Sermon.

It is doubtless a fact that the growing custom of preaching without notes is a great time-saving custom. It is to be feared, however, that in a multitude of cases it tends to a more superficial, desultory and imperfect preparation than would be made by the same preach-

ers if they were to write out their sermons in full. True, a man may write his sermon and get no more thought into it, and arrange his materials no more lucidly and logically and effectively than if he were to extemporize it; but this, we think, would be the *exception*, particularly so far as the younger portion of the clergy are concerned. Writing is necessary to compactness, to condensation, to precision and finish and cumulative force and climactic power. *We are all too afraid of spending time on our sermons.* We are tempted continually, by one reason or another, to make a hurried, immature presentation of God's truth, even though we know that the salvation of souls depends upon it. Says an eminent writer on Homiletics—one whose sermons were masterly specimens of the sacred art of preaching: "Some of the first sermons of a young man may, with advantage, receive the thought and labor of weeks and even months, instead of days." President Porter, of Yale College, in writing of Dr. Lyman Beecher, says that "he often spent *two weeks* on a sermon"; and he adds: "It was this painstaking, this thoroughness, this patient working over and working up his material that make his sermons models of strength and perfectness and effectiveness, for all time." The preachers of this fast, bustling and superficial age may take a useful lesson from such an example.

Tact in the Pulpit.

Is there not often a lack of this quality in our preachers, which occasions sharp criticism and mischief? For instance, a leading metropolitan pastor curtly bade a poor woman seated in the gallery, whose child cried, to leave the church. Would his Master have done the like? Was it in keeping with the religion he was there to teach? Was it humane, or gentlemanly? Had he met the trifling incident with proper *tact* he would not have wounded to the quick that mother's heart, and shocked as he did the sensibilities of the entire congregation. Another pastor we know of, in

similar circumstances, in a few sympathetic words, bade the mother not to be disquieted. Which of the two showed *tact*?

Another instance: A country village was about to be visited by a "show" of doubtful propriety. The pastor was greatly exercised about it, and on the Sunday preceding, preached a loud sermon against it. Is it a marvel that the majority of his hearers went to the show? It was "human nature" to do so. The village pulpit did more to "advertise" the show than a thousand showbills, and naturally excited the wish of his hearers to see and judge for themselves.

Mr. A. is an earnest, conscientious man, but he has the habit of taking into the pulpit the petty disputes and gossiping of the parish, and thereby sows the seeds of jealousies and divisions, and keeps it in a perpetual ferment. Now, a fair knowledge of human nature, and a modicum of common sense, should teach a pastor that he can not take a more effectual course to keep alive and intensify the very evils he is anxious to root out.

"Tact" is a virtue, a gift of no mean order. It is a subtle quality which eludes definition, but is instinctively recognized. It is an indescribable touch, like the fingers of a master on an instrument, which indicates genius,

wisdom, and consummate skill. Every minister should *study* this high art. It is an element that enters into all preaching, all pastoral work, all positions and spheres of life. "Do not suppose," says Southey, "that I could not make myself sensible to *tact* as well as to *sight*, and assume corporeality as well as form."

Imitation.

"Little children, keep yourselves from idols." Imitate no man servilely, however great he may be. Call no man master. Each person should develop whatever of originality he possesses; get hints from any source, from every source, but be sure that you digest and assimilate what you gather; otherwise it is not yours, it is a foreign substance, a quotation. Undigested meat in your stomach is not yours; proof that you have paid for it and that you have eaten it is no proof that it belongs to you. Until digested and assimilated it is a mere quotation from some ox or sheep. An idea once thoroughly mastered, thoroughly assimilated by you, is yours, as much as is the bit of lamb you ate yesterday, and which now is coursing through your veins and is being deposited here and there to take the place of wasted tissue. Don't mistake; there is a broad distinction between learning from others and imitating others. Wise the man who comprehends it.

PREACHERS EXCHANGING VIEWS.

By lighting the torch of another we lessen not our own light.

Prof. Godet on Romans.

I want to thank you for Prof. Godet's most valuable article in Dec. HOM. MON. It helps me to enjoy afresh the Commentary by the same author. It is a feast to follow so clear and devout a student of Paul. But may I, through your Review, ask the able Prof. to give us a criticism on the following modification of his treatment of Chap. 7 and Sanctification. After he casts the "glance backward" (vii: 14), does he not introduce a new thought at verse 15, viz.: the warfare realized in every Christian's life between his fleshly, carnal nature and the spiritual nature?

Does he not show that *practically* sanctification is the mastery of the spiritual over the fleshly nature, and the final victory? Does he not distinctly say that he is talking first about the divine moral law, and then about a "different law" in our members; and does not the change of tense from verse 15, where he leaves his *past*, and comes again into his *present* experience, show that he is as a Christian dealing with this *dual* and *dual*—i. e., the twofold natures in their essential warfare—and his final victory over this body of death through Christ Jesus our Lord? It seems to me that the sinner *unjustified* has no such

experience or conflict. It is only the justified soul, pressing on toward the goal, sanctification, that must contend against the old nature, crucify it, subdue it. Spiritually, of course, Christ is made, not only justification, but sanctification.

EDWARD S. STONE.

Delaware, O.

Late at Church.

"Z. Y. X." (Hom. Mon., Dec.) asks: "What shall I do?" The evil he complains of is, "that his people will persist in coming late to church." As an itinerant I have been appointed several times to the pastoral oversight of congregations said to be addicted to this evil. My remedy (and it has never failed) is, to commence services promptly at the hour appointed. I wait for no one. If the organist or chorister is not there I do my own singing, or let it fail, and proceed with the sermon. I never *beg* or *scold*, or repeat the hour of service after definitely announcing it *once* in the presence of my people. I proceed to occupy *that hour* as though it was the only one I had any right to. My people invariably catch the idea. It is a plan well worth the trying.

S—

Ripley, N. Y.

ANOTHER EXPERIENCE.

The experience of the author "From the Stage-Coach to the Pulpit" ought to be suggestive to "Z. Y. X." He was troubled with people coming in late, and hit upon this plan to break up the habit. He had just begun preaching when in came Bro. A. He stopped preaching and said, "I see that Bro. A. has just come in. I do not wish him to miss any of the sermon, so I will just repeat it for his benefit." And he repeated the text and the part of the sermon already spoken. Soon after in came Bro. B. Again he stopped and said he wanted Bro. B. to hear all the sermon, and would repeat for his benefit the text and what he had already said. A few minutes later Bro. C. put in an appearance, and the process was repeated for him. And so on for as many as came in late that day. It is needless to say that after that everybody was on time.

But it must be remembered that the success of a method depends upon the man. What succeeds in the hands of one man very frequently fails in the hands of another.

S. M. J.

STILL ANOTHER.

The service may be too long and tedious, especially the introductory part, and many wait till the preliminary services are over. My remedy is brief prayers, short hymns, half-hour's sermon, fresh, well studied and pointed—the whole service not exceeding one hour. I have tried this plan and found it effective.

B. D.

Princeton, Ky.

Casting Lots in the Prayer Meeting.

I have found so much benefit in the following plan that I venture to submit it to my brethren. I select the topic the preceding week, and arrange the passages after the plan of "Bible readings." These are written on slips and folded, together with a sufficient number of blanks to make a slip for each one present, and distributed, with request that those drawing filled slips would read the passages indicated at the next meeting and make any comments desired. The sisters and younger brethren are permitted to read their comments. At the next meeting the following service occurred:

TOPIC: THE GOOD SHEPHERD. John x: 11-16; Is. liii.

I. The Sheep. 1. *Astray*. Is. liii: 6; 1 Pet. ii: 25; Rom. iii: 10. 2. *In the midst of wolves*. Matt. x: 16. 3. *Without a shepherd*. Mark vi: 34.

II. The Shepherd (born in midst of sheep and cattle, first visited by shepherds). 1. *Good*. John x: 12-14. 2. *Great*. Heb. xiii: 20. 3. *Chief*. 1 Pet. v: 4. 4. *Successful*. Six types. Abraham's wealth, Jacob's propriety.

III. How He Herds the Sheep. 1. *Knows them*—"My Sheep." (a) *Individually*. Luke xv: 4-6. (b) *As they are, not as they seem*. John x: 14. (c) *Sheep know him*.

2. *Sympathy for Sheep*. John xxi: 16, 17; Mark vi: 34. (a) Yet guided by

prudence. (b) Too wise to err, too good to be unkind.

3. How Commended to Sheep. (a) *Lays down his life for them.* John x: 11-13. If life, then, with that will he not freely give us all things? (b) He is not benefited by his toil or travail. (c) Seeks not ours but us.

IV. The Shepherd's Fond Conception. John x: 16. 1. "One fold and one shepherd." Eph. iv: 4-6. 2. Union. John xvii: 9-11; 20-23. 3. Ps. ciii. Hymn. "*Come unto me when shadows darkly gather.*"

Philadelphia.

C. Q. WRIGHT.

Ministers and Politics.

Should ministers have anything to do with politics? Certainly. Why not? Are they not amenable to the government under which they live? Surely they are under obligations to help sustain good government, municipal, State and national. They cannot be true to God and faithful in the proclamation of a complete Gospel unless they use their influence toward the furtherance of honest and intelligent government. And what is politics but good government? They are synonymous. We are commanded to pray for those in authority over us. And, if we pray wisely and well, we must act in harmony with our prayers in this direction. But this does not imply, necessarily, that a minister should "take the stump" and enter the lists of political combatants. Yet, he should vote. More than this, he may and should preach on themes which inculcate those truths that underlie good government. But let him not wait till an election campaign is at hand. Rather let us, during the interval of elections, preach, no— and then, concerning the proper relations existing between the governing and the governed classes. Let the duties of citizenship be proclaimed from the pulpit. Set forth the value and sacredness of the ballot. Rebuke lawlessness and encourage loyalty to the "powers that be." These are legitimate questions which are germane to the discussions which may issue from the pulpit in a

non-partisan spirit, and with profit to both speaker and hearer.

C. H. WETTERBE.

A Preacher's Study.

I should like to see brief notes from ministers of experience and ingenuity upon "The Arrangements and Conveniences of the Preacher's Study." After visiting many such workshops and obtaining many valuable hints, I find my most convenient arrangement is to have my desk (a large, solid, flat-topped one with drawers all the way to the floor) in front of one of my book cases, in which are all the books of reference I can get within reach, with one of "Danner's" invaluable revolving book cases at my right. In this way I can reach 300 volumes without rising from my revolving chair. My drawers have envelopes, paper, inks of various colors, letter files, staples for fastening papers, a punch for making holes in papers, and one drawer for my envelope scrap cabinet, which is more commodious and to me more convenient than the valuable "scrap cabinet" of my friend Norris, of Illinois. I rarely go into the study of a thoughtful and successful minister without finding not only books of great value, to be bought for myself as soon as possible, but also conveniences which often cost a trifle, but which are of great value. Let us have an exchange of views on this subject.

R. B. P

Time-Saving in Sermon Writing.

I notice in the Jan. No. of *THE REVIEW* a recommendation from Mr. Crafts that a young minister learn shorthand in order to economize time and strength. I wish to emphasize this recommendation. For ten years I used shorthand in writing my sermons, and for all work which was not to be seen by other eyes than mine. For years it has been a great trial for me to use my pen for long-hand writing. I learned shorthand during the second year that I was in the Seminary, and mastered the art so that I could the next year take *verbatim* reports of all lectures. I can now

read a manuscript written ten years ago better than the majority of men can read their long-hand writing. Next to shorthand the Type-Writer is the minister's best friend of a mechanical

character. I never think of writing anything except on the Type-Writer or in shorthand, unless I am actually obliged to do so.—Yours for progress,

Ypsilanti, Mich. E. P. GOODRICH.

LIVING ISSUES FOR PULPIT TREATMENT.

The Mormon Oligarchy.

If the foundations be destroyed what can the righteous do?—Psalm xi: 3.

FOR the future Mormonism must be treated as an imminent danger to our political and social welfare as well as an outrage against religion. Heretofore the warfare has been against Polygamy, which, horrible as it is in every respect, is declared by its enemies to be "the best and the sweetest thing in the whole terrible system," to use the words of Rev. Dr. McNeich, of the First Presbyterian Church of Salt Lake City. From the attacks on Polygamy on the present line there is nothing to hope, for the Commissioners appointed to carry out the provisions of the Edmunds law report that after two years of effort polygamous marriages were never so numerous. The growth of the Mormon Church for thirty-four years has been stupendous. From the census of 1850, it appears that there were 16 church organizations with 10,880 sittings; from the census of 1880, we learn there were 267 organizations with 65,262 sittings; an increase of about 600 per cent. in the number of sittings, and of nearly 1670 per cent. in church organizations. But astonishing as these figures are, the figures increase during the last four years give a far higher rate.

At the Conference of the Mormon Church in 1884, "Apostle" Cannon gave some very interesting statistics, from which it appears that in Utah alone there were 127,294 members of the Church and 37,000 children under eight years of age, while for six months preceding there had been added 23,040 converts. Think of it: over twenty-two per cent. increase in six months; nearly double every two years. In Idaho there were 2,264 Mormons; in Arizona twice as many; and converts from the South, where one hundred missionaries are at

work, were being colonized in Colorado. From other reliable sources, we learn that the majority of the Idaho Legislature is Mormon, that settlements are being made in Washington Territory, and that Mormons are already so numerous in Wyoming that they control the election of the Congressional delegate. The aggregate wealth is enormous, the income of the Church from the tithes on incomes alone, being over \$3,000,000 annually, all of which is expended for the propagating of the faith. The use to be made of this increased power and wealth is boastfully stated by the Mormons themselves. Within two years, "Bishop" Lunt, in addressing a gathering of the "Saints" declared:

"We look forward with perfect confidence to the day when we will hold the reins of the U. S. Government. That is our present temporal aim: after that we expect to control the continent."

After speaking of how rapidly the Mormons are spreading in the Territories and in Nevada, he said:

"All this will in time help us to build up a political power which will, sooner or later, compel the homage of the demagogues of the country. Then, in some great political crisis, the two great political parties will bid for our support. Utah will be admitted as a polygamous State, the other Territories we have peacefully subjugated will be admitted also, and then we will hold the balance of power; and will dictate to the country. In time our sacred principles will spread throughout the United States. You can imagine the results which wisdom may bring about with such a Church organization as ours, the most complete the world has ever seen."

Their Church organization is, indeed, complete. Every fourth man is an officer, and as every member is sworn to obedience to the one above him, the result is that the head of the Church always casts the vote of the whole body when the interests of the Church demand it; which interests are confessedly

the overturning of our whole religious, social and political systems.

We are now confronted with Mormonism itself, a horrible church oligarchy, an organized treason against our government and our laws. For the extirpation of this evil, half measures are useless. To-day it defies the National Government, passively, perhaps, but effectually. It is beyond the regulation of courts, commissioners and laws; except the law of self-defence, which demands that the strength of the people of the United States shall be directed to the suppression of this evil. The danger is so great, martial law alone can furnish an adequate remedy. Had this been recognized thirty years ago, the monstrous evil could have been easily suppressed, but it was not; and it is now the part of wisdom to adopt effectual measures, or the blood of Mormon and Gentile will yet flow, before a government in Utah will be established that will cease to be a menace to our Republican form of government.

Bribe-Giving and Bribe-Taking.

What will ye give me? . . . And they covenanted with him for thirty pieces of silver.—Matt. xxvi: 15.

The frequency of this sin is appalling. A noted lobbyist some time ago declared that every man had his price; it is only a question of dollars and cents. Public sentiment needs arousing. Measures are passed in our Legislatures, elections are bought, laws are evaded—all to a deplorable extent by the aid of bribes. Bribe-giving is a sin as heinous as bribe-taking, and this point should be insisted on. Whatever may be the outcome of the present controversy in reference to St. John (its bearing on St. John is discussed in *The Voice*), it is admitted that at least one of the great parties, through its authorized agents, was in frequent consultation with men whose purpose was to carry the election by bribery. Such methods are to be especially guarded against in a republican form of government. Promises of office for votes and partisan work are another form of the

same vice. The law recognizes these things as crimes. That is not sufficient. They should be made so infamous that no man will think of defending either the giving or taking of a bribe.

The Increase of Intemperance.

Therefore hell hath enlarged herself, and opened her mouth without measure.—Isaiah v: 14.

A writer in the *Northern Christian Advocate* calls in question our statistics on this point (Oct., p. 841), and claims that drinking is less general now than in 1840. He explains the official figures given by us by asserting that the great increase there shown is offset by the great decrease in cider drinking. He gives the following tables:

1840.

Liquor.	No. Galls.	Gallons to each person	Per cent of Alcohol	Alcohol to each person
Whiskey.	43,000,000	2-53	51	1-18
Wine	5,000,000	0-30	21	-6
Cider	160,000,000	9-4	7-54	-71
Beer	23,000,000	1-35	5-5	-8
Total	231,000,000	13-58		2-05

1883.

Liquor.	No. Galls.	Gallons to each person	Per cent of Alcohol	Alcohol to each person
Whiskey.	78,000,000	1-4	51	-79
Wine	25,000,000	0-44	21	-2
Cider	50,000,000	0-9	7-54	-7
Beer	551,000,000	9-9	5-10	-55
Total	704,000,000	12-64		1-43

As the tables stand they show a decrease in drinking. But (in addition to errors in calculation) there is a fatal defect in them. The figures for cider are simply guessed at. No authority whatever is given for them, and in reply to a letter from us asking the writer for such authority, he replies that the figures are "an estimate." A single fact will show the error of his estimate. In 1839 a table was published in "*Bacchus*," compiled by Mr. Hartley, mostly from official sources. Mr. Hartley was one of the most painstaking statisticians, "*Bacchus*" one of the most reliable works associated with the temperance movement in those early days. The figures given in that table for the population, show how accurate the writer was in his

estimates. He estimated it in 1839 at 17,000,000; the next year the census was taken, and made it 17,069,453. His figures for the amount of cider consumed were 12,000,000 gallons—or less than one-thirteenth the amount in the first table. Substituting the figures given by "Bacchus" for 1840, and even leaving cider out of consideration altogether for 1883, we obtain as a result: gallons of liquor consumed in 1840, a little less than 4 gallons *per capita*; gallons consumed in 1883, a little less than 12 gallons *per capita*—precisely the fig-

ures given in the *HOM. MONTHLY*. Other points made by the writer are answered in *The Voice* of Jan. 15.

There can be no doubt that there has been an increase in the use of strong drink since 1840. Does the increase continue during late years? The following table answers the question, as it seems to us, conclusively. The figures for the United States are taken directly from the U. S. Bureau of Statistics, No. 3, 1883-84, p. 357. Those for Canada have been compiled for us by the Dept. of Inland Revenue of Canada.

A TABLE SHOWING THE INCREASE OF WINE, BEER AND WHISKEY DURING THE PAST EIGHT YEARS.

Official figures for Canada and the United States, proving that the consumption, both of distilled and malt liquors, is increasing much faster than the population.

In the United States.				In Canada.			
Year.	Distilled Liquors Consumed	Malt Liquors Consumed	Vinous Liquors Consumed	Year.	Distilled Liquors Consumed	Malt Liquors Consumed	Vinous Liquors Consumed
1876.....	59,483,890	308,336,387	20,161,808	1877.....	3,864,254	9,080,494	396,925
1877.....	59,920,118	304,926,667	21,876,330	1878.....	3,933,916	8,658,346	369,425
1878.....	51,937,941	317,969,352	22,263,949	1879.....	4,569,377	8,922,255	409,325
1879.....	54,278,475	344,605,485	24,377,130	1880.....	2,930,507	9,196,516	312,811
1880.....	63,526,694	414,220,165	28,329,541	1881.....	4,149,106	9,787,914	450,250
1881.....	70,607,081	444,112,169	24,162,725	1882.....	4,614,485	11,928,616	546,788
1882.....	73,556,976	526,379,980	25,562,927	1883.....	4,900,120	12,934,424	589,217
1883.....	78,452,687	551,497,340	25,778,180	1884.....	4,568,954	13,379,677	537,961
Av. for first four years..	56,413,606	318,959,473	22,169,804	Av. for first four years..	3,709,513	8,964,403	369,621
Av. for last four years..	71,535,859	484,052,413	25,955,893	Av. for last four years..	4,558,166	11,507,658	526,054
Inc. per ct..	27½	51½	12½	Inc. per ct..	20	28	42
Increase in population for same period (4 years) about 12 per cent.				Increase in population about 10 per cent.			

The eight years given for this country are those in which the tax on spirituous liquors has been almost uniform, varying less than 1½ cts. per gallon. Briefly, the result is this: the average for the last four years is 27½ per cent. higher for distilled liquors than in the four years just preceding, 52½ per cent. higher for malt liquors, 12½ per cent. higher for vinous liquors. That is, whiskey (while beer was driving it out), increased 2½ times as rapidly as the population, beer 4½ times as rapidly, and

wines kept about even pace with the population. The figures for Canada are almost as startling.

The tremendous importance of the subject demands a much fuller discussion than our space in *The Review* will permit. We can only hint at the point here. To discuss fully the cause and the remedy for the startling increase in intemperance we have started a weekly paper, *The Voice*, which is devoted almost exclusively to the subject.

EDITORIAL NOTES.

The Coming of Christ.

A CRITICISM AND REPLY.

We have received criticism from several persons on a suggested funeral sermon (HOM. MON., Sept.), from the text, "The Son of man cometh in an hour when ye think not." The topic suggested was "Death a Surprise." As the points made are substantially the same, it is sufficient to give the substance of one of the criticisms:

"What does the Scripture mean by the 'Coming of Christ?' The Old Testament is full of predictions about Christ's coming, which have been literally fulfilled. Christ said to His disciples, 'I go to prepare a place,' and He meant His literal departure from the world. He added, 'I will come again.' What could He mean but that literally He would return to this world? Is the departure literal, while the return means the coming of death? On the contrary, we assert, according to Scripture, that death is not the coming of Christ. There never has been a coming of Christ since the 'cloud received him out of their sight.' And there never will be a coming of Christ till He appears 'the second time.' And it is wide of the 'meaning' of any text to speak of death which Christ is to abolish as being, in any sense, the coming of Christ. Indeed, according to the thought of the apostle, just the opposite to this is death. He had a desire to *depart* and be with Christ. And it is impossible to conceive of the departure of a saint and the coming of the Savior as being identical. The point of my criticism is not against anything that is said in the plan criticised, but simply against assuming that such is the 'meaning' of the text.

JNO. F. KENDALL.

"La Porte, Ind."

To which we reply:

The meaning of the text turns mainly upon the interpretation given to the word "cometh." Ours is the common interpretation.

The warning loses its point if we restrict the meaning to Christ's literal coming at the end of all things. The burden of His teaching in many parallel passages is individual responsibility to God, to whom each must "render an account for himself, and he may be called in God's providence to do this at any hour." Now, if this "hour" means some time in the unrevealed future, thousands of years hence, where would be the point to the exhortation "therefore watch"? Would it not seem trifling

for the Son of God to urge as a motive for watchfulness the imminence of an event which we knew would not take place for some thousands of years. Then this view is superficial—Christ is *always present*, "Lo I am with you always." He is not confined to the heavenly state, is not in seclusion waiting for the time of His "second coming," but sits on the throne of the universe, subordinating all things in heaven and earth.

Christianity is not merely a doctrine, a faith, an ecclesiastical organization; behind all there is a vital Omnipotent force—a living, ever present divine personality, the already crowned and reigning Son of God, reigning on earth and in heaven.

Col. Ingersoll Still Unforgiving.

God struck the universal centre and worlds flew off like sparks from the smither's anvil, said Dr. Talmage the other evening; and about the same time in the Academy of Music, New York, Col. Ingersoll said in substance, that he could not forgive this God for not postponing His creation of the universe until he, the Colonel, was big enough to give advice about its construction.

The Elevation of the Lowly.

When on his knees a man's head reaches nearest the skies; when he bends the lowest he can see the furthest. The horizon comes down near the proudly erect man.

To Our Readers.

We know that our friends will be pleased to learn that THE HOMILETIC REVIEW has now attained a much larger circulation than it has ever had—some thousands of names have been added to its subscription list during the past three months. We wish to take this occasion to thank our many contributors and other friends who have helped us in many ways.

Our Correspondence.

COMPLIMENTARY TO THE "REVIEW."

"THE HOMILETIC REVIEW is a great advance upon the Monthly. What before was good is

now a great deal better. The larger type and page, and the improved arrangement, add much to the value and usefulness of the work.

"TALBOT W. CHAMBERS.

"New York, Dec. 31, 1884."

"Congratulations on the appearance and contents of the January number of *THE HOMILETIC REVIEW*. It grows in merit as it expands in size. Twenty thousand pastors should read it during 1885. Yours in Christ,

"S. V. LEECH.

"Albany, N. Y., Jan. 2, 1885."

THE LIQUOR QUESTION.

"I do not agree with you in your third-party idea; but if you publish any thing that I want, why should I refuse to buy it, and thus 'bite off my nose to spite my face?' This is a 'free country,' and so I do not see why men should try to force others to think as they do. I have very 'strong convictions,' and just in proportion to the strength of my convictions is the surprise that my neighbor doesn't see things as I do. But in a 'free country'—a country where there is freedom of conscience—my conscience is no rule for my neighbor; nor have I any right to give up my views because his conscience differs from mine. Though I do not agree with you, I say go on in what you deem right, and God will bring good out of it.

"(REV.) A. HAAKEN.

"Deerfield, Mass., Dec. 23."

"The stand you have taken and the work you are doing is just such as will, sooner or later, result in marshalling the necessary number of honest loyal voters and arousing a sufficient popular sentiment to crush the most stupendous crime of this or any age—the liquor traffic. The

cause of Prohibition will stand pelting. I am glad that there are advocates of it who are willing and able to stand pelting. The time will come when these men will be counted among the greatest benefactors of the age. I am glad that I am one of the clergy of America who 'dare' look any question squarely in the face, and who 'dare' listen to arguments which run counter to their belief.

"Let me add, that I would not be without the *HOMILETIC REVIEW* for many times its price. You have my sympathy, my support, and my prayers.

"Rev. D. CLOVERN.

"Attica, Ohio, Dec. 24."

"May I say that I have the idea that multiplied *Reviews of Religion* will prove the major force in antagonizing the great curse of Intemperance, the saloon, and the entire liquor interest? The Gospel is still the "power of God." It is more than parties, laws, constitutions."

"OTIS COLE.

"Suncook, N. H., Dec. 22, 1884."

"In case I renew my subscription, will you consider such renewal as an endorsement of your third party movement? I like your *REVIEW*, but I don't like your political views touching Prohibition.

"W— K.

"Dec. 22, 1884."

If a man subscribes for *THE REVIEW* we think he subscribes because he thinks it will be worth to him the subscription price. We subscribe for the *Brewers' Journal*, but do not imagine that the editor takes our subscription as an endorsement of lager beer.

QUERIES AND ANSWERS

"Dissatisfied."—A.: If a considerable minority are dissatisfied with your preaching, we should advise you, under all ordinary circumstances, to resign. By remaining your Church may be seriously crippled.

"C. L."—A.: Yes, the word temperance has come to mean moderation in good things, and a total abstinence from things that are evil. You are right in so using it. It is too good a word to let go the grip we have on it.

"K."—When a minister accompanies a funeral procession to the cemetery and the body is deposited in a vault temporarily and no other religious service is expected, is it customary and proper to read the burial service at the vault or perform whatever service is

usual by the officiating minister at the grave? A.: It is certainly proper, and we believe the general custom.

"L. B."—A.: The failure of your people to hear distinctly the latter part of your sentences, may be due to acoustic defects in the audience room; the body of the sentence accumulating echoes which swallow up the last words. Or it may be the fault of your *rhetoric*, in putting the emphatic words in the beginning or middle of the sentence, and thus leading you to pay little regard to the way in which you enunciate the closing words. Your style and delivery will both be improved by saving the impressive idea for the end. Even the echoes will then be comparatively harmless, falling between the sentences.

"Retiring Pastor."—A.: Why think of retiring from your pastorate because you are sixty years of age? In ordinary health, a man of sixty has just arrived at the period of his greatest usefulness. Gladstone, the actual ruler of the British Empire, is seventy-five; John Hall, R. S. Storrs, Henry Ward Beecher, Charles F. Deems, Howard Crosby are all beyond or not far on the cradle side of sixty. Folly to talk about retiring at that age. Die in the harness. If you err at all, err on this side.

"W."—A.: Your criticism upon the officiating clergyman who left the house of mourning before the coffin was carried out, may be very unjust. Assuming that he was not going to the Cemetery (as few clergymen in our cities can do) we think there was propriety in withdrawing as he did after a word in

private with the bereaved. He thus set a good example to the neighbors, who should leave the afflicted group alone with their dead, instead of gazing at them as they bend for the last time over the loved form. We hope to see the time when an interval of hours will take place between the public obsequies and the private interment.

In this connection we express our gratification with the growing custom of holding *evening funeral services* in our cities. The friends can leisurely gather without hasting from and back to business; the services are not cramped for time; the minister is exalted above the undertaker in conducting the rites, and the family of the deceased can take the remains, without hurry, for burial the next day, and can control the expense.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

EDITED BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

THE editor of this department will aim to give a general view of the biblical, theological and religious thought of Continental Europe, particularly of Germany. The material from which selections are to be made is so extensive and rich, that but a small portion can be utilized; such parts will, however, be chosen as are supposed to be of special interest and value to the readers of THE REVIEW.

In the present number, current views on those fundamental doctrines which lie at the basis of all religion and are essential to Christianity will be considered. They are doctrines which are not in dispute among believers, but they are the battlefield of Christianity and skepticism. Among them are questions pertaining to the existence and character of God, and the nature, relations and destiny of man. The problems involved excite much discussion in all lands; but in Germany—especially in the universities and in philosophical as well as theological literature—they are considered with great freedom and profound scholarship. Helmholtz attributes the superior progress of German scholars, in some branches of science, to their freedom from social and ecclesiastical restraint. This freedom, and the patient thoroughness of German investigators, have made the results of their studies peculiarly interesting to the searchers after religious truth in other lands.

Those who classify the various periods of church history, according to its tendencies, into the Petrine, the Pauline, and the Johannine eras, would find it difficult to put the present religious state of Germany under either of these. The hope, the faith and the love for which these

apostolic names stand, cannot be predicated generally of the theology and religious life of the land of Luther, though it is certainly not true that they are wholly wanting. There are numerous illustrations of the best Christian graces among pastors and people. In general, however, it must be admitted that this is the age of Thomas. Men want to see and touch before they believe; the testimony of others is not sufficient. Much as this may be lamented, and deeply as we may long for the blessedness of those "that have not seen, and yet have believed," we must remember that Thomas was a disciple, and has a right to his place among the eleven faithful ones.

The skepticism and agnosticism of the age have affected science and philosophy as well as religion. Thinkers speak less confidently of their knowledge of nature and mind than formerly, and not a few despair of the solution of all the deeper problems of thought. This has naturally produced modesty, and in some cases the failure to obtain knowledge has increased the domain of faith. Materialism is, however, an exception; it is confident of having the absolute truth, and is therefore dogmatic and arrogant. Its advocates have usually been found among the more popular scientists; the earnest workers and first names in science have been too well aware of the limits of their scientific methods to venture an opinion on the ultimate substance. Virchow and Du Bois Raymond, authorities second to none, have checked the confidence of materialists by showing that their hypotheses needed proof. The latter has, in fact, declared that the following are the seven

riddles of science, some of which can never be solved: 1, The nature of matter and force; 2, the origin of motion; 3, the origin of life; 4, the apparent design in nature; 5, the origin of sensation; 6, the origin of rational thought and of language; 7, the freedom of the will. Those who imagined that they had long ago settled these and all other points by simply postulating atoms and freely endowing them with force, were not a little indignant when the Berlin professor shouted *Ignorabimus* into their camp. By philosophers materialism was also attacked; its superficiality and gratuitous assumptions were exposed; and now it is not uncommon to find that literary and philosophical journals treat it with contempt. Usually philosophers speak of it as already overthrown intellectually, and as still existing only where terms are used without fathoming their sense. Its inability to explain the mental phenomena, without immense assumptions, is generally admitted. Prof. Bluntschli, of Heidelberg, in his Autobiography, just published, says: "Chemistry has no authority whatever in questions of mind, for it knows only things that can be weighed and perceived by the senses, and even these only on a small scale and separately. There is no possibility for it to explain the smallest and simplest thought. Its authority is, consequently, limited to matter. It admits that this is everywhere in the universe subject to the same laws. This makes it evident that these laws of nature cannot be the accidental working of the smallest atoms. The unity of the natural laws points to the one Spirit as Lawgiver, without which they would be inexplicable. Especially is the finite spirit of man inexplicable, unless its source is found in the divine Spirit." Many claim for their hypotheses the absoluteness of science; but both scientists and philosophers have shown the absurdity of such claims.

Professor Schaarschmidt, editor of a prominent philosophical journal says: "The saying of Lessing, 'Not all are free who ridicule their chains,' is applicable to many scientists and naturalistic philosophers, in so far as it is evident that these people, by their constant pretensions to have knowledge and to desire nothing but knowledge, only prove that they have an untested faith which, as a rule, is false, and is nothing but superstition." Severe words, but well deserved by many a loud pretender who boasts of a knowledge whose basis is nothing but assumption.

Materialism hoped to root religion out of the heart; but, even with the aid of positivism, it has signally failed. The very effort to banish religion has strengthened the conviction that it is the deepest need of man. The frequent discussion of fundamental religious problems in philosophical and general literature, is significant. In connection with historical and ethnographical studies, many inquiries have been made into the origin of religion; but thus far without generally accepted results. The nu-

merous data collected cannot as yet be harmonized under one theory, and it is doubtful whether the facts for the final settlement of the historical questions involved are within reach. One good result of these investigations, however, is the fact that attention has been directed to the psychological basis of religion, to those elements in human nature which make it possible and actually demand it. No environment can account for religion unless there is in man a religious germ or capacity. But once admit the existence of such a germ, and what important inferences follow!

The interest in religious problems has led to an investigation of the relation of different philosophical systems to religion. Before me lies a volume on the relation of modern philosophy to Christian faith, giving quotations on this point from the philosophers from the time of Descartes to the present day. Frequently the question is discussed: What morality and religion are possible on the systems of Kant and Hegel? And within a few months, books and pamphlets have appeared on the religious principles in the works of Herbert, Schopenhauer, and Lotze. Hartmann is continually dabbling in religious questions; has tried to trace the development of the religious consciousness, and has proposed a religion of the future, which has been before the public for some time, but still lacks adherents. His pessimism naturally leads him to prefer Buddhism to cheerful, hopeful Christianity.

Religion "is much older than philosophy, and strikes its roots much deeper in the human soul." This is the language of the philosopher Herbert, who doubted whether it is a loss to religion that it is a matter of faith and not of demonstration, faith being viewed by him as a complement of knowledge. He has numerous followers who are making vigorous efforts to harmonize philosophy and religion. Lotze's disciples are also laboring to found morality and religion on the basis of their master's system. He was a theist and an able opponent of materialistic tendencies. One hardly looks for a recognition of religious elements in German works on logic; yet Sigwart, in his profound work on that subject, says that "we can only know in part so long as our final thought has not been enlarged and exalted to the divine thinking." And Wundt, in his *Logic*, in some respects the most complete work ever written on that subject, makes this significant declaration: "The thought that a world of hoping and aspiring beings is doomed to annihilation, through which all past thinking and striving would prove itself to be in vain, has always been, and ever will be intolerable to man." But why intolerable if man is simply a product of nature, and if his progress is merely an adaptation to his environment? The very cravings of man are a revelation of his nature and a prophecy of his destiny.

Natural science, with its marvelous achieve-

ments, has absorbed the attention of many eager students, and some imagined that it alone was worthy of profound investigation. The classics, history, general literature, and religion too, were depreciated. But a reaction has come. Men cannot permanently shrink themselves within the limits of positivism. The spirit is more than an observatory or a thinking machine. The most rigorous scientists now freely admit that exact science cannot embrace all knowledge, and much less can it meet the broadest and deepest needs of man. Some who plant themselves firmly on natural science strive to rise solely by its aid to the doctrines of God and immortality: they, however, discover that something else is needed to find the Infinite One and eternal life. Dr. Prol, a Darwinist, has written a *Philosophy of Mysticism*, in which he claims that the theory of evolution, which at present materialists have largely appropriated, will finally overthrow materialism. This, he thinks, will be the case when the neglected mystical phenomena of human nature have received more careful scientific attention. He says: "If the first results of natural science have robbed us of respect for the riddle of the universe, the later results will increase this respect. Eventually we shall discover that we were mistaken in regarding nature as utterly irrational and dead; as something in which everything changes according to blind laws, while reason was viewed as purely subjective—namely, as a characteristic only of that workmanship of nature which we call man."

The pessimism of the day has deeply affected the cultured. Springing from sentiment, it professes to be a philosophy, and has produced popular philosophical systems. As a philosophical writer says, it is "the phenomenon of a sick civilization." Its cure, he thinks, is to be found in the improvement of the social condition. "Limitless misery, and disgust on account of this misery, are the sources of pessimism." He, however, overlooks some important factors. Pessimism has grown with culture and prosperity; it is at home with those who abound in wealth and are classed with the most enlightened. But while human nature has been refined and made intensely conscious of its needs, it has also learned that it cannot solve the most vital problems with the intellect, while at the same time it has lost its faith. Pessimism is the work of a soul conscious of itself; it is a thirst which has no hope of being quenched; it is a spirit made for God, and yet without God and without hope; it is a morbid sentimentality which has not the moral energy to conquer its demon by doing its duty.

The undermining of faith and the recklessness of atheism have aroused many from their slumbers. Men have seen the abyss to which materialism and communism lead, and they shrink back in horror. They see with surprise that not merely religion, but also morality and, in fact, all the treasures of modern civilization,

are in danger of being lost. An interesting illustration of this is Treitschke, an eminent historian, member of parliament, professor in the Berlin University, and formerly a freethinker. Some years ago he wrote: "Whoever destroys pious faith, which is the best possession of the common people, acts as a criminal against society; therefore unconditional enmity is to be declared against socialism." He was denounced by a writer for this language, it being declared to be specially unworthy of a man who himself had renounced the faith of the Church. In his reply to this he declared that there is nothing of the theologian in him, and that he does not preach that which can only be lived. He claims still to be free in his thinking as formerly, but says that his religious emotions have been quickened, that he has gratefully recognized the providence of God in the affairs of the nation and of his own home, and that he feels more strongly than in former days the need "of bowing humbly before God." He adds: "I think that in man the consciousness of God is altogether indestructible; and I differ from you in that I believe that science will eventually strengthen and purify this consciousness." He expresses the hope that he is a Christian and a Protestant, and sees in the doubts and conflicts of the age only a painful transition to new and more thoroughly human forms for the life of the Church.

In many cases where there is not so open a recognition of Christianity, there is a disposition not to attack it, but to let it freely develop its spiritual power. Science and philosophy generally take their own course without going out of their way to sneer at religion. In a new work on psychology, Struempell says: "The question of the immortality of the soul is not a problem of psychological science, but must be relegated to religious faith and to the activity of moral truths." There are not wanting philosophers who avow the highest appreciation of the truths of Christianity. Thus a recent philosophical work (by Teichmüller, of Dorpat) declares that "Christianity reveals a real, that is, a personal God, not an empty notion." And another philosophical writer claims that "God and the soul have at all times been the ultimate aim of all knowledge."

The subject of ethics is receiving much attention, many works appearing on the whole of morality or on some special department. The ground of obligation, the nature of conscience, the freedom of the will, are frequently discussed, and strenuous efforts are made to put morality on an immovable and fruitful basis. A new book on *Conscience and Modern Culture*, by Hugo Sommer, is directed against the materialistic tendencies of the day, and also opposes communistic ethics. A few sentences will indicate its spirit: "Only the conception of perfect personality harmonizes with our notion of God." "No man has an inherent right to existence, consequently none to a particular kind

of existence. The life of man and of all creatures is rather a free gift of God, and it is the first duty of each one who has received this gift to accept it gratefully in that form in which it is offered to him, and not to envy others who are more favored." "God is the living fountain of all good. Only in the light of faith and in the consciousness of yielding to Him do we become fully aware of what we ought to be and do. Human aims have moral worth only so far as they harmonize with the will of God. As love is the divine source whence our whole life springs, so love ought to be the controlling motive of life, and should be the living bond which connects us with the world and determines our relation to it. The individual ought to leave his egotistic isolation and serve the community; he ought to strive and act for all, not merely for self." These utterances are the more significant because the book professes to occupy a purely philosophical, not a religious, standpoint.

It is evident that more prominence is given to religion and its claims than formerly. As the wars with Napoleon had a quickening effect on the religious life of Germany at the beginning of this century, so it may be that the late war with France had something to do with the renewed interest in religion. Not only are attacks on Christianity met with vigor, but on public occasions, even when there seems to be no particular demand for it and when the indifferent and hostile least expect it, testimony in favor of faith is given. Thus recently, at the close of an address before a philosophical society, the speaker, referring to his whole argument, said: "These are my reasons for being an orthodox believer." Efforts are also made to bring faith nearer to men of science. When a few years ago Professor Riehm was inaugurated Rector of the University of Halle, he delivered an address on the influence of religion on science, in which he said: "In the religious feeling and conviction lies the mightiest impulse to rise above the merely phenomenal world to its source and essence, and above the region of observation and time and space to the invisible, the spiritual, and the eternal." He claimed that the progress of science depends on both moral and religious conditions. "The science of to-day cannot dispense with that unifying and purifying power which springs from the depth of the religious life, and which directs the aim of science to the highest good." The closing words of the address are: "The fear of the Lord is the beginning of wisdom."

The fact that the Emperor, Bismarck, and Moltke are firm believers naturally has considerable influence. And when we look to the recent deaths of eminent men we find that quite a number gave emphatic testimony of faith in Christ. Not only was this the case with Dörner and J. P. Lange, but also of others who were not theologians. Not long ago literary men gathered from all quarters at the grave of Eman-

uel Geibel, the most eminent of recent lyric poets of the Fatherland. At his funeral special stress was laid on his piety. "Amid all his temptations he preserved from his youth till his old age a pious Christian heart. Although so richly endowed mentally and exalted so greatly, he never exalted himself above the Lord, or opposed Him to whom he owed all, but always freely gave Him the glory before the whole world." While an enemy of mere formality, he held with childlike faith the essence of the Gospel—"namely, the divine love and grace revealed to the sinner in Christ. This faith was manifest in his life and works, in his addresses and poems, and in his joys and sorrows." The recently deceased philosopher, Professor Ulrich of Halle, was well known as an able defender of Christian truth. Professor Lepsius, of Berlin, made his reputation as an Egyptologist, and was recognized as one of the most eminent in that department. But he was also known as a devoted Christian. He translated the Gospel into the Nubian language, and thus did important service to the cause of missions. When at the head of a learned expedition in Egypt, he himself conducted the religious services every Sunday. Court-preacher Kögel said at his funeral: "He found Christ and was not ashamed of His Gospel. . . Christ was the centre and the aim of his life; therefore his life and death were so peaceful."

There are living to-day in Berlin a daughter of Schleiermacher, a son of Schelling, and also one of Hegel. At the beginning of this century these names were among the most eminent in Germany, and their systems have exerted great influence on theological and philosophical thought. All three were charged with pantheism, and their teachings have frequently been used by professed disciples against evangelical doctrines. It is a significant sign of the times that the children referred to are all pronounced adherents of evangelical Christianity.

Skepticism is not only cold and heartless, but it has also proved itself unfruitful. It is destructive, not constructive; instead of kindling enthusiasm, it dispirits and deadens. Many have experienced the truth of Goethe's words: "Properly speaking, the most peculiar and the deepest problem of the history of the world and man—a problem to which all others are subordinate—is the conflict between unbelief and faith. All epochs in which faith reigned, whatever its form, were brilliant, exalting, and fruitful. All epochs, however, in which unbelief, in any form, gained a sad victory, though for a moment they might seem to be bright, vanish from the vision of posterity, since no one cares to take the trouble to learn what is unfruitful of results." And perhaps still more have realized the force of the words of the great chancellor, who, himself at the height of fame, pronounced fame empty, and adds: "I do not comprehend how a man can endure this life unless he believes in another and a better one."

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REVIEW SECTION.

I.—THOUGHTS ON SOME PRACTICAL USES OF THE RELATION OF THE NATURAL TO THE SPIRITUAL.

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THE treatment, within the compass of a few pages, of a subject which embraces all earth and heaven, must necessarily be merely suggestive. But for this kind of treatment we have ample warrant in the teaching of Him of whom it was said, "Never man spake as this man," and who suggests all things, but expands and elaborates nothing. Paul assures us that if there is a natural body there must also be a correlative spiritual; and in like manner the most eminent physicists of our time are convinced that the laws of conservation and dissipation of energy require us to believe in the existence of an unseen universe corresponding to that which is visible to us. The greatest of English poets, whose insight was more profound than that of ordinary men, puts the same truth in the form of a question: "What if earth be but the shadow of heaven, and things therein, each to the other like, more than on earth is thought?"

But our knowledge of the natural comes to us mainly by observation and experiment, and is based on the evidence of our senses, on which we are accustomed implicitly to rely. Our knowledge of the spiritual comes to us chiefly by divine revelation, and therefore in some sense at second-hand, though it can appeal as evidence first to our intuitive conceptions, with which it is in harmony, and secondly, to the natural facts which corroborate that testimony. It is instructive to note that our Savior fully acknowledges this in His teaching, and in His appeals to those who disbelieved His divine mission. For instance, in John vi: 45, He quotes a sentiment, more than once ex-

pressed in the Old Testament, that all shall be "taught of God," and applies it to that inward testimony of God in the heart which induces men to come to Him. So when He says that His sheep hear His voice, the reference is to the inward intuitions of the mind acting on certain persons. In like manner He appeals also to the works which they could see—as, for instance, in John x: 38, where He says, "Though ye believe not me, believe the works" done by Me—that which is, in fact, within the scope of your own senses. Here is a very practical fact, that even the Divine Teacher has to hang His lessons on what is in the consciousness of the man He teaches, and on what the man can see with his bodily eyes. To influence men, we must know not only the spiritual truth to be taught, but what is in the man to be taught, and what he has learned or can learn by means of his natural senses. Hence the extreme value to the religious teacher of all that concerns those works of God which men behold, as well as of the prevalent modes of thinking of ordinary men. The epistles of Paul are very full of this deep insight into the habits of thought and the environment of humanity. A noteworthy instance is that passage in the Epistle to the Romans where he says: "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." There could be no clearer statement of the inference of an unseen universe from that which is visible, or of the precise amount of knowledge of God deducible from the latter—namely, His power and His supernatural existence—nothing more and nothing less.

It is not wonderful that men unenlightened as to spiritual things, when they get hold of any new natural truth, should regard it as subversive of spiritual truth; and this is the more likely when religious truth has been presented to them as something contrary to nature, or without any wise reference to its natural analogies and connections. Indeed it not infrequently happens that what is called the "conflict of science and religion" is really the conflict of modern science or of modern scientific theories, more or less accurate, with old and obsolete theories of science, which have somehow got mixed up as an integral part in current theology. It is most instructive to observe that the Bible itself, which has no theories as to nature, except the general one of its unity as the work of one Creator, and its regulation by His perfect laws, rarely gets mixed up in these controversies, except where its teaching is altogether misunderstood. Not long ago I was gravely told from the pulpit that it is the doctrine of science that "nature abhors a vacuum," and on this was built many wise conclusions. Yet this statement of a mere speculative figment, intended to cover the ignorance of a past age, is itself quite as abhorrent to sound theology as it is ridiculous in modern science. For it personifies

nature as if she were a goddess and attributes to her likes and dislikes, while if we were to translate it into the statement, "God abhors a vacuum," we should be saying something for which we have no warrant in nature or revelation, and in regard to which even the ancient author of the book of Job might correct us, when he says that the earth itself is suspended in empty space, and that God stretches the north—that vast north which reaches to the pole-star—over vacuity.

Perhaps, when we consider the imperfect influences to which the present generation of men has been subjected, we should rather congratulate ourselves that there are so many scientific men who perceive the true relations of natural and spiritual things, and so many theologians who are willing to admit the importance of the natural in its relations to the spiritual. When we take up such books as the "Unity of Nature," by the Duke of Argyle, or "Natural Law in the Spiritual World," by Drummond, we cannot fail to perceive that the time is past for a merely apologetic treatment of these subjects, and that the real matter in hand is one of correct interpretation and application of nature on the one side, and of revelation on the other. But in this we must constantly bear in mind that, while nature reveals the power and divinity of its Maker, it can go no further. We cannot "by searching find out God." We cannot "find out the Almighty to perfection." Science can only go to a certain distance. Beyond this we must appeal to the "only begotten Son who is in the bosom of the Father. He hath revealed him." Yet we shall find that in all the great system of divine works, from the material atom to the highest spiritual created being, there is a regular correlation and a unity of plan and law.

Here it may be well to note that the most essential thing in dealing with these questions is not so much extensive knowledge of facts as correct habits of thought. It is easy to amass any quantity either of natural facts or spiritual dogma. But to digest and elaborate these, and to use them for any good result, requires a clear head and honest purpose. It requires, indeed, what we may very properly call the Scientific Habit of Thought. The scientific thinker is characterized, in the first place, by care and honesty in the collection and verification of facts, however minute or unimportant they may seem, or however difficult to ascertain. It is not with him a question of selecting such facts as may square with any given theory; nor will he accept as fact anything until it is fully proved, or reject any statement, however difficult of explanation, if sustained by adequate proof. Scientific thought is equally careful as to its conclusions. It carefully separates what is merely accidental from what is essential, and accepts general principles only when sustained by an exhaustive induction. It avoids mere fancies and hypothetical views based on imagination, unless as indications of the directions in which investi-

gation should proceed. It is clothed with that humility which makes a man not a dictator enforcing his notions on nature, but a student desirous to master accurately the lessons which she teaches. I am far from saying that this is universally the state of mind of scientific men, but it is what they should desire to attain to, and it is equally what those should aim at who study revelation. "Foremost among the noblest truth-seekers on this earth are the leaders in the work and thought of science to-day. And can there be any nobler work? Is it not better to follow Truth, though it lead to the grave of our hopes, than to be enshrined in lustful indolence upon the Delilah lap of falsehood? Should any man believe in the grandeur of truth more than they who constitute the Christian Church?*

A naturalist, who takes natural facts out of their connection to support certain conclusions, is on a par with a theologian who does the same with Bible texts. Both are wanting in the true scientific habit of thought. If we are to perceive and benefit by the parallelisms of nature and revelation we must distort neither, but place them side by side in their true attitude. We need, in short, scientific students and expositors, not special pleaders. There are too many of the latter on both sides of these questions.

Though the analogies of the natural and the spiritual are very profound, it is not necessary to go down into their depths to perceive them practically; but if they are simply and truthfully regarded at first, they may be developed to an indefinite extent. The Old Testament is full of the use of natural analogies of spiritual things and of practical deductions from them. Yet these are, for the most part, simple and lie on the surface, so that they are intelligible to all. But they grow on the mind as our knowledge increases, and rise in beauty and majesty as our minds become enlarged to comprehend them. When the Psalmist regards the midnight sky and comes back to earth with the exclamation, "What is man that thou art mindful of him?" (Ps. viii.) he expresses a sentiment with which a child may sympathize, but which, in the mind of an astronomer, grows to be an overwhelming conception of the majesty of the universe, and which equally in both leads to the adoration of the Almighty Maker, who has ordained all these and fixed all their laws. "Lift up your eyes on high," says Isaiah, "and behold who hath created these, that bringeth out their host by number, for that he is strong in power not one faileth." The spectacle of the heavens thus referred to was, no doubt, intelligible to the Israelite of Isaiah's time, and also the inference from it that his own ways were not hid from God. Yet only a mind trained in the knowledge of the movements and intricate balancings of the heavenly bodies can fully enter into all that is implied in their being "brought out by number," and that "not one

* Dollinger. Lecture delivered on occasion of the meeting of the British Association, in Montreal.

faileth," or by that "naming" of them, to which the prophet also alludes. If we turn now again to the eighth psalm, we shall find that the writer, after detailing the marvelous arrangements of the heavens, proceeds to compare these with the characteristics of God's revealed will in His law. In another psalm the same God that rules the heavens will tenderly "lift up the meek," a doctrine more fully expressed by Christ Himself. Thus, both by resemblance and contrast, the relation of the natural and spiritual, is illustrated for practical purposes. Every wayfaring man can appreciate the use of the springs that rise in the valleys and run among the hills (Ps. civ.), and can even realize their beneficent uses to wild animals and plants, as well as to man; but it is a higher thought to realize the hidden sources of the springs and the heavenly rains by which they are fed; and a still higher to think of the heaven-descended living water which may become in the heart of man a perennial fountain, "springing up into everlasting life." (John iv: 6; vii: 38.)

I have referred to Drummond as illustrating what may be done in bringing out the relations of the natural and the spiritual. But even he shows some remarkable examples of the misuse of these analogies. A noteworthy instance of this is afforded by the chapter in which he refers to the evil effects of parasitism—a bad thing, no doubt, in the spiritual world, but not necessarily so in the lower sphere of the natural. The semi-parasitism which he ascribes to the hermit-crab is especially objectionable. This little animal, which is a crab only in a very general sense of that term, has the remarkable and very curious instinct of protecting the soft abdominal part of its body by inserting it into the cast-off shell of some univalve shell-fish or sea-snail, which it carries about with it as a coat-of-mail, and into which it retreats when alarmed. Its whole structure, including the form of its claws, the shape of its abdomen, and the shelly hooks at its extremity, are adapted to this peculiar mode of life. But it is no more a parasite in thus clothing itself, than I am because I may carry an umbrella, or than an ancient knight was because he clothed himself in armor. Even if it had learned to use shells in this way, and had thereby been enabled to dispense with a hard crust which once covered it, of which, however, there is no evidence, it would not deserve to be blamed, but rather to be commended for its superior intelligence. Practically there is no animal that is more lively and active than the hermit-crab, or that seems to enjoy life more. One might as well reproach the ordinary crab because its abdominal segments are not long and useful in swimming like those of the lobster, but have been transformed into a diminutive apron; and this all the more, since, in an early stage of growth, it has a long swimming tail which it afterwards loses. The picture drawn by Drummond of the hermit-crab is indeed quite as much a caricature as that of the imaginary

miseries of the woodpecker dwelt on by some old naturalists, and often referred to as an example of the misunderstanding of natural adaptations which, when rightly regarded, are admirable and conducive to happiness. The case of the hermit-crab is indeed a conspicuous illustration of the manner in which waste products are utilized in nature, and of the way in which instinctive gifts are made to compensate for physical disadvantages; and had the Bible writers noticed the hermit-crab, they would, no doubt, have greeted it as an example in these respects, just as they have referred to the ant and to the coney. They would, in any case, have treated this little creature as a good work of God, adapted wisely to its mode of life, and would not have been guilty of the absurdity of supposing that an ordinary shrimp or crayfish could, by a series of trials proceeding through countless generations, deteriorate into a hermit-crab. It is to be noted here how completely the Bible avoids such pseudo-scientific speculations. In it all natural things are good, except when put out of their place by the wickedness of man. Their testimony is ever in favor of their Maker. In this respect it far transcends any philosophy, ancient or modern.

Though differing in some points from the clever author above referred to, I do not desire to disparage his work, and I may refer to another and happier illustration. It is that in which he refers to our Lord's lesson from the lilies of the field (Luke xii: 27; Matt. vi: 28): "Consider how they grow. They toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." They grow. They are not put together artificially by mechanically-acting fingers. Let us not regard God as a mere artisan or mechanical Creator. They spring forth from an inherent principle of life, ministered to by all the external influences of heat and light and moisture. What a wealth of meaning there is in this! The inscrutable structure and vital powers of the plant; the service done to it by the great and distant sun, and the wind-borne clouds carrying rain from the distant ocean; the growth that goes on quietly and silently, yet so surely, and with such order and results of beauty, are all mysteries most profound. Just so the germ of grace in the heart may grow inwardly and outwardly, and take its nourishment from external conditions that would be useless or promotive of decay in that which is dead. Yet this growth is not self-produced or spontaneous in the materialistic sense. The flower is "clothed" with beauty. There is a Power above from whom its life and growth and perfection emanate. Herein lies the lesson that it teaches. If God so "clothes" the grass that to-day is, and to-morrow is cast into the oven, how much more you? Poor perishable flower, ruthlessly cut down by the careless mower, only that when dry it may be burned! Man cares little for it. God cares much, and still more for His own

children. Will He suffer them, too, to be mowed down? Perhaps so; but their root shall remain, and shall again bud forth in a new and better life, wherein no cruel incongruity shall exist between the wants or the thoughtlessness of man and the purposes of God. Such comparisons as these, and that of the new birth, the mustard-seed, the leaven, the sparrows, the grain of wheat, and others that illustrated the teachings of Jesus, are filled with a many-sided truthfulness to nature, to which no justice has yet been done, or can be done, till the scientific culture of the world is greatly more advanced than it now is. The same remark may be made as to many of the natural analogies in the writings of Paul, and specially in those of the Apocalypse, though nearly the whole of the latter are derived from the previous teaching of the Old Testament or from that of Christ. Our subject is thus a vast one, even in the domain of natural fact; but it becomes vastly greater when we consider also the remarkable anticipations of natural laws and principles in revelation, and the bearing of these on spiritual things. Unity, law, order, progress in nature, are all here in their highest forms, and are in perfect harmony with Fatherly care and redeeming love. We should study these things more, and earnestly desire to attain to their full comprehension so far as that may be reached by finite mind, enlightened by the Spirit, and guided by the two-fold clew of natural law and divine revelation. Modern science opens here a rich mine, as yet very imperfectly worked, and the working of which would produce the means of positive aggression on the materialistic infidelity of the day, which has been too much in the habit of regarding religion as standing wholly on the defensive.

II.—THE MODERN SERMON.

NO. I.

BY PROF. GEORGE P. FISHER, D. D., YALE COLLEGE.

THE modern sermon dates from the Reformation. The sermon is not an isolated thing. It is one element in the activity of the Church at any given time. It is a part and parcel of the collective agency of Christian people in building up and diffusing Christian piety, and in thus discharging the work committed to them of the Master. Hence the sermon reflects of necessity the intellectual and religious spirit of the age. It is moulded and animated by the intellectual and religious spirit of the time. It takes form and varies its form with the changing phases of spiritual life. No great preacher who has flourished in the past could have been what he was in any other atmosphere than that in which he was born and lived. It was inevitable that the Reformation, the great turning-point in the history of the Church in these later ages, should stand as a land-mark in the progress of the pulpit. As it was a new epoch in religious thought and in Christian life, so it could not fail to be a new epoch in preaching. That great movement, which turned the current of theology into a new channel, modified the character of Christian experience, and both illuminated the understandings and kindled the hearts of its authors and promoters, had the effect to re-cast the sermon and to give to all popular addresses on the Gospel, wherever Protestantism spread, a new and peculiar form. We have in mind chiefly at present, the Protestant pulpit; but it may be remarked, in passing, that the Roman Catholic pulpit has felt indirectly the influence of the Reformation. In all the lands where the two Confessions exist side by side, preaching among the Roman Catholics is necessarily affected by the presence of the antagonistic body; the preacher is commonly stimulated to greater efforts, as well as influenced in the selection and treatment of his themes.

The first of the two elements of Protestantism, which immediately determined the character of preaching was the truth of the free grace of God in the Gospel. This truth, like the rising of the sun, woke the hearts and minds of men to a new life. The forgiving love of God, salvation without money and without price, was like the discovery of a long hidden treasure. The joy and enthusiasm which it inspired gave to the first reformers an unexampled freedom and ardor in the pulpit, and furnished them with inexhaustible themes to which they had been strangers before. The second characteristic of the Protestant movement, which instantly manifested itself in the sermons of the day, was the authority given to the Scriptures, and not

the authority of the Scriptures alone, but the living interest in the contents of the Bible, and the new insight into its meaning.

But before going farther in this line of remark, it is well to remind ourselves of the true sources of power and success in the pulpit. In an admirable lecture on Preaching, by Phillips Brooks, preaching is defined as "the bringing of truth through personality." There is the truth. This the preacher does not originate. It is a message which he is commissioned to deliver. It is given him from above; it is not the product of his own invention; it does not derive its sanction from any human authority. When the preacher aspires to set himself above the truth, to propound doctrines that his own brain has hatched, he is not only unfaithful to his office, he is likewise shorn of his strength; for his strength depends on his consciousness that he is the organ of a Power behind him and above him, and on a sense of this fact on the part of his hearers. But it is not truth apprehended in an external way which it is the preacher's function to impart. The truth is to be personally appropriated by him. It must be made his own through a living experience. It is to be assimilated and reproduced in an expression native to his own mind and soul. Then it will fall from his lips, warm with his own feeling and tinged with the hues of his own individuality. The sermon, moreover, is an essentially religious production. There breathes through it, if it is what it should be, a sense of the supernatural. If the preacher discourses on moral duties, it is moral duties as discerned in the light of the Gospel and based on Gospel motives. The morality of the pulpit is suffused with Christian emotion. When, for example, the Christian preacher speaks on the forgiveness of injuries, he finds the leading incentive for the practice of this virtue in such considerations as that "God for Christ's sake has forgiven us," and the prayer of Jesus, "Father, forgive them." Again, preaching is practical. Its end is not the exposition of a theme. The Church and the School are distinct from one another. The preacher aims at an effect on character and on conduct, he seeks to move his auditors. His direct endeavor is to make them to be what they have not been, or to do what they have not done. These qualities then properly belong to preaching: it should be Scriptural; it should have the earnestness and unction which flow from a living experience of the truth; it should be religious, rather than merely scholastic or ethical, and it should be practical.

These traits have actually belonged in a fair measure to Protestant preaching since the Reformation. There were mighty preachers in the earlier ages. When we glance back, such names as Chrysostom, Augustine, St. Bernard, Wycliffe and Savonarola, remind us that "there were brave men before Agamemnon." But, on the whole, there have been, since the Reformation, numerous preachers of a higher order of merit than existed in the centuries preceding, back to the

Apostolic age. Luther himself combined in his preaching all the excellencies which we have enumerated above. He drew his material from the deep well of the Scriptures. He made his listeners feel that they were listening to the Word of God. They saw that the truth which he proclaimed was the light and life of his own soul. It was plain that he lived upon it, that he rejoiced in it. His tone was intensely religious. The grace of God in Jesus Christ was the underlying theme in all his discourses. And he spoke to the conscience and to the heart. To save men from their sins, to quicken their consciences, to comfort the penitent and sorrowing, was obviously his aim. The language that he used was the homely speech of common men. Zwingli was a preacher only second in rank to the Saxon Reformer. One of his auditors said that when Zwingli preached he made him feel that his hair stood on end. Calvin differed in his natural qualities from Luther and Zwingli and had less fitness to be a popular orator. He was more adapted to be a teacher of teachers; and yet his gifts as a preacher were remarkable. Looking back to the last century, when have there appeared preachers of greater capacity for their work than Wesley and Whitefield? Wesley was a scholar, trained at Oxford; yet when he discoursed of Christ and the Gospel to rough miners, tears coursed down their cheeks. Whitefield's intellectual resources were far less, yet it is doubtful whether there has ever appeared in the pulpit a more captivating orator, and at the same time an orator more deeply imbued with the evangelical spirit. The coming of such a man to New England was certainly an interesting phenomenon. The quiet and thoughtful rural congregations, who were in the habit of listening on Sunday to the calm doctrinal discourses of the Puritan clergy, on a sudden were stirred by the unmatched eloquence of a prince among preachers. "Good Mr. Edwards," so Whitefield wrote in his diary, when he first preached at Northampton, wept through the entire discourse. Mrs. Edwards wrote to her brother in New Haven and spoke of the music of his voice. In our own day there have not been wanting preachers whose names are worthy to stand on the same roll on which the Reformers of preceding generations are inscribed.

The first trait of the true sermon may be termed Scripturalness, and its core must be a truth drawn from the Scriptures. From the beginning, the sermon has ostensibly connected itself with the Scriptures, and founded itself upon them. It professes to be built upon a text. Even the Saviour, besides the priceless teaching, altogether new, which He uttered, not unfrequently linked His teaching to passages of the Old Testament. In the synagogue at Nazareth He expounded the prophecy of Isaiah respecting himself. References to the ancient Scriptures, and quotations from them often occur in His discourses. The Apostles, although they were themselves the organs of Revelation, ap-

pealed to the Ancient Scriptures in support of their declarations. Justin Martyr, in his First Apology, written about A. D. 140, has occasion to describe the meetings of Christians on Sunday for worship. In those assemblies, he informs us, the records of the Apostles or the writings of the Prophets are read as long as there was time. Then, he proceeds to say, the reader concludes, and the President verbally instructs and exhorts us to the imitation of these excellent things. Thus it appears that the addresses of the Pastor grew out of the Bible lesson; and such, no doubt, was the customary practice. As the gifts of prophecy and of inspired utterance, which belonged to the Apostolic Age passed by, and methodical instruction took their place, that instruction, as in the Jewish synagogues of old, attached itself to passages of Holy Writ. Preaching in the early centuries may justly be styled Scriptural. But one of the principal drawbacks to its excellence in this particular in those days was the allegorical fancies which disfigured interpretation. Origen, although his genius enabled him to mark an epoch in the development of preaching, unfortunately gave a pattern for this imaginative way of handling the Word, which did not lack imitators. In the Western Church, in the earlier centuries, we find that allegorizing has full swing. Ambrose, the famous Archbishop of Milan, a renowned preacher, who exerted so salutary an influence, was full of it. Augustine, himself, profound and spiritual as he often was in the discernment of Scriptural truth, follows in the same path. As we advance to a point two centuries later, the age of Gregory the Great, we find that this loose and fanciful exegesis has broken through all restraint. In the Eastern Church, in the best part of the patristic age, there is a more sober and sound method of interpreting the sacred oracles. This was fostered by the school of Antioch. Chrysostom is an example of the class of expositors of high merit. They understood the claims of philology. In the Middle Ages the fathers of the Latin Church, especially Augustine, provided the models and, to a large extent, the materials of sermons. There were individuals in the heart of the mediæval period who were eloquent in the pulpit and in harangues by the way-side, and whose sermons were of wholesome efficacy. The epoch of the Crusades was marked by the appearance of stirring preachers. In that period, and later, men of great power, of whom St. Bernard is one of the most famous, devoted themselves to preaching. It was not, however, until the revival of learning had brought a scholarly discipline that the vagaries of allegorical exposition took their flight.

III.—REV. DR. STUART ROBINSON AS A PREACHER.

BY B. M. PALMER, D.D., NEW ORLEANS.

IT is true of the orator as of the poet that "he is born—not made": in both the verdict holds good, "*nemo vir magnus sine afflatu aliquo divino unquam fuit.*" None the less however, as in the case of Samson, do we seek the hiding-place of this supernatural power. It is a chapter in metaphysics to trace the combination of qualities necessary to true greatness, or to learn the discipline by which it mounts to the height of its fame. A conspicuous illustration of this divine gift of speech is furnished in the career of the distinguished gentleman whose name graces the head of the present paper. His eloquence threw its spell over audiences of every grade of culture, from the rude mountaineers of his favorite Virginia, to the polished assemblies of Baltimore and Louisville. It was exhibited in every form of address, in the pulpit, on the platform, upon the floor of ecclesiastical councils, and lost nothing of its force during a period of forty years. Everywhere, and under all surroundings, in whatever country or clime, his speech swept irresistibly on—either rippling with humor, or else foaming with the rush of vigorous logic.

The first element of power in Dr. Robinson as a speaker, lay in the breadth of his sympathies. Perhaps this is the core of Quintillian's definition of a perfect orator, that "he must be a good man;" and it is refreshing to know that true eloquence roots itself in the character, the hidden ground of all its richness and strength. It calls for no proof, that he who would lay his hand upon the key-board of the human heart must first thrill with the music which his touch produces. In vain can he hope to sway an audience by the contagion of emotion which does not first throb in his own breast. Through his own sensibilities he knows the chords which should tremble beneath the breath of his inspired passion. In this broad sympathy with human life Dr. Robinson had no superior. His great Irish heart gave a quick response to every cry of joy or sorrow that came up from the soul of the race. In this regard, he particularly resembled the great London preacher, Mr. Spurgeon; in whom, as in himself, this was found to be the ultimate secret of oratorical success. The resemblance extends even to the external appearance of the two. The innate benevolence was reflected in the outward aspect of both. It needed no expression in words, for it lay in the open countenance and in the well-rounded figure, over which was an air of repose such as can be cast only by a sense of inward goodness. In neither was there any gush of sentiment, or parade of virtue; but the "*nil humani alienum*" gleamed in every look and breathed in every tone, bringing the speaker and the

hearer into mysterious and instant accord. In this delicate and spiritual organization, so sensitive to Nature's touch, we find the underlying condition of the poet and orator alike; constituting each the "*sacer vates*," the "*interpretes deorum*," speaking to mankind in the universal language of the heart.

Another secret of Dr. Robinson's eloquence lay in the strength of his convictions. A profound philosophy couches in the declaration of the Psalmist, "I believed—therefore have I spoken." The traditional belief, which rests only upon the assertions of others, will rather crumble before the opposition through which it fails to cut its way. But the truth which speaks with commanding emphasis, and proves itself

"The golden key
That opes the palace of Eternity,"

must first be wrought into the texture of our own being. Partaking thus of our intellectual life, its utterance will be no dead word, but a living force impregnating other minds. In Dr. Robinson truth entered into the bone and sinew and muscle of his intellectual and moral nature. No one entered more fully than he into the fine sentiment of Milton, that "a man may be a heretic in the truth; and if he believes things only because his pastor says so, or the Assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy." Not so with him of whom this paper treats. The depth of his convictions attested his loyalty to truth; and the words that were wrought in "the forge of his thought" went forth with a glow and heat that burnt their impression upon all who heard. Truth is a mighty conqueror, and the man of strong convictions is her herald at arms. As with the silver trumpet at whose blast the disenchanted horsemen leaped upon their steeds, the true orator rouses men to action through the intensity of his faith, and inspires them with a zeal akin to his own.

From the vigor of his conceptions we naturally pass to the simplicity of their expression. Dr. Robinson's force as a speaker lay, to no small extent, in the directness of his language, coupled with a rare facility of illustration. It is a familiar adage, "the style is the man." In the expanded form of Fenelon, "a man's style is nearly as much a part of him as his physiognomy, his figure, the throbbing of his pulse." The thought weaves around it the dress in which it appears, reflecting the cast of mind from which it proceeds. This was pre-eminently true of the subject of this sketch. The mental attribute more obtrusive in him than any other, was its practicalness—betraying itself in what may be termed the business energy of his speech. It is a mistake to suppose that intense feeling always indulges in the language of passion. There is often a concentration of force in a word which is bloodless simply from the excess of its passion, as the water is stillest

at the centre of the vortex. Dr. Robinson was too severely earnest for dalliance with the graces of rhetoric. His manner was generally calm and self-contained, sometimes approaching to nonchalance. His style was simple and direct, sometimes colloquial—and even slipping into negligence, when a touch of carelessness would secure the confidence he sought to win. But no man knew better how to make himself understood. As he spoke always to convince, there was a pulse in his words which throbbed with the energy of his thought. A robust simplicity may be signalized as the characteristic of his style; which disdained the mere trickery of speech, in order through its own directness to lodge truth itself in the conviction of the hearer.

In this he was greatly assisted by an amazing fertility of illustration, lighting up the subject under discussion as with an electric splendor. Springing spontaneously to his lips in the fervor of speech, and being never prostituted to meretricious adornment, it became in his hands an instrument of logic. His illustrations were accordingly singularly happy, especially when softly suggested in a word—as when he represented the prayer in the Christian's mere desire by the hungry look of the child who pleads for what he wants in the silent, yet expressive, language of the eye. This threefold combination of vigor of conception, business energy of language, and the pictorial presentation of his thoughts, often lifted him to the sublime. It was a generous criticism of his oratory by one of his own colleagues at Danville, himself a master of the same great art, who said to the writer, "there are passages in Robinson's Discourses on Redemption which are Miltonic in their grandeur."

Reference has been made to the practicalness of Dr. Robinson's mind, as well as to the diffusive benevolence of his heart. It may not be logically distinct from these to emphasize the interest he felt in the social questions which agitated the age in which he lived. The discussion of these living issues formed a link betwixt himself and the masses, and was a most potent factor in the influence which he wielded over them. In early life his attention was arrested by those unruly forces which, disguised under varying forms of fanaticism, were seeking the overthrow of order and government among men. He patiently exposed these disorganizing schemes, and expounded the principles upon which society must be conserved and reformed. We find just here the explanation of his special fondness for the exposition of the historical portions of the Bible, which opened to him the opportunity of meeting these social issues ever recurring, under the pressure of similar exigencies, in the great historic drama. Whilst legitimately employed in unfolding the meaning of holy Scripture, he could deliver his ponderous blows against destructive popular errors.

His mode of discussion deserves also to be noted, as drawing him near to the public audiences he was called to address. He was no

minute philosopher dealing with the abstractions of the closet, and spinning out his conclusions through fatiguing processes of the reason. He rather leaped, as by the intuition of knowledge, to the hidden principles which controlled the discussion; and his forte seemed to lie in the luminous exposition of these to the clear apprehension of other minds. If the distinction may be allowed, he was not a reasoner of the schools but of the forum. It was a mistake to have locked him up for two years in a seminary of learning, except with reference to a specific work of which he there acquired the hint, and which formed the pivot of his after career. With this topic, however, the present paper has nothing to do. He was a man for the multitude, and his sphere was the pulpit and rostrum. His reasoning was not that of the dialectician, but of the orator. He had a grand power of generalizing and enforcing comprehensive principles, which, clearly stated, are easily embraced by minds wholly incapable of grasping the subtle speculations of the schoolman.

In Dr. Robinson the distinction was evident between the elegant declaimer and the true orator. In him there was no artificial polish of manner or style. His speech had the ring of genuine gold. Such a combination of wit and logic, of humor and pathos, of sober thought and earnest passion—such a union of the elements which enter into the orator and the poet, it will be the good fortune of a generation to see but once.

IV.—A SYMPOSIUM ON THE EPISTLE TO THE ROMANS.

NO. V.

BY PROF. MATTHEW B. RIDDLE, HARTFORD, CONN.

I. DATE OF THE EPISTLE.—It was written at Corinth, just before Paul's final visit to Jerusalem (comp. chaps. xv: 25 ff. and xvi: 1, 2), during the three months' stay in Greece (Achaia) mentioned in Acts xx: 2, 3. In regard to the precise date opinions differ, since there is a variation in the reckoning of this entire period of the apostolic history. The more probable date seems to be in the early spring of A.D. 58, though Meyer and others say A.D. 59. The relative position of the Epistle, as indicated above, is not doubted; nor is the Pauline authorship denied by any scholar. Questions of "higher criticism" do not enter here. As is well known, even Baur of Tübingen acknowledged the genuineness of the four Epistles which are grouped together toward the close of the third missionary journey, namely, Galatians, 1 and 2 Corinthians, and Romans. Some difference of opinion exists as to the exact position of Galatians: whether it should be placed before, or after, those to the Corinthians; but all four were penned during the latter half of the third journey; probably the interval between the com-

position of the first and last of the four did not exceed a year. These well-established facts have an important apologetic, or "evidential," value. Here are four undoubted documents written by the same person before the spring of A.D. 58, twenty-eight years after the death of Jesus Christ. The writer was the man who carried Christianity into Europe. These letters plainly show that it already had a foothold in most of the important cities, from Jerusalem along the northern shore of the Mediterranean as far as Rome, and that the writer had in mind to carry his message into Spain (chap. xv: 24-28). The belief in the Person in whom Paul believed was in A.D. 58 thus widely extended. Who was this Person? Or, to put the case more exactly, what did Paul believe about this Person? Turning to our Epistle—which, there is good reason to think, was written before any one of our four Gospels—we find in the opening greeting a succinct statement respecting "the gospel of God, which he promised afore by his prophets in the holy Scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus Christ our Lord" (chap. i: 2-4).

That the Churches in Asia Minor and Europe held this view of Jesus Christ is not open to reasonable doubt. That some time was required to extend such a belief is obvious enough. The agreement in belief proves that at the very beginning of the spread of Christianity among the Gentiles this view of Christ's person was proclaimed. The interval between the beginning of such preaching and the death of Christ is, therefore, not a score of years. In a score of years myths and legends do not grow up. To regard it in another light: the view of Jesus Christ stated by Paul in the Epistle to the Romans admirably agrees with the Person portrayed in the four Gospels. Granting that these were written afterwards, we find in the fact that the Christians of Paul's time believed in such a Person the strongest ground for denying the possibility of their inventing the statements contained in the Synoptic Gospels, which must have been written during the lifetime of that generation. It is not likely that Luke, for example, would fail in research, or allow himself to "manipulate" the material he had gathered, if he believed in Jesus Christ as Paul did. On the other hand, the Epistle to the Romans shows that the early Christians were thoughtful people, to whom Paul dared to write on profound topics in a way that exacted thought. Surely these were not the people to be misled by inaccurate Gospel histories, too careless about truth to assure themselves that the narratives were authentic. They were at least deemed worthy of a letter which professing Christians in the nineteenth century scarcely take time to comprehend. The only extended memoirs of Jesus Christ preserved from the first century would not be inaccurate and distorted in their state-

ment of facts, if such a Church as that at Rome passed critical judgment upon them. The early date also helps to dispose of the error on which Dr. Chambers has commented, namely: that the Church's "faith is Paulinism rather than Christianity." The interval is too brief to admit of such a complete transformation of belief respecting the significance of our Lord's life, death, and mission. If the oldest Christian writings do not tell us what Christianity is, then how can we know anything about it?

Yet this "manifest and frightful error," as Dr. Chambers calls it, is scarcely so dangerous as that which seeks to contradict the obvious sense of these early Christian writings by saying, "the systematic theology has been Pauline, and Paul misunderstood at that," to quote from Mr. Beecher. The former, it is true, virtually denies the authority of the great Apostle; but the latter destroys the foundations of all historical belief by making language itself dishonest. Both errors lead to a dishonoring of the Gospel narratives. This has been proven true again and again. That they alike ultimately lead to a dishonoring of our Master is a still sadder fact.

II. THE CIRCUMSTANCES in which the Epistle to the Romans was composed have an important bearing on the interpretation of the letter. For about this part of the Apostle's life we have very accurate information. We can see not only the outward facts, but the inward struggles. Rarely has a heart been laid more bare than is Paul's, through the varied utterances of the letters to the Corinthians. Shortly after, among these Corinthians, he wrote our Epistle. The four letters written at this period, taken in connection with the simple story of Luke, who seems to have rejoined Paul at Corinth, afford us ample historical material to assist us in determining his purpose in writing, and in discovering the significance of the terms he uses. Moreover, the abundant and varied literary material serves the important end of fixing the *usus loquendi* of Paul. Such a man as he must put his individual stamp upon words and phrases; but we are to learn what that stamp is from the facts discoverable in his own writings. If grammars and dictionaries failed to collect these facts, they would not help us much. But our special grammars and lexicons attempt to do this very thing; thus following what all experience has shown to be the true method in obtaining the sense of language. The problem is a simple one: what did this man at this time, under these circumstances, mean when he used such language? Grant that "something of Paul is needed to understand Paul," this does not obviate the necessity for the settlement of these preliminary questions of language. Granting even more, which I gladly grant, that something of the Holy Spirit which inspired Paul is needed to understand Paul, and we are still confronted with the historical and linguistic questions. The Holy Spirit, because "holy," was never sent to encourage laziness and dishonesty.

If the meaning of language is to be determined by the historical method, then it is laziness to neglect this method. If the meaning of inspired language can, by spiritual illumination, be regarded as contrary to the obvious historical sense, then the "spirit" which gives that so-called illumination is a dishonest spirit, and not the Holy Spirit which inspired Paul. It is necessary to speak plainly on this point. A false antithesis has been made between "letter" and "spirit"—one which inevitably leads to the error just indicated. We may never know all Paul meant, but we may, from the correct application of the historical method, learn what he could not mean. Prof. Godet's strictures on this incorrect principle meet with my hearty approval. The error is by no means a new one, nor confined to a brilliant rhetorician here and there. It is rather a distortion, all too common, of the blessed truth of spiritual illumination in the study of God's Word.

The man who, other things being equal, has more of Paul than his fellow-interpreters, will best understand and explain Paul. But it by no means follows that it is an advantage to be without those other things which candid and honest expositors have usually deemed essential. Nor should it be forgotten, that when an interpretation is offered us, claiming acceptance on the ground of this sympathy with Paul, it demands, if contrary to grammar and dictionary, more faith in the interpreter than in Paul himself. If an expositor must be chosen on this ground, then let us take Luther; for he seems to have had more of Paul than has any man now living. Certainly Luther, *plus* grammar, dictionary and history, should count for more than an interpreter of our day, *minus* grammar, dictionary and history. The dogmatic theologians have certainly misused the Epistle to the Romans; but from none of them has it received such unwarranted treatment as it has encountered from those adopting the method now under discussion. This differs only in degree, not in kind, from that of the good woman, all too common, who knows what a text means, because "she feels it in her bones!" Hence it will not be invidious to call this the "hysterical," over against the historical, method. It is quite convenient, when one does care to investigate, or finds the facts contrary to a cherished opinion.

If we believe God rules in history, shaping all events to further His gracious purposes, nowhere can our belief find stronger support than in the marvelous provisions made, and that, too, by the concurrence of many and mighty events, for the preparation of that form of Greek in which Paul wrote. We can know, even now, few languages so well. For no collection of books is the exegetical apparatus furnished by history so complete, and for no one book in the entire New Testament collection do the linguistic and historical helps seem so numerous as in the case of this Epistle. We can know the man as we know few men; we know the books he studied, the training he had, the working of his

great mind and heart; and at the time he wrote this letter his favorite terms and phrases had already received from his own pen full and fitting explanation. If we do not know all, it is because this man could think greater thoughts than we can fully take in, and not because his language is indefinite, or his treatment of his theme illogical even to rhapsody.

III. PAUL'S PURPOSE in writing this letter. A letter it is, as has been well said by some who have preceded me; not a dogmatic treatise. Yet it is not a polemic plea, nor an apologetic defence. It is true Paul had been engaged in great conflicts, and we find indications of them in this letter, which followed the sharply polemic ones. But the Epistle itself is rather didactic in its aim. It does not seem a sufficient statement to call it a discussion of the doctrine of justification by faith. Even those who thus call it are forced to admit other themes. Salvation by faith covers more of the matter, but fails to give due importance to such passages as chap. v: 12-21; chaps. ix.-xi. If we look at the Epistle as a whole, we find still another idea occurring very frequently—that of the universal adaptation of the gospel. This, too, is combined with the other thoughts in such a manner as to suggest a controlling influence. It was an idea quite naturally connected with the position of the church addressed, in the Imperial City: all the more so, since the members of the Roman congregation seem to have been mainly of Gentile origin. It was a natural thought in the quiet reflection after the conflicts with the Judaizers in Galatia and the partisans at Corinth. In the address Paul speaks of his apostleship as “unto obedience of faith among all the nations” (chap. i: 5); in his introduction he calls himself “debtor” to all classes of men (chap. i: 14); in the statement of his theme the same thought of universality occurs (chap. i: 16); and after repeated references to this idea of universality, which in fact becomes the predominant one in some passages, he recurs in the closing doxology to the same thought and in almost the same terms (chap. xvi: 26) used in his opening address. It would not be correct to say that this is the theme of the Epistle: it is rather the thought which induced him to set forth the truth contained in the letter. He wished to go to Rome; he was hindered. He wished to go there to have fruit among the Romans also, since he was the Apostle to the Gentiles. But his apostleship involved in his view the duty of spreading the gospel everywhere (comp. chap. xv: 15-21). Their city would be a central and commanding position for his missionary activity, as indeed it afterward became. He writes to the Church, not only to show them what the Gospel is, but also why its nature makes it universal in its aim. It was designed and adapted for all men, because it was offered to faith; and it was through faith, because it was all of grace; or, to make the statement accord better with the more usual view, the gospel is for all classes of men, because it sets forth salva-

tion by grace through faith. In treating this subject he is necessarily brought into sharp antagonism with legalism; but it is not altogether Jewish legalism, it is any and every form of legalism that detracts from salvation of grace on God's part and through faith on man's part. Such a salvation is, from its very nature, the only salvation adapted for all men; and he abundantly proves it is the only scheme of salvation effectual for any man. In the treatment these three ideas of universality, free grace and faith are not taken up separately, but all through the Epistle they occur in different combinations, distinguishable always, separable never. In the doctrinal part (chaps. i.-xi.) the idea of universality is prominent at the beginning and end; in the intermediate portion (chaps. iii.-viii.) those of grace and faith. The practical part, which treats of man's gratitude for this free salvation, is, of course, more special; but the same triple chord is struck in the magnificent *finale* (chap. xvi: 25-27)—the grandest doxology in Paul's writings.

IV. THE PLAN OF THE EPISTLE.—After the address and introductory personal remarks (chap. i: 1-15), we find what I regard as virtually the *proposition* of the didactic portion of the Epistle: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (i: 16). The next verse (ver. 17) is often considered the theme. It undoubtedly states a fundamental point in the discussion, but it does not cover the entire discussion. We may rather regard it as introducing the first half of the doctrinal portion of the Epistle. Salvation is by faith: the gospel reveals "a righteousness of God from faith to faith." Such a revelation is essential in the operation of God's power unto salvation, for, as the Apostle proceeds at once to show, outside of this there is a revelation of wrath (i: 18). But the gospel is more than a revelation of this fact of justification, and in this letter the Apostle writes about more than this. The didactic portion may be subdivided as follows:

1. *Universal need of righteousness from God*: since all, Gentile and Jew alike, are under the judgment of God on account of sin; chap. i: 18—iii: 20. It is not necessary to enter into detail here. The section has been well analyzed in the previous papers. But it is important to note that Paul's view of sin is a distinctly religious one. He regards it as apostasy from God, rejection of natural and revealed truth; among the Gentiles its effects are idolatry and uncleanness, and these effects are at the same time God's punishment for rejecting Him. Over against the sinfulness of the Jews, he holds up God's judgment, and the Old Testament declarations are accented as those of a personal God, righteous in all His ways and vindicating His righteousness. For sinners, then, there is but one possible way of escape, through the *grace* of this righteous God.

2. The gospel reveals a *righteousness by faith*, i. e., it makes known that God can and does through the redeeming work of Christ, righteously account righteous every one that believeth in Christ; while the law shows that Abraham himself was justified by faith, thus indicating the universality of faith as a means of justification; chap. iii: 21—iv: 25. No intelligent person in possession of a concordance need be ignorant that Paul uses the word "justify" in a technical forensic sense: to "account righteous." The one passage in the New Testament where it seemed necessary to give the sense of "make righteous" (Rev. xxii: 11), proves to be incorrect in its text. The tense Paul uses most frequently when he speaks of justification, confirms the view that "an act of free grace" is meant. If "justify" does not mean accept or account as righteous, then we cannot draw any conclusion whatever from linguistic facts in regard to the sense of the Bible. Aye, if it does not mean that, it is in vain to say: "Have mercy upon us, miserable sinners." There is no other way for a righteous God to help sinners, and sinners can take the help only by faith.

3. But the gospel is *a power of God unto salvation*: the whole of our salvation is of grace through faith; chaps. v.—viii. The Apostle now sets forth facts of Christian experience as well as of God's revelation, to show the certainty and power of this salvation, as one of grace, over the ineffective and disheartening legal method. In the opening paragraph of chap. v. is set forth the greater assurance we have of God's power to save us fully, since we were justified when sinners. The argument is simple enough; but if Paul has not been treating before of gratuitous justification, this beautiful passage becomes a ridiculous *non sequitur*.

In the second paragraph of chap. v. the Epistle reaches its logical centre. Here the ideas of sin, death, universal judgment, are assumed as involved in the race-connection with one man, Adam. This the Apostle does not stop to prove, except by a brief reference to the universality of death as implying the universality of sin. Over against this connection with one head, he places the more blessed fact of union with Christ; righteousness and life to all thus united come, he asserts from this vital union. The parallelism is modified in several ways, and the greater certainty of the side of grace emphasized. The object is not to teach original sin; but, assuming that as a fact in God's universe (which no one can successfully deny), to show how, God being such a God as He has revealed himself to be, we may more confidently expect the results of grace to follow in the case of those who are united to Christ. In this latter fact is found the vital ground of the inseparableness of justification and sanctification. The paragraph is not an episode, still less a furious whirlpool on the edge of which an interpreter can stand and ask conundrums, as Mr. Beecher does. In fact the style is singularly well-balanced; the rendering com-

paratively free from difficulty. No part of the Epistle to the Romans caused as little discussion among the American Revisers, if my record is correct. But it may well be observed, that if Paul was mistaken about our relation to Adam, his argument, so far as it is designed to give assurance of full salvation in consequence of our union with Christ, loses all its force. Hence the great unanimity with which the awful fact has been accepted, from the days of Augustine until now. Only some provincial forms of individualism have denied it, and usually have shortly afterwards died. I have dwelt at disproportionate length on this paragraph, because it is so frequently ignored. To ignore it is to lose the true basis for the argument in chaps. vi.-viii.

In these chapters, by a series of contrasts, the Apostle sets forth the other side of salvation by faith: we are made righteous in the same way we were accounted righteous, of grace through faith. In chap. vi. the contrast is between grace and sin; grace does not lead to sin, it gives a new motive to holiness. The Apostle appeals to experience, and the Christian experience of to-day answers him as positively as did that of the Roman Church. The assurance that we died with Christ is the assurance that we live in Christ. But if dying with Christ does not imply free justification, what does the Apostle mean? And if does not imply this, where is the human motive that makes our gratitude effective and undisturbed by fear? Whoever obscures the reasoning of the Apostle at this vital point is worse than a heretic; he is virtually a preacher of unrighteousness, for he cuts the main artery of the believer's life. To make us better men and women, what we need to know most of all is how God's grace becomes effective for our personal holiness. The Apostle bases that effectiveness upon the freedom of grace uniting us with Christ, so that first we are accounted righteous, and then by the life of Christ imparted to us made righteous. To suppose that we shall be made better the more readily by ignorance or confusion on these points, is to stultify ourselves, and discriminating knowledge on these points is summed up and stated in that department of Christian theology called soteriology. For this department there is no richer material furnished than that found in our Epistle. For holy living there is no better help.

The practical wisdom of the Apostle is shown by the further treatment of this subject. He knows that the next question will be: what about the law? Sometimes the difficulty raised is an intellectual one, quite as often it is an experimental one; but the question is always raised: Does not this preaching of gratuitous salvation overthrow the law? By law here is evidently meant the Mosaic law in its *ethical* requirements, else the conflict portrayed in chap. vii. would not be pertinent to the discussion. The Apostle's answer meets the objection, both theoretically and practically. The law is holy, but it cannot make men holy. That it cannot do so is a matter of experience. For

all time this is true, and there is no further answer required for the constant fling at evangelical religion on the ground of its lowering the moral standard and encouraging antinomianism. Even more needful is the Apostle's portrayal for the strengthening of those who are lapsing into legalistic views of duty. The conflict he describes was personal, and it shows the hopelessness of the attempts at becoming better through legal motives. The two warring elements are not the animal and moral nature of unbelieving men, but rather sinfulness in the soul and the law showing duty and failing to give power to do it. At best it is the weary struggle of one who has not found or retained the true vital force in sanctification. That force is the Holy Spirit, given by Jesus Christ the Deliverer; operating by a new law, awakening new impulses, presenting new motives, yet none the less God's power unto salvation.

In chap. viii. the contrast is between "flesh" and "spirit." By these terms are meant, not animal appetites and quickened moral impulses, but the sinful man as he is, apart from God's grace and the Holy Spirit working within him. To identify "flesh" with animal passions leads to one or the other of two dangerous errors. Either the body is regarded as the source and seat of sin, and holiness is sought for by ascetic practices, or, what is even worse, sin is regarded as a matter of physical conditions. The outcome of the latter error is a deadening of the conscience as to responsibility for sensual sins. One need not go far among men to encounter this false view. But Paul's own use of language shows that he means something more than body, when he says "flesh." It is all we inherit from Adam, it is all we are, apart from God and Christ. Over against this is the Holy Spirit which dwells in us; its presence a pledge that both body and soul will be finally redeemed by the same God who raised Christ from the dead. Union with Christ is then the ground of our security: our security here as we suffer with Him, our security that the Holy Spirit intercedes for us, that all things work together for our good, that nothing "shall be able to separate us from the love of God which is in Christ Jesus our Lord."

4. In the announcement of his theme the Apostle had said: "To the Jew first, and also to the Greek." His exposition of this statement covers chaps. ix.-xi. His language betrays his deep feeling in this subject. Hence it seems to me that he is not, as Prof. Dwight suggests, discussing a new objection to the doctrine of justification by faith, but meeting a startling fact of that time which affected him both as a Jew and as the preacher of the gospel for all nations. Precisely because this is a letter, as Prof. Dwight properly urges, should we find in its emotion a cause that lies close to the Apostle's heart. That cause is not a theoretical objection to the fundamental Christian doctrine, but the awful fact that his countrymen, for whom the gos-

pel was first designed, were rejecting it. In this state of mind he takes refuge, where God's servants are wont to flee in perplexity, in the thought of God's sovereignty. Possibly it is only in such circumstances that we can fully believe in the fact that God is free as well as right, and that He can be right only as He is free. The details of these three chapters have been fully set forth by both Prof. Dwight and Dr. Chambers. Neither of them was afraid to take Paul's language in its obvious sense. This thought of God's freedom underlies the whole matter of salvation by grace, and thus of salvation by faith. But it is in this thought of God's freedom that Paul finds the security for the final triumph of the gospel in its universal aim. The deepest ground of unity in the soteriological discussion is the fact of union with Christ, yet the ultimate postulate of the Apostle's entire letter, in its doctrinal part, is God's free sovereign grace. Because of this the gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Because of this Paul exultingly says: "O the depth of the riches both of the wisdom and the knowledge of God! . . . For of Him, and through Him, and unto Him, are all things. To Him be the glory forever. Amen." This is surely theology, and theology which may be "said or sung."

The didactic portion ends with this doxology. Then follows that Apostolic "therefore," with which Paul always connects his precepts with his teachings. Who does not know the reason for this particle cannot understand Paul's doctrines, nor feel the motives he urges. With him there is not only no antithesis between doctrine and ethics, but the latter, as effect, is put in its proper place after the doctrine. Hence the theme of the hortatory portion of the Epistle is to be found in the words (chap. xii: 1): "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is your reasonable service.*" "Reasonable" in that it is the service of a free soul redeemed by Christ, and not the external service of a perfunctory and mechanical ritual. Here is the impulse to a better manhood in the acceptance of "the mercies of God." Justification by faith, sanctification by the Spirit, both finding their ground in Christ; these things, the Apostle intimates, would move them to present themselves, once for all (as the tense indicates), a thank-offering, a living sacrifice. Into the details of the hortatory part I may not enter. But the precepts, like the doctrines, are for all time. There is not a better treatise on Temperance, both for those who use intoxicating liquors and for those who oppose the use of them, than the passage in chaps. xiv., xv. The question was not, I think (differing from Dr. Chambers) about meat offered to idols, but about meat and wine as articles of diet. Nor does the thirteenth chapter fail of pertinence to-day, for those of us at least who did not

have our wish about "the powers that be," in the recent election, while the last chapter, so uninteresting to the careless reader, remains a striking proof of the memory, the affection, the pastoral care and sympathy of the great Apostle. He knows little of grandeur in thought and style who fails to admire the *diapason* of the concluding doxology.

If thoughts like those, imperfectly outlined above, are not still fitted to inform our theology and quicken us in our Christian life, then what can be of use for our thought and life? A letter—yes—but such a letter from such a man! He was not an advocate merely; surely he did not forget the wider reach of the truth in the use he here makes of a part of it. We should not label the Epistle "an inspired system of theology," but, in view of its magnificent proportions, we may well agree with Prof. Godet in terming it "the cathedral of Christian thought."

V.—ORIGIN OF THE POETICAL IMAGERY IN THE BOOK OF REVELATION.

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NO. I.

Our subject is a very limited one. We do not propose to survey the Book as an Apocalypse, nor to reveal the prophetic meaning of any of its symbols. Our study pertains solely to the rhetoric of this sacred document, and is further narrowed to the single inquiry: To what, aside from inspiration, did the writer owe the suggestion of the various figures of speech here used?

For, to understand the Book at all, and especially its place in literature, we must observe the fact that, while it is one of the most original of all writings in respect to its scope and purpose, it is, at the same time, one of the least original of all writings in respect to the details of its language. The light from above, which filled the mind of the seer, may be said to have glanced first along the earth. It gathered colors from other *Sacred Books*; from the writings and traditions of *Jewish Rabbis*; from *Classic Customs*; from *Past and Contemporaneous Events*; and abundantly from *Natural Scenery*.

In collating to an extent the imagery of the Book under these various departments, we shall accomplish a double purpose: first, increase our interest in, and information regarding, the contents of this document; secondly, gather confirmatory light upon its Johannean authorship.

I.

The most prolific source of the Apocalyptic imagery is undoubtedly
PREVIOUS SACRED SCRIPTURE.

But while we would naturally expect to find the style of such a man

as John largely affected by those books which had been the study of his lifetime—the daily manual by which he had disciplined his reverent and believing spirit—careful study fills us with surprise at the abundance of such appropriations from the ancient Annalists, Psalmist and Seers. Indeed, we can account for such virtual quotations by no mere mental tendency on the part of the writer, as we account for the wealth of classical references in the “*Paradise Lost*” by the known scholarly taste and marvelous memory of Milton. When we find that from three-fourths to four-fifths of the poetry is taken from the Old Testament, we feel sure that it was so taken only with the persistent intention of the writer.

This fact gives a peculiar meaning to the Book as a member of the Sacred Canon. It is a rhetorical resumé of previous Scripture, and, whatever date we may give it, seems to have been designed to be—what the Church has held it to be—the closing Book of the Bible.

This appropriation of the older Scripture makes the Revelation doubly inspired. It reminds one of some famous mosaic picture, the various stones in which are themselves of great historic value, having adorned the crowns and sword-hilts of dead celebrities. Or we may say that John works over the gold of the old Temple into the richer glory of the new. No words could be truer than those of Dr. Schaff—though we would adapt them to a wider comparison than that which he makes, to John’s Gospel:—“In the Apocalypse the rejuvenated Apostle simply placed the majestic dome upon the wonderful structure of *the entire Scripture*, with the golden inscription of holy longing, “Even so, come, Lord Jesus.” And to this we may add that the “majestic dome” which grasps the walls of the substructure, like a perfect piece of architecture, is harmonious with the rest, not only in form, but equally in *color and decoration*. It will be instructive to demonstrate this rhetorical harmony by citations:—

Open the Bible at the beginning. As he who, looking back over the gulf of the forgotten ages, descried Creation, so he who, looked forward to the Great Consummation, saw infinite space, suns and stars, raging seas and rocking lands, the conflict of light and darkness, the struggle of life and death in the vegetable and animal worlds, æons rolling into æons, with the same beneficent Spirit brooding over all. To the great Futurist, as to the great Preterist, Paradise bloomed with its tree of life and the intrusion of evil in the guise of the serpent (Gen. iii.; Rev. ii: 7, and xii: 9). The vale of Sodom and Gomorrah, smoking with fire and brimstone about the Dead Sea, is more fearfully reproduced in the lake of fire and the second death (Gen. xix: 28; Rev. xx: 9, 10, 14). The “Gate of Heaven,” seen above Bethel, is transformed into the “door opened in heaven” above Patmos (Gen. xxvii: 17; Rev. iv: 1). Jacob characterized Judah as a lion’s whelp; John calls the sceptered son of the tribe “the Lion of

the tribe of Judah" (Gen. xlix: 9; Rev. v: 5). The sun, moon and stars, which in their circuits made obeisance to Joseph, pay deeper homage to the Church, under figure of the woman, by becoming her garment, her footstool and her crown (Gen. xxxvii: 9; Rev. xii: 1). The plagues of Egypt suggest the tremendous imagery of the vials turning the seas into blood, pouring out darkness and pestilence, and scattering over the earth the "spirits of devils" in the likeness of frogs (Exod. vi-x; Rev. xvi.). John sees the Elders of Israel standing around the throne of God, in glory surpassing that which dazzled Moses on Mount Sinai (Exod. xxiv: 1, 10; Rev. iv: 2-4). The thunder and lightning and voice of a trumpet which shook the seat of the First Dispensation, roar and flash again at the Great Assize (Exod. xxiv.; Rev. iv: 5). The palm-bearing multitude, such as that at the Feast of Tabernacles, wave their praises with more exuberant joy on the plains of heaven (Lev. xxiii: 40; Rev. vii: 9). The royal priesthood of believers was announced in the Wilderness, and realized in glory (Exod. xix: 6; Rev. i: 6). Moses' thought, of a name blotted out of the Book of Life, drifts like a black cloud over the destinies of all the lost, as John beholds the retribution of the ages (Exod. xxxii: 32, 33; Rev. iii: 5). The "root that beareth gall and wormwood" in the desert becomes "the star called Wormwood, which embittered the third part of the waters" (Deut. xxix: 18; Rev. viii: 11). Balaam's "star out of Jacob" shines more resplendently as the bright, the morning star (Numbers xxiv: 17; Rev. xxii: 16).

The ancient Temple and Tabernacle furnish John with the imagery of the Golden Candlestick (Rev. xi: 14); the "hidden manna" which is reserved for the feast of the spiritual victors (Exod. xvi: 33; Rev. ii: 17); the vials of odor and the swinging censer (Lev. xvi: 12; Rev. viii: 3); the half-hour's silence in heaven when the angel ministered at the altar (suggested by the people waiting reverently while the High Priest went into the Holy of Holies) (Lev. xvi: 17; Rev. viii: 1-3); the temple filled with the smoke from the glory of God (Exod. xl: 34; Rev. xv: 8); and, perhaps, the souls of the martyrs (blood symboling life) under the altar (Lev. iv: 7; Rev. vi: 9).

The heavens were sealed with drought at the word of Elijah, and so the witnesses "have power to shut heaven that it rain not in the days of their prophecy" (1 Kings xvii: 1; Rev. xi: 6). The Ascension of Elijah is also followed by the Ascension of the Two Witnesses who entered "heaven in a cloud" (2 Kings ii: 11; Rev. xi: 12).

The Apocalypse is enriched by *David's* suggestion of the rule of the rod of iron (Ps. ii: 9; Rev. ii: 27); the pride of man shattered as a potter's vessel (Ps. ii: 9; Rev. ii: 27); wrath poured upon the guilty nations (Ps. lxxix: 6; Rev. xvi.); the river of the water of life (Ps. xxxvi: 8; Rev. xxii: 1); by a bold reversion of the twenty-third Psalm, the Lamb feeding his flock beside the stream (Rev. vii: 17);

and God as "the searcher of the reins and heart" (Pa. vii: 9; Rev. ii: 23).

The Book of *Job* suggests Satan as "the accuser of the brethren which accused them before God day and night" (Job i: 6-11; Rev. xii: 10).

The Book of *Proverbs* taught that wisdom personified was "the beginning of the creation of God" (Prov. viii: 22; Rev. iii: 14).

Isaiah wrote of the people as the "spreading waters" (Is. viii: 7; Rev. xvii: 15); of retribution, by one whose vesture was dipped in blood (Is. lxiii: 2, 3; Rev. xix: 13); of judgment as a sharp sword from the mouth of the Lord (Is. xlix: 2; Rev. i: 16); of hailstones of punishment (Is. xxvii: 2, 17; Rev. xvi: 21); of the ceaseless smoke of torment (Is. xxxiv: 10; Rev. xiv: 11); of the wine-press of wrath (Is. lxiii: 3; Rev. xiv: 19); of character as a robe washed and made white (Is. i: 18; Rev. vii: 14); of the sealed book (Is. xxix: 11; Rev. v: 1); of the land where is no hunger or thirst or sun's heat (Is. xlix: 10; Rev. vii: 16); of the new heaven and new earth (Is. lxi: 17; Rev. xxi: 1); of the garnished foundations of the heavenly Jerusalem (Is. liv: 11, 12; Rev. xxi: 19); of God, as the light thereof (Is. lx: 19; Rev. xxi: 23); of the six-winged creatures (Is. vi: 2; Rev. iv: 8); of redeemed humanity as the Bride of God (Is. liv: 5; Rev. xxi: 2); of infidelity as harlotry (Is. i: 21; Rev. xvii: 1); of Babylon, the cage of unclean birds; her pride and desolation the type of an apostate Church (Is. xxxiv: 11; xiv: 23; Rev. xviii: 2); of the key of David "that openeth and no man shutteth" (Is. xxii: 22; Rev. iii: 7); of the descent of Messiah on the genealogical tree (Is. xi: 1; Rev. v: 5); and of the Truth as God's Amen (Is. lxi: 16; Rev. iii: 14).

From *Jeremiah* was borrowed the figure of a mountain as the symbol of Empire (Jer. li: 25; Rev. xvii: 9); and that of the true Israel as the first fruits of salvation (Jer. ii: 3; Rev. xiv: 4).

Ezekiel had long before pictured the high mountain of spiritual vision (Ez. xl: 2; Rev. xvii: 3), and had fallen prostrate before the majesty of the Divine Presence (Ez. i: 28; Rev. i: 17). He had discerned the rainbow about the sapphire throne (Ez. i: 28; Rev. iv: 3); the four beasts representing the orders of created life, a dissection of the cherubim (Ez. i: 5-14; Rev. iv: 6); the seal of salvation set upon the forehead (Ez. ix: 4-6; Rev. vii: 3). He, too, ate the book (Ez. iii: 1; Rev. x: 9). He saw the angel measure the temple (Ez. xl: 5; Rev. xxi: 15); the four-square city (Ez. xlviii: 16; Rev. xxi: 16); the ever-open gates inscribed, each with the name of a tribe of Israel (Ez. xlviii: 31-35; Rev. xxi: 12); the unfailing fruits, and the leaves of the tree which were for the healing of the nations (Ez. xlvii: 12; Rev. xxii: 2).

Daniel portrayed almost the entire statue of the Son of Man—His garment and white hair; His eyes of fire; His burnished feet, and His

resounding voice (Dan. vii: 9; x: 6; Rev. i: 13-15); the four winds of trouble (Dan. vii: 2; Rev. vii: 1); the angel's oath, with hand lifted to heaven (Dan. xii: 7; Rev. x: 5, 6); Michael in arms (Dan. xii: 1; Rev. xii: 7); the mongrel beasts, with mouth speaking great blasphemies (Dan. vii: 7, 8; Rev. xiii: 1-6); the "thousand of thousands and ten thousand times ten thousand" worshipers (Dan. vii: 10; Rev. v: 11); the Son of Man coming in clouds (Dan. vii: 13; Rev. xiv: 14); and the open Books of Judgment (Dan. vii: 10; Rev. xx: 12). Indeed, entire paragraphs of the Revelation must have been written while John's eye, or verbal memory, followed the writings of the prophet in Babylon.

Zechariah furnished the later seer with the imagery of the four horses of war, famine, death, and victory (Zech. vi: 1-7; Rev. vi: 1-8); the two olive trees as witnesses (Zech. iv: 3, 12; Rev. xi: 4); the battle-field of Armageddon (Zech. xii: 11; Rev. xvi: 16); the omniscient eyes like seven messenger spirits running throughout the world (Zech. iv: 10; Rev. v: 6), etc.

To *Joel*, John was indebted for the figure of locusts like war-horses, and yet like men (Joel ii: 4; Rev. ix: 7); and of the sickle and vintage of judgment. (Joel iii: 13; Rev. xiv: 14-19). Indeed, Joel colors entire sections of the later book with his weird and terrible phantasms.

To collate all the germs of the figurative language of the Revelation which might be found in the Old Testament, would be an almost endless task. The citations we have made will warrant the expression that the Book of Revelation was intended to be a rhetorical resumé, as well as a prophetic summary, of the earlier Scriptures. They who hold that inspiration is simply an inflation of the natural powers of the mind—some strange fire in the imagination impelling it to boundless eccentricities of invention—cannot apply their theory to this Book, although at first glance it might seem to afford that fancy its best illustration. For, while the eagle mind of John soars with apparent license, his track through the azure is found to be as carefully selected as that of the ox lining the furrow. The sacred poet is also the plodding student, picking his way through prescribed data. The rein of restraint and guidance is always tight upon the neck of his Pegasus. He seems at every moment conscious that he is making what mankind will come to use as the closing Book of the Sacred Canon: a volume that must fit, in order to finish, the whole scheme of revealed truth. So he gathers up the threads of prophecy, spun through various ages, and from varying minds, and combines them all into one glowing node.

What impressiveness does this fact give to all the words, the warnings, the appeals, the promises, in this closing Book! John does not speak from himself alone, from his own heart, swelling with solicitude

and love for his fellow-men, from his own heaven-filled spirit; but his human voice commingles with the voices of holy men of all ages. When he warns, it is with the alarum which has shaken men with fear in all generations. When he pleads, it is with the love of all the grand hearts that have ever loved their kind and given their lives for love's sake. When he promises, he brings together—as it were, melts together—the many seals of certainty which God has set to His truth in the consciousness of His prophets from the beginning of the world.

Let us close this part of our study while we listen to that sweetest of all sounds floating over the world from Patmos—the combined echoes of the water rippling from the rock of Rephidim, and from Marah when its bitterness was healed; of that song of the Priests at the Temple when they sang “With joy shall ye draw water from the wells of salvation;” of that cry of Isaiah, “Ho! every one that thirsteth, come ye to the waters; and he that hath no money, yea come and buy without money and without price;” and of that voice of Jesus, “If any man thirst, let him come unto me and drink”—the combined echo of all these, with which the last of the Prophets closes the completed Book of God, crying “The Spirit and the Bride (the Church of all ages) say Come! and let him that heareth say Come! . . . And whosoever will, let him take the water of life freely!”

VI.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. III.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

XXVI. *Education can do two things* for us: first, it can add to our stock of knowledge; and secondly, it can bring out our latent faculty. Hence Walter Scott says that the best part of every man's education is that which he gives to himself; and Dr. Shedd grandly adds: “Education is not a dead mass of accumulations, but power to work with the brain.” The best system of training can do no more than to train us to use intellectual weapons, and then *put the weapons within our grasp*.

XXVII. *Dr. Arnold taught pupils* to rely on themselves. Where he recognized a true *self-help*, he could overlook all else. He said he was never more rebuked than when a dull but plodding boy, whom he had rather sharply chided for not making more progress, meekly replied, “Why do you speak angrily, sir? Indeed I am doing the best I can.”

XXVIII. *Passion for souls* is the rarest of all Christian virtues.—Jer. xx: 9.

It is *kindled* in the soul of the believer:

1. By the conviction that a divine commission or dispensation of the Gospel is committed to him.—Jer. 1; 1 Cor. ix: 17.

2. By a consciousness of a debt owed to humanity (Rom. i: 14; 1 Thess. ii: 4); we are trustees of the gospel.

3. By the hearty persuasion of the truth of the message—i. e., the terrors of the Lord, and the love of Christ.—2 Cor. v: 11, 14.

4. By self-sacrifice for others sake.—Rom. x: 1, ix: 1-3; Col. i: 24.

5. By confidence in the redeeming power of God's gospel.—Isa. lv: 11; 1 Tim. i: 16.

Its effects in the character and life:

1. Overcoming natural self-distrust, slowness of speech, etc.—Jer. 1.

2. Meeting antagonism and ridicule.

3. Creating an inward necessity. Pent-up fire.—Ps. xxxix: 3; Matt. xii: 34; Acts iv: 20.

4. Imparting courage to attempt to save even the chief of sinners. Passion for souls awakening hope for them.

5. Becoming the secret of actual uplifting power. Men cannot resist impassioned earnestness. No logic like that of love.

XXIX. "*The powers of the world to come.*" Dr. T. H. Skinner used to say that a minister and a church might exhibit almost any type of piety, *save one*, and souls remain unconverted; but that wherever a pastor and his people were pervaded and permeated with a *sense of the powers of the world to come*, souls would certainly be impressed, reached and saved under the preaching of the gospel. O for this rare type of piety!

XXX. *The great need of sinners* is to feel their need. The grand aim of preaching is to make them feel it. Socrates said his work was a negative one: to bring men from ignorance unconscious to ignorance conscious. We can realize the full force of the statement only when we remember that the first step in knowing is the consciousness of not knowing. So if by any means sinners can be brought from unconscious to conscious want of Christ, the first step toward their salvation is taken. "If any man thirst, let him come unto me and drink." This conscious want preaching alone cannot produce; it is the work of the Holy Ghost in answer to prayer; for, as Dr. Skinner used to say, the province of prayer is to bring down the things of God and the hereafter and make them real to men. Let us not, in magnifying the power of preaching, forget the power of praying.

XXXI. *Desire and emotion* are constantly confused. Emotion is often superficial, awakened by mere human sympathy or natural sensibility. Men may weep over the tragedy of Calvary and yet have no true desire after Christ. Desire is deeper than emotion; it differs from it in three particulars: first, it is more abiding; secondly, it contemplates future good; and third, it incites and impels to positive exertion to attain it.

XXXII. *The three grand truths of the New Testament* are: God, Christ, and the Hereafter. We find them all condensed into the first two verses of the fourteenth chapter of John. If, as Luther said, John iii: 16 is the "Gospel in miniature," then this is theology in a nutshell! Who but God knows how thus to pack truth into the smallest compass? How His words correspond to His works, where an atom is but a minute mystery and everything the microscope touches becomes a microcosm!

XXXIII. *The drift of the age* is toward the depreciation of doctrine. We are told that it is no matter what a man believes, if he be only sincere. It is one of Satan's most plausible lies! Unsound thinking is the basis of unsound acting. And we need to remember what our Presbyterian standards have for a century affirmed, that "truth is in order to goodness, and the great touchstone of truth is its tendency to promote holiness, according to our Savior's rule, 'by their fruits ye shall know them.'" And no opinion can be either more pernicious or absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are! On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty; otherwise it would be of no consequence either to discover truth or embrace it."—*Form of Government*, Chap. I., 14.

XXXIV. *Long Sermons.* There is a senseless and absurd clamor in our congre-

gations for short sermons. We do not certainly desire that they be needlessly long. But a discourse which has in it the elements of power cannot be made like a musket in the Springfield Arsenal, turned out a prescribed size and length. Truth is crystalline in character; and its crystals differ in form, dimension and facial angle. They must be cleft according to the seams! In other words, what we want in a sermon is an *impression* made; and, until *that is made*, the sermon is not complete: after that is secured, every word may be a waste; and even worse, a weakening of the power already attained. No preacher will reach his true might in presenting truth who either draws out, or shrinks up and dwarfs, a train of thought to fit a procrustean bed of rigid rule as to time. Brevity must be *subordinate* to power.

XXXV. *To be in the minority*, and even to be violently opposed, is no necessary sign that one is in the wrong, or in antagonism to God. Caleb and Joshua were but two against ten—nay, against the whole congregation who, in their panic fear of the Anakim, would have stoned them with stones. Yet, though in such a desperate minority and in such risk even of life, they were the only ones who dared to speak the truth, trust in God, and stand by the right. The fact is, that in a world of sin, and in a church leavened with worldliness, it is not often safe to be *with the majority*.

XXXVI. "*Not knowing that the goodness of God leadeth thee to repentance.*"—Rom. ii: 4. There is here a very valuable suggestion. It may be doubted whether God does not *always first try* goodness, as a means of awakening in sinners a sense of sin and godly sorrow for it, as parents use special tenderness to bring back a wayward child. Then, when such appeals of love prove inefficient, calamity and judgment come. And this text also suggests, secondly, that the fact and purpose of God's goodness is *not recognized*. The continued forbearance of God is rather taken as a sign of His indifference, or blasphemously attributed to His impotence. And so "because sentence against an evil work," etc.—Eccles. viii: 11. Those who began by being "earthly," get to be "sensual," and end by being "devilish." How often do disciples refuse to be reclaimed from wanderings, by God's goodness, and *compel hard blows* from His correcting rod!

XXXVII. *Nature furnishes many illustrations of grace*. Take, for instance, the Eucalyptus tree. It seems especially adapted to *antidote the miasmatic effects* of a vitiated atmosphere. It is the loftiest timber tree of Australia: it grows especially in malarious districts, sometimes to a height of five hundred feet. It absorbs moisture to a very remarkable extent, and grows with extraordinary rapidity, covering vast barren districts with a huge forest in a few years. And you may enclose seed enough in an envelope to plant an acre! How like the blessed Gospel, making the tree of life to grow in the worst moral marshes, rapidly, beautifully, gloriously covering the deserts with the foliage and fragrance of heaven! And you may distribute the seed so easily and cheaply.

XXXVIII. *There is a sinful "faith in God."* Mr. H— K—, of Troy, said to me, when we were somewhat sharply conversing over the tendencies of the day to denial of the final punishment of the ungodly—"Well, I have faith in God; and I believe I am willing to take my chances with Him." I promptly replied, "You can safely take your chances with God only *on God's own conditions*!"

XXXIX. *It is well to keep the Judgment Seat in view*. When Dr. Grant, of the Nestorian Mission, received discouraging intimations to the effect that it might perhaps be best for him to return to America or plant a mission elsewhere, he answered: "I cannot leave this field till I have *reasons which I can give at the judgment seat*, where I expect soon to stand."

XL. *What a silent but awful work* is character-building! We understand now why "there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." It has been discovered that the quarries were under

the city where the stones were made ready. All the preparations were made in silence and secrecy down beneath the tread of busy life; and then, when the great blocks were cleft from their bed, hewn, shaped, polished and fitted for their place, they were hoisted through a shaft to the temple platform and lifted to their exact position. So all the preparations for character go forward in silence and secrecy; but the results are manifest in the structure which, for glory or shame, mysteriously grows before our eyes.

VII.—LIGHT ON IMPORTANT TEXTS.

NO. XXXI.

BY HOWARD CROSBY, D.D.

For this cause ought the woman to have power on her head because of the angels.—
1 Cor. xi: 10.

In the December number the reasons were given for believing that the Greek word rendered "power" in this passage was used also for a head-dress. To the quotation from Lucian there made, I would add one from the "Descriptions of Callistratus, No. 5," where a statue of Narcissus is the subject. In speaking of the perfect carving of the marble, he says: "The stone, although of one color, assumed the condition of the eyes, and preserved the representation of the disposition, and exhibited perceptions, and showed emotions, *καὶ πρὸς τριχώματος ἐξουσίαν ἠκολούθει εἰς τῆς τριχὸς καμπὴν λυόμενος.*" The Latin translator most strangely renders *ἐξουσίαν* by *luxuriam*, and supposes an "abundance of hair" is intended. But it is certainly easier to render this last sentence "and (the stone) yielding itself to the waving of the hair followed according to the *head dress.*" Certainly *exusta* cannot have here the meaning of power or authority.

As regards the other obscure words of our text, "because of the angels," the notion that the *messengers* of the pagan authorities are referred to has nothing to support it. The reference, here and in Rev. i: 20, to the *ministers of the Church*, is equally unsupported. Angels, in the New Testament, are always the heavenly intelligences sent to minister for them who shall be heirs of salvation. The four apparent exceptions, out of the nearly 200 instances of the word's use in the New Testament, are Luke vii: 24; ix: 52; 2 Cor. xii: 7; Jas. ii: 25, and in each of these cases the context indicates the earthly character of the *ἄγγελος*. We have no such context here to lead us away from the usual meaning of the word. The trouble with us, which makes us seek for some other meaning here, is, that we do not sufficiently appreciate the fact that an innumerable company of angels is ever engaged in ministering for the Church, and that the angels are expressly declared to be personally attached to God's saints on earth, and are called "*their angels.*" (Matt. xviii: 10.)

The apostle, in the chapter from which our text is taken, is enjoining decent behavior in the assemblies of Christians; and one of the points of decency is the wearing of a head covering of some sort by the women. If a woman sit bare-headed in the assembly she brings reproach upon the Church, acting as if she were a loose character; and she insults the angels of God who are present, though unseen. This appeal to our holy unseen friends in the meetings of Christians, is very effective.

SERMONIC SECTION.

THE TRUE WORSHIP OF GOD.*

By JOHN HALL, D.D., IN FIFTH AVENUE
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The hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him.—John iv: 23.

It is to the last clause that your attention is now called: "For the Father seeketh such to worship Him."

I have thought much during the last summer, dear brethren, upon the subject of preaching to you on the topic of worship, that is presented to us in this passage. It is important in itself, of great practical interest to us, and necessary to have frequently brought before our mind. Intentionally, the bringing forward of this matter has been delayed until all the families of the congregation should have come from their country homes, which is now substantially the case.

It would be very easy to find a text upon this particular theme from the Old Testament, although I have taken one from the New. Has the question ever come into your minds, why the New Testament dwells comparatively little upon this matter of worship, and that we have so much of it in the Old? It is well worth thinking about, and the answer to it serves to throw some light upon the topic with which we are now engaged. There was an absolute necessity for the Old Testament to teach the human race the elementary ideas upon the subject of worship. It was necessary to show men that God was to be worshiped, and not His creatures, the works of His hands. It was necessary to show men the character of this Being that is worshiped, and the mode in which men ought to come before Him—

*Stenographically reported by Arthur B. Cook.

not with the crude, idolatrous rites to which they were accustomed in connection with their heathen form of supplication. Accordingly the Old Testament deals very much with these particular themes, and sets before us with particular fullness, the experimental side of the matter, the feelings that ought to enter into true worship, as, for example, throughout the book of Psalms. Now it was not necessary for the New Testament to travel over this same ground, it was not necessary to revert fully to these great topics settled once for all in the Old Testament. It is true, a great change came in the style and character of worship. The ceremonial law, having done its work, was put aside, and the Gospel dispensation came in, and it became proper that the mode of teaching and expression of religious feeling should be adapted to the new conditions of things, and there the New Testament is clear and full and explicit. It does not, however, traverse the same ground that is gone over in the Old Testament. It says to men: "Forsake not (forget not) the assembling of yourselves together." Do not let that usage die out; do not let worship and worshiping arrangements lose their proper place in your thought. But it assumes that they would have present to their minds the great leading truths touching the nature and character of worship, as such, presented to us in the Old Testament.

In this particular passage, part of which makes the text, Jesus Christ is speaking with the woman of Samaria. He knew very well the character and standing of the woman, as she was made soon to recognize. It is well worth considering—the way in which he approached this woman. It was not with sensational stories, it was not with pa-

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

thetic appeals. It was with the calm, simple statement of the weightiest things that belong to the kingdom of Christ. Indeed, if you look at the two chapters, the 4th and the 3d, you will see that there is a remarkable similarity between the way in which our Lord discourses to Nicodemus, a ruler of the Jews, and this poor Samaritan woman. I say it is an instructive study. The Gospel of Jesus Christ is for all, high and low, rich and poor, educated and ignorant, Jew and Samaritan. In many instances mistakes are made in the way of supposed simplifying and popularizing of the Gospel. It may be stated without fear, in its integrity to all. It lifts up the ignorant and unlearned as it comes in contact with their minds, and it humbles and brings down the learned as they sit at the feet of the Great Teacher. There is a sense, of course, in which we are, as ministers, to accommodate our teaching to the intelligence of the people, a sense in which we are to become all things to all men; but men sometimes carry that concession a little too far, and would learn with advantage from the method pursued by our Blessed Lord. A skillful oculist, in dealing with abnormal or diseased eyes, will direct the procuring of suitable glasses, adapted to the peculiarities of those eyes; but to the average human being the light of God's sun is the same blessed boon in all ages and in all lands. And it is so with the light of the Sun of righteousness. Let it shine, and we need not be afraid touching the consequences.

In the second place, I want to remark to you that, in speaking to you of worship, I would not wish to convey the idea that your religion is to consist in any exclusive way in your church connections, your Sabbath keeping, your worship and service, and your benevolence. I should be sorry to convey that impression to you, while magnifying worship. If you are truly religious, you are religious always and everywhere, and these forms of service are only special and appropriate ways in which the religious life kindled within you by

the Spirit of God openly expresses itself. Hardly anything of its kind could be more mischievous, than the impression that religion is a state of feeling and a mode of expression that we are to cultivate on the Sabbath and in the church, and on week days when we come in contact with the clergy or with the church, or with works of benevolence, but that, as for the rest of our life, *that is secular*. Such an impression is mischievous, and it is entirely without foundation in the Word of the Lord. It tends to repel honest minds from the truth and the Church, and from Christ Himself, and it makes a most injurious distinction between the elements of our life, as if, one large part of them being religious, another large part of them may be non-religious; as if one portion may be spiritual, but another large portion may be wholly and absolutely secular. If we are religious, we are religious through and through, and we are religious everywhere and in every relation and duty and type of our lives. In the Lord we live and move and have our being, and if we be His we are His "all the time," and in all conditions and circumstances; and I do not want you to take up the notion for a moment or to carry it away with you, that your religion is to be a thing of the Sabbath, and the worship, and the service, and the benevolence. It is to be characteristic of you as long as you are here and however you may be placed, until you come into the kingdom of your Father above, where there will be no temptation to anything but complete consecration to Him. This our Lord continually teaches to men, and whether they go up to Jerusalem to feasts and sacrifices, or whether, like the Samaritans, they go to their Mount Gerizim, the obligation is still the same founded upon the fixed nature of Deity. God is a spirit and is to be worshiped in spirit and in truth, and "the Father seeketh such to worship him."

I. In the first place, let me call your attention in expounding this truth, to the *nature* of worship. The very word itself may help to give us a suggestion as

to its meaning. It is contracted, as some of you know from the longer word *worth-ship*, and the idea in the old Saxon substantive was that the word "worth-ship" could be applied to persons in acknowledgement of the good qualities or worth that they were acknowledged to possess, and so our Saxon forefathers came to say "Your Worth-ship," just as moderns say, "Your Lordship," meaning, You are in the state of a person that has solid worth, as "Your lordship" means, You are a Lord and entitled to be so esteemed and honored." Then the noun came to be in the verbal form, and to worship was to recognize the worth of the person to whom the worship is addressed. To worship God is to recognize in appropriate ways the worth that is in Him. We have one use of the word in our King James' version, illustrating the point thus made to you. You remember how Christ directs His hearers, when invited to a feast, to take the lowest seat, and then when he who gives the feast comes in, he will say, "Go up higher;" "and so," He adds, "thou shalt have worship from them that sit at meat with thee," i. e., thou shalt have recognition of the worth that is in thee. Having regard to the change in the significance of the word, you will see that in the Revised Version that word is dropped and the word *glory* is put in its place.

Worship, then, is the recognition of the qualities and characteristics that belong to Deity: His love, His power, His goodness, His truth, His mercy, His holiness, His grace. When we worship we recognize appropriately these infinite perfections. I have sometimes heard critics of Christians describe their impressions of that form of prayer that is called *extempore*, and raise this question: "What is the use of these men telling God what He is and what qualities He has?" What is the use? They allude, of course, to that portion of prayer that is known as adoration. It would not be worth while to answer the criticism, if the answer did not throw light upon the topic we have be-

fore us. These things may be said in relation to it:

1. There never have been Christian prayers composed anywhere that have not this element of adoration in them, and that do not tell to God the qualities and characteristics that belong to Him, notwithstanding that He knows them. If men are to tell nothing to God but that He does not know, then their lips will be sealed forever, both in prayer and praise.

2. If this criticism has any foundation, it lies against the inspired saints, in a very remarkable and striking way. "The heaven is thy throne and the earth is thy footstool. What house shall we build thee, and where is the place of thy rest?" "Thy hand hath made all things." "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God." "Thou art glorious in holiness, fearful in praises, doing wonderful."

I do not need to repeat text after text in this strain. What are all these, except inspired saints telling to God the properties that He has revealed in Himself, telling Him the things that He knows, telling them over and over again, speaking, before Him, as well as they can, the worth that they believe to be in Him? Are we to criticise these saints? That would be to criticise the Spirit that inspired them, to find fault with the Deity.

3. It is impossible, in the nature of the case, that there should be communion with the Father, fellowship with God, without this element entering into it. We speak of communion, for example, or fellowship, between a husband and wife, one of the most sacred forms of fellowship. Is that fellowship living only when the one tells the other things that the other does not know? And the same thing applies to every communication that is made between two intelligent beings, more particularly wherever a favor is sought from the one by the other. He who

presents a petition to the king will very naturally state in the foreground of his petition the good qualities which he recognizes in the sovereign and which warrant the hope that his petition will be granted. Even letters to ministers, asking favors, in the very nature of the case, are apt to begin in some such way as this. So that when adoration enters into our petitions and prayers and we tell God what He has revealed Himself as being, we are worshiping in the truest, most literal and real sense of the word, recognizing the worth in Him, the infinite perfections that He has revealed; and being creatures, as we are, we cannot have fellowship with Him without engaging in this holy exercise.

II. In the second place, we notice the *object of worship*. That is the Supreme One, the Creator of all and the Father of all. He is the Maker of all things; He is invisible, eternal and incomprehensible. He dwells in light, inaccessible and full of glory. He has revealed himself, however, in Jesus the Son, who is the brightness of His glory and the very image of His person, who is the same in substance with Him, His equal in power and in glory, and who is therefore worshiped with the Father. And the things of Christ are taken and revealed to men by the Divine Spirit, the Holy Ghost, who teaches our spirits, who changes the trend of our being and turns it Godward, who enlightens the intellect, who touches the affections, who renews the soul, who makes us new creatures. Father, Son and Holy Ghost: and here the Divine ends, and here worshiping ends. It goes no farther. I notice, in a book by Canon Freemantle, which has some good things and some very weak things in it, that he speaks with a certain degree of toleration, at least, of the declaration of a Positivist to the effect that humanity and the world and space, these three, made his Trinity. I wonder if he would feel free to say, "Glory be to humanity, glory be to the world, glory be to space?" What absolute nonsense, when we come to think of it!

Father, Son and Holy Ghost—one

God revealed in Christ—this is the object of worship, the only object. That is the Scriptural doctrine. That is the Protestant doctrine, the doctrine of the Reformation as distinguished from the doctrines that were taught before the Reformation. That doctrine is disregarded, that truth is violated, when any worship is given to creatures. "Oh," but says some one, "they make a distinction in the words; and what harm, after all, can it do to a devout soul that it makes its appeals to the saints and to the angels?" What harm can it do? That is a very fallacious and deceptive way of putting a thing of the kind. When I make my appeal to saints and angels, I being here on the earth and they in heaven, I invest them for the time with attributes that are the exclusive possession of the Deity. I give them for the time the glory that is the Lord's only. Is that of no consequence? Is it not true that He will not give His glory to another? What right have I to do it when He has expressly forbidden it? Suppose you take a prayer-book and read in it, "Lord have mercy upon us! Christ have mercy upon us!" and then a rubric and direction, and the "Hail, Mary!" ten times. What is it but what the Apostle describes as worshiping and serving the creature more than the Creator, who is God over all, blessed forever? It is wrong, then, and we have to keep to the Scriptural, the Protestant ground. God only is to be worshiped, and homage is to be rendered to the Father and the Son and the Holy Ghost.

III. So much upon that part. Take then, in the next place, the *rule of worship*. If God is the object to be worshiped, then He has to prescribe the way, and He has done that from the beginning. We make no positive statement about it, for we have only inferences, but I do not believe that men invented the sacrificial system. I think God taught it to men. And there is a good deal that is plausible, I think one might say probable, in the suggestion that has been made again and again on high authority, that when man was clothed with

garments made of the skins of beasts, they were the sins of sacrifices that God taught men to offer, and, if so, prefiguring that clothing in the righteousness of the Great Sacrifice, which is the central truth in the Evangelical system. It is certain that the Hebrews did not invent or make up the Mosaic economy. God revealed it, and with great distinctness, for which there is very good and sufficient reason. Suppose that you have a friend in New Orleans. He can have two ways of communicating with you. He can write you letters, and these may be kindly, full, versatile, chatty, familiar, whatever he pleases. He writes them, and they come to you as he writes them. Or he may have another way of communicating with you. You can have a telegraphic code, and he may telegraph, and then he gives the letters to the operator, and the operator has no choice; he cannot venture to be versatile, and free, and chatty. He must give you just the language given to him, no more and no less. He does not understand it, and anything that he might venture to add would obscure the whole. It is understood at the other end; that is enough. And so it was, in a great degree, with this Sacrificial Law. It was obscure, to a great degree, to those to whom it was given, but it is clear at the other end. Christ is the end, the object, of the law for righteousness, and Christendom throughout all ages attests the great truth that God is thus communicating to mankind.

Then when we come to the New Testament we see that there was a Providential preparation for it. God did not leave the people to priests only; there were more Levites than priests. And these Levites were the teachers of the people, teachers of God's oracles, and they came to build appropriate edifices in which to conduct the worship of the Church, known as synagogues; and these synagogues were abundant in Christ's time, and he recognized their value and their place. And so, when the Jewish Church passed away, these synagogues, these meeting-houses, con-

tinued with New Testament and apostolic sanction. And so it is all through. It is God's arrangement that determines the character of worship; His Word is the rule of it. We are to come before Him in the way that He directs, which implicitly he has been pleased to sanction.

And what are the elements in worship? This is a very important and practical view of the case, on which I beg you to dwell a moment. Every grace that is in the Christian character is intended for an element in work, and every grace in the Christian character has its place, and its use, and its exercise, and its development, in worship. Is faith one of these? "He that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him." Is love one of these? Then love expresses itself in worship, in more than one way. When love is reminded of the goodness and grace that God has shown to us, then it is gratitude; when love is reminded of the qualities that are in Jehovah then it is holy admiration. And we should come before him in love, and the love grows stronger, the more intercourse we have with Him in worship. And the same is true of all other graces. Take hope: "Fulfill this Word unto thy servant, upon which thou hast caused me to hope. "That is the very genius, the very key-note of prayer. Take penitence: "If we say that we have no sin we deceive ourselves and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Take docility, teachableness: "Oh send forth thy light and thy truth; let them lead me and guide me." And so all through; every grace in the human character has exercise in worship, and is strengthened and developed by the process of worship. This you and I need to keep in mind.

So there is a very good reason for praise as a part of our worship. When we know what God is, why should we not magnify and exalt His name in psalms and hymns and spiritual songs?

And as music is a natural way of giving expression to human feeling, why should not we *sing* these praises unto God? And so with preaching. If these graces are to be exercised and developed, then the ground upon which they rest is to be continually unfolded; men are to be shown the reasons for faith, for penitence, for love, for hope, and for the exercise of every grace that God would have in the human soul. And so preaching has its place in the worship. And as Jesus is the way through which the soul comes to God and God gives the blessings to the soul, Jesus must necessarily be the great topic of the preacher, and if he be not presented in the preaching and in prayer, loving souls, conscious that they are not being fed, feeling the want that there is somewhere, will be apt to say; "They have taken away my Lord, and I know not where they have laid him." Prayer must, in the nature of the case, be an important part of this worship. It is the cry of the dependent; it is the expression of need; it is the overrunning of the child's heart toward the Father; it is the expression of our constant necessity, but clinging dependence upon Him in whom we live and from whom every perfect gift comes. And so that prayer must be as endless, as varied, as versatile, so to speak as are our human conditions and the types and phases of Christian character. No wonder that it should be free and spontaneous with the great majority of Protestant communities. I remember a very striking comparison, made by an eloquent Welsh minister, who had occasion to speak of prayers in the book form, and prayers in the free form, giving the proper credit, in their places, to both; the prayers in the book form being, he said, something like the canal, shapely, ordered, regular, decent, proper, and, in their place, good and useful; the free prayers, such as one may hear in those great Welsh communities, being, on the other hand, like the river, winding round the foundations of the everlasting hills, foaming among the rocks, leaping over the

precipices, murmuring under the shade trees, lingering in the pleasant valleys where fruitfulness is found in abundance on the right hand and on the left, and on their ever-broadening bosoms carrying the ships of commerce and the wealth of men. All these elements, must, in the nature of the case, enter into true worship. There must be every grace in exercise, and as the expression of these there will be praise, preaching and prayer. This you and I have to keep in mind.

And then there are certain characteristics of true worship on which we ought to dwell for a moment. In the first place it will be regular. Whatever is not done regularly is apt to be done in a second rate way. What you do now and then, as you happen to feel in the mood, occasionally, you will be apt to do in a casual and unsatisfactory manner. Try the principle in your office; try it in your business. Let the element of regularity drop out, and how soon the business will begin to show the consequences. Worship must be regular, in the closet and in the family, and in its public form on the Lord's Day. And did you ever raise the question in your mind how we come to have the week? The sun does not determine the week; the moon does not determine the week; the seasons do not determine the week. How have we the week? It is a purely artificial arrangement, with nothing in nature to suggest or maintain it. It was the God of Nature that gave us the week; and He has set apart the Seventh Day, and the weekly worship has been claimed by Him and rendered by His people. Try to be regular in the worship that you give to God Almighty. And that would imply, as well as regular times, regular places in which God is to be worshiped. There is a sense, of course, in which all the world is His, and He is everywhere present; but there is also a sense in which He has been pleased to be specially, graciously present with His people, and they have felt that; and when the Patriarch set up his altar, God gave him such utterances there,

that he could say, "This is the house of God; and this is the gate of heaven." When the Tabernacle was to be built, God gave promises of His gracious presence there. When it was in the heart of David to build a temple he was not allowed to do it, because there was blood on his hands. When the Temple built by Solomon was destroyed, the highest honor that could be given to a heathen was that Cyrus was permitted to take a part toward the rebuilding of it. And so it has been always true: "God loveth the Gates of Zion more than all the dwellings of Jacob." He does love our dwellings, but He connects His honor in a special way with the gates of Zion. And we have fitting places in which God is to be worshiped. I say *fitting*. Those places are to be upon the plane of the life of the people. If the people be humble and comparatively poor and plain in their ways, then to set up a building among them which would be an architectural triumph is a mistake. Better have the building on a line with their ordinary life. If, on the other hand, people be rich and living in handsome and costly dwellings, then it is their privilege and it is their duty, for obvious reasons, to have places of worship in harmony with the character of their own dwellings, on the line and plane of their life. This is common sense, whatever sentiment may give out in other directions. These places have no inherent sanctity. There is nothing in the stone or the lime or the timber that is made holy by the use to which they are put. They are sacred in this sense, that they are for such purposes as God sanctions and is pleased to approve. It would be a good thing if in this great city, this City of New York, we could get the idea into the mind of the Christian people, that they are to have such places of worship; and as far as possible at their own cost, and on the line of the life that in the providence of God they are living.

Worship, in this sense, is to be regular, and it is to be reverent, because God is to be revered, to whom it is paid.

When we begin the services usually we invoke the presence of God Almighty, and if we do it in faith we believe that He is with us. Then from the beginning of the service to the close of it everything ought to be reverent; and that applies to me as a preacher as well as to you in the pews. It is not a very difficult thing for the average man to repeat or to invent something humorous, ludicrous, laughable, and so to give a certain meretricious interest to the things that he says to the people. But then, is it reverent? And upon the people obligations rest in the same way. Everything, from beginning to end, is to be reverent. That is not the only thing. We are precluded in the pulpit, from what is unjust, uncharitable, unkind, untrue, as well as from what is irreverent. The same is true of all the people; the spirit of honesty, of uprightness, of straightforwardness, of being true to the truth of things, that spirit is to be in all the services, from the beginning to the end, if there would be real worship to God Almighty. Will you, dear friends of this congregation, please to keep this in mind more and more? I have no reason to complain of you. Far from it. On the contrary, the silence and the look of earnest attentiveness that you exhibit is a continual stimulus and encouragement to me. Keep it up! Keep it up! It is the way to maintain the atmosphere in which the seed of the kingdom will strike down and take root in the hearts of men. It is honorable to our God, whose presence we invoke.

This reverence is not incompatible with things that are characteristic of places and of human conditions. I was very much interested, for example, when worshiping in the churches in Holland last summer, in noticing that sometimes when a man, perhaps a working man, felt himself become a little drowsy or indifferent, instead of keeping his seat, he stood up and turned his face directly to the minister, and stood there until the drowsiness passed away, and then took his seat. It interested me because it reminded me of an

exactly similar custom that I used to see when men were less conventional than lately, in country congregations in the Province of Ulster, in Ireland. It is a little thing, but it shows how much freedom is compatible with the truest reverence in the presence of God Almighty.

And speaking of that little thing suggests to me to speak of another little thing, among you. I could sometimes wish that you did not leave your pews so abruptly and promptly as you do, the moment the last syllable of the benediction has been pronounced. There is no need that you should have your hat in your hand, no need that you should have the great-coat upon the shoulder; nor yet that, the moment the last syllable is pronounced, doors should be thrown open, as though you were eager and impatient until the thing had come to a close. It would be well—it would be better, more in harmony with those outward expressions of reverence—if there were a moment's silence, a silent pause, indicating that, when the service is closed, you have not been eager for its close, and then it is yours to go away in the hopeful confidence that God had been reverently waiting upon you and whose benediction had been pronounced over you in His name and by His authority, would go with you and help you to make the rest of your life, not secular as distinguished from religious, but spiritual and godly through and through.

Then, in the next place, not only ought worship to be regular and reverent: it ought to be intelligent. When supernatural gifts were being given to individuals of the primitive Church, and when men were permitted to speak in tongues that were not understood by others, and so had the seal of God's approbation put upon them, you remember what the apostle Paul said: that he had rather speak five words by which he could edify others, than ten thousand words in an unknown tongue. Surely there was a strong plea for the service being intelligent if it is to be acceptable. Then, prayers in an unknown

tongue, and music that is absolutely unintelligible in its nature and meaning to the people, will be ruled out. The preaching is the contribution to intelligence. The assumption is, that whatever is said before God is with the understanding, for it is to the Father of lights. And this we have to keep in mind if we would render acceptable worship.

There are other characteristics upon which it would be proper to dwell if there were time, but I pass these by, that I may call your attention, in conclusion, to the point that the text especially emphasizes: "The Father seeketh such to worship him." Are there any of you who, though now and then attending God's services, are conscious to yourselves that you do not worship the Father as He desires that you should? He seeks spiritual, true worshippers. Why do you not try to meet Him in that which He seeks? You may tell us that to you it does not seem interesting; it appears dull and monotonous and tiresome and tedious. Perhaps that may be because you do not seek to put yourself, your heart, in it; for if the service is to be what God would have it to be, then that part of it which is ours must be with all our strength and with all our life. We must put ourselves into it, or it must needs be dull and monotonous. I take an illustration that I have seen in another connection. Suppose some one, not acquainted with the object, has a cocoanut put in his hand and is assured that it is nutritious and good for food, and accordingly he sets himself to gnaw at the shell of it until he is tired and disgusted, and then flings it away in indignation. There is nothing there that is nutritious and fit for food. What is the thing he needs? He needs to be told that the shell is only for the protection of the nutritious part; that it is the kernel that is to be eaten, and that he has not taken the proper way to get at the kernel. Perhaps something of this is true in your case. You have been gnawing at the shell. If you had with your whole

heart gone into the kernel—these graces, for example, of which we were speaking, that make up the worship—that that would be a very different matter to you.

What are the churches to do in relation to this? Are they to set about building and decorating the shell, so as to make it attractive to the people—to gild it with art and architecture and music and robes and responses and processions, and so forth? Ah, it would still be the shell, and no more and no better. Is it not the best thing to teach men to discriminate between the shell and the kernel, to bring them to appreciate the essence of worship—fellowship with the Father and with the Son; and when they have come to do so there will be nothing tedious, nothing tiresome in the loving, helpful intercourse of the poor, weak, but hopeful human spirit with the Father of Lights, upon whose strength it leans and in whose endless love it has learned to rejoice. "The Father seeketh such to worship him." Will you not meet Him in His service, and learn to worship Him in this way? All of us are intent upon training and education, and you send your sons to distant and expensive institutions, that they may be educated and their characters developed; your daughters to costly places, that they may have education and refinement and polish. You want them to be in the best kind of associations, that they may be lifted up. My brethren where is there association that can purify, and dignify, and elevate and refine like the association that is here, where on one whole day in seven—not to speak of the closet and the family—we can be in the closest fellowship with the Father of our spirits, the holy, holy, holy Lord God Almighty, raised up together and made to sit together in heavenly places in Christ Jesus? This is the way to advancement, to real progress, to piety, to dignity. This is the way to be made meet for the inheritance of the saints in light. May God bless His truth to us and give us the true spirit of worship, for His name's sake. Amen.

CHRIST LIFTED UP, THE SUPREME ATTRACTION.

By M. RHODES, D.D. [LUTHERAN], St. LOUIS, MO.

And I, if I be lifted up from the earth, will draw all men unto me.—John xiii: 32.

IN this, as in other utterances of our Lord, we have a forcible illustration of that significant confession of His foes—Never man spake like this man. Unquestionably there was great pretension in His words. He employed the personal pronoun with a freedom that would not improperly be considered vain in ordinary mortals. But Christ was no ordinary mortal. There was a majesty about Him, something so imperial in His bearing, and still more, something so superhuman in His origin and mission, and so beneficent in His life, that we readily consent to the sovereignty which He assumed.

If a father may speak without reserve to his little child, why shall He who made the world, and who thought it not robbery to be equal with God, subject Himself to those proprieties of speech which our finite limitations put upon us? Indeed, the words of Jesus Christ, more perhaps than His mighty works, constitute a distinct feature in His character, and furnish an unanswerable testimony to His divinity and Savior-hood.

His language is in good part the interpretation of the divine declaration, that all power is given unto Me in heaven and in earth. It is the great word of One who is supreme, of One who has all forces at command, and who includes the destiny of all souls in His purpose. He spoke thus, signifying what death He should die, but that is only the surface meaning of this language. It has a profounder significance, of which the material cross and the physical dying were only the symbols. It was not simply that He was doomed to die on a malefactor's cross, that He would challenge the notice of mankind—for others had so died before Him; we must look to the occasion of His death, to the Spirit that urged Him forward, and to the great end He sought to accomplish, and then we may easily detect those beautiful

and masterly elements of character which make men a spectacle to the angels, and appeal to the admiration and respect of those even who do not touch so exalted a standard of excellency. Christ is the absolutely perfect One; whatever of good survives in human nature, He is bound somehow to touch; hence, when any man turns away from Him, he not only buffets his Lord's cheek, but he strikes down the very best of himself, discrowns his manhood, and tramps what glory of it remains into the dust. The amazing vision we have is this: here in a world where all evil forces dominate, where men suffer and sin and die, God has come out of the blinding light and disclosed Himself in our humanity; has set out in boldest relief and in a manner that startles and charms men, the sublime perfections of His nature, with His love for the golden clasp to bind all together; and so splendid and masterful is the spectacle that it has overborne every tide of opposition in all the centuries; and whether we take the thought or the devotion, or even the hostility of men, we may employ this language with greater confidence and ampler illustration to-day than ever before. And I, if I be lifted up from the earth, will draw all men unto me.

But, as a matter of fact, is it true that Jesus Christ is the supreme attraction of the ages? Is He making this bold utterance good? Aside from the positive statement of Scripture, which the unbeliever will throw aside as untrue, I am confident that upon nothing is the testimony of history more ample and so unanswerable. From the beginning great tides of thought, of stirring inquiry, of revolution, of progress and civilization, have been approaching and starting from that system of which Christ is the centre and the life, until to-day Christianity is unquestionably the noblest and most stirring force that engages the attention and secures the devotion of mankind. If I look for the interpretation and masterfulness of the best sentiment of the age, I find it in the text—And I, if I be lifted up from the earth, will draw all men unto Me.

These closing words of the Author of *Ecce Deus* are forcible, because so true. "To-day the great question that is stirring men's hearts to their depths is, Who is this Jesus Christ? His life is becoming to many of us a new life, as if we had never seen a word of it. There is round about us an influence so strange, so penetrating, so subtle, and yet so mighty, that we are obliged to ask the great heaving world of time to be silent for awhile that we may see just what we are, and where we are. That influence is the life of Jesus Christ." To be rid of it we must walk backward, blotting out our history as we go; we must strike out our best experience in joy and in sorrow, and quench into horrid gloom the purest and most helpful hope that illumines our present and future life. At our best, we feel that we must have, and that we cannot endure without Christ. The moment we think to abandon Him there is degeneracy in our moral and spiritual condition—a sad waste of all that is Godlike in us; and though sometimes it be with Peter's tears, we must return with Peter's confession: Lord, Thou knowest that I love Thee! When we turn to men who will not have Him, we see at once how bad it is for society, for the home, for the State, for the Church, for everything beautiful and good; and what wonder, for in such a case no one is left but Barrabas, and Barrabas is a robber. For his release many yet clamor, as of old; but the great choral shout of the generations will one day be lifted up, never more to die, for the Lord Jesus Christ. And I, if I be lifted up from the earth, will draw all men unto Me.

We see this great truth illustrated by contrast. Take the best view of the case: The world has not wanted for great and good men, noble souls who, in their pure and self-denying lives, reflected the image of Him of whom we speak; but they were imperfect men withal, and proved to be no such magnet as Christ; their relation to mankind was limited, and though their influence is imperishable, their names have long since faded from the memory of the

masses; besides, what charm and power they once had, and may still retain, they obtained from Christ. Still more is the thought true of the world's heroes. Where are those who, by battle, blood and bravery, or by other forces and advantages less noble than stirred in the souls of the first named, have attained to the bubble of earthly fame? Many of them made no small stir in the world; but how short-lived their fame, and what mockery their limitation brings back upon all human greatness! It brings to mind the thought of the poet:

"The boast of heraldry and the pomp of power,
And all that wealth e'er gave,
Await alike the inexorable hour;
The paths of glory lead but to the grave."

How different with Him who to-day is alike the most despised and yet the most adored of all who have ever trod this earth! His foes never feared, and His friends never loved that name so much as to-day. Never from so many lands, or to so many minds and hearts, did it prove so irresistible an attraction. Bad as men are, scoff as many of them do, there is still something in humanity that leans toward Christ, and gives, it may be a sad, but still a forcible emphasis to the text.

It is not meant by this word that all men will be saved; would God it might be so! but we know many who have heard of Christ, and now and again have had yearnings toward Him, have allowed the mastery of unbelief to destroy them, and gone out into the darkness that knows no dawn; but that is a confirmation, not a contradiction, of the text. The meaning is that such is the charm and power of all those higher faculties that adorn and render efficient the redeemed man, and of which Jesus Christ, in His character and mission, is both source and illustration, that they overcome all other forces and appeal to the affection and faith of men, or else arouse their indignation and fruitless opposition.

Somehow men will be, somehow men are, being attracted to Christ. He is so identified with human nature that even those who have pierced Him must look

upon Him. There is a pulse in His Gospel that, whether men will or no, thrills on the heart of the race. The great truths and the great purpose of Christianity have a wider bearing than any that are worthy or unworthy the attention of men; and it is not without significance that this is the case after the lapse of eighteen centuries, and the desperate but unsuccessful assault of every form of opposition. No system of lectures, no scheme of pretentious philosophy, no retailer of infidel sophistry and blasphemy could bring together the same average audience fifty-two or more times in a year. The story of the Cross has never lost its charm, though told so often, and often told so poorly. No familiarity with these subjects destroys interest in them; still multitudes throng to hear the Gospel; still its sweet notes mingle with our purest joy and send the thrill of comfort and hope through our profoundest sorrows; still it brings the angels back to sing, as of old, Glory to God in the highest, and on earth peace, good-will to men! And so it will be until Jesus comes again, having on His vesture and on His thigh a name written, King of kings and Lord of lords.

And all this, in wide contrast with every other personage and system, proclaims the truth of the text—And I, if I be lifted up from the earth, will draw all men unto me.

No standard has endured so long, nor drawn so many to it in the profoundest devotion of the soul as the Cross of Christ. To-day it stands for more in these systems and institutions that contemplate the relief and highest good of the race, and in all that is holiest and most beautiful in human life than any other one thing. It concentrates more elements of power and worth, and better adapts itself to the deepest necessities of mankind than any other object that has ever challenged human faith and thought; and it is the worst of humiliations to a true manhood that there can be found a man to whom the Gospel has come who is not ready to stand above all unbelief, above all boast of

man's wisdom, and above all vanishing worldliness about him, and exclaim: God forbid that I should glory save in the cross of our Lord Jesus Christ! There is great majesty in the mighty swing and thunderous anthem of the seas; there is an unutterable splendor in the arched and illumined sky above us; the mountains, thrusting their white crests into the azure above them, speak the might of God; but there is no majesty, no splendor, no might like thine, O simple gory Cross, on which Jesus wrestled with human sin and wrought a complete salvation for human kind! The Incarnation was not the completion of God manifest in the flesh; Christ must be lifted up before men could see God's loving purpose in their behalf, or turning to Jesus, would be ready to exclaim in obedient trust: My Lord and my God! The shadow of the Cross was upon Jesus, and its strange agony had already commenced to wither His soul when He uttered the language of the text, and it was because He well knew that there was no such attraction of a lost world to Himself save through loving self-denial and unselfish sacrifice. On these great perfections the text rests, as you have seen the bow hang on the illumined surges of the retreating cloud. And I, if I be lifted up from the earth, will draw all men unto Me.

Let us notice now the illustration of the text in those elements and graces which inhere in the character, and are so beautifully exemplified in the mission of Christ. There are some qualities in the best type of human life which are regal; they sway the masses; they touch and thrill upon the world's thought, and win the esteem of all who make any worldly recognition of their manhood. A man has not attained to the greatest power and to the most commanding influence when he has become wealthy, or learned, or socially prominent. Many a bad man is able to boast all of these. Sir Isaac Newton was great when, with majesty of intellect, he wrought in the heavens and brought his trophies from their starry depths; but he was greater when reverently adoring

Almighty God, who set their stars in their courses. Moral qualities surpass both in permanency and effectiveness, all merely intellectual, secular or social attainments. They partake of God, while the latter are often of the earth earthy. A mother's love has a mightier and more enduring dominion than her beauty and accomplishments. Invention, enterprise, capital and learning for immortal achievement are not to be mentioned alongside of Christian faith and self-denial.

Now, all these greater forces which make men like God, and without which every noblest institution in the land would go to the dust, and our civilization would drop back to barbarism and paganism, centred in Jesus Christ and in His cross; and by their beauty and excellence, by the response they make to every noblest longing of the human soul, they must forever constitute the mightiest appeal to the faith and devotion of rational beings, and the only undying charm and attraction in the universe of God.

Notice the element of righteousness in the Cross. In redemption God aims to vindicate right. He exalts the majesty of law, and jealously guards the attributes of justice and holiness. If there is no remission without shedding of blood, neither is there salvation without repentance and the abandonment of sin. When we preach Christ, we must preach at the same time God's hatred of sin and His love of that holiness without which no man shall see the Lord. To an enlightened mind the cross of Christ is God's amazing display of love, because it is His most withering rebuke of sin. Christ died for our sins. Paul cannot blush for the cross, because it is the power and wisdom of God unto salvation, and equally because therein is the righteousness of God revealed. Nothing is more distinctly set forth in God's Word than the perfect righteousness of the entire transaction of human redemption. It is only by trust in, and absolute resting in this righteousness of Christ, we may share God's pardon and peace. Christ is set

forth to declare God's righteousness, that He might be just, and the justifier of him which believeth in Jesus. It is only as men see what Christ is, and what they are, and they never see either until they see the Cross, that they are drawn to Him.

The prodigal remembered the plenty of his father's house, and came to himself. In the midst of his sin man does not awake to any real consciousness of his guilt; in the midnight carouse, in the hot rush of forbidden pleasure, in the whirl and thunder of excitement he does not see the case as it is; but when he sees the tears roll and burn on the cheek of a godly woman as she wrestles with the recollection of his evil-doing, he begins to feel how great must be the sin that could bring such sorrow from such a soul, and so learns from a broken heart the great distance he has gone in evil. In some such way, with vastly profounder intensity, men discover their true condition best at the Cross; he only sees the enormity, the exceeding sinfulness of sin, who beholds the innocent, holy Christ lying on His face, and hanging as a malefactor on the cross in speechless agony. They never could, they never would see it otherwise. Only Jesus Christ, lifted up from the earth, could proclaim with such startling power to lost men the ulcerous, deadly nature of sin as to arouse them into a sensible personal conviction of it, and to turn them to Him in penitent and earnest seeking. Now a system that comes with such expression of holiness and self-denial, and is only sent to save men by the utter overthrow of sin, must command attention. These elements that dominate in the great redemption are the forces that attract and charm. Bad as the world is, righteousness has always had a voice in it; holiness and justice have always swayed a sceptre of power, and often impurity has blushed and profanity has uncovered in their presence. In Christ these are supreme, and under their inspiration and with the vision of His triumph distinct to His view, He proclaimed the Gospel the world needs when He said:

And I, if I be lifted up from the earth, will draw all men unto Me.

There is yet one dominating force which includes all, and of which I speak briefly. It is love. Who can resist the mastery of love, and where do we have such an expression of it as in Christ and His cross? We have some touches of it in the home. Where will not the mother go in self-denial, in the agony of self-denial, in the surrender of life itself, under the mighty sway of love's dominion? But the best exhibition of it on earth is only a far-off approach to the love of God in Christ. Who, save such as are most like Him, are able to comprehend the length and breadth of it? The sea that rolls about us in the love of God baffles all measurement of all forces which are not themselves God-like.

It is in this inclusive, winning perfection God comes to sinful men more than in any other. We see other stars and planets in the heavens, but who can mistake the sun? So we see other perfections in God's interposition, but love wears the crown and gives to redemption its surpassing glory. In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world that we might live through Him. Christ loved us, and gave Himself for us; and so it is that His love passeth knowledge. It is this great perfection, which most fully defines God, we are to know most of all. God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. This is the grandest and most faithful summary of the Gospel between the lids of the Bible, and the Gospel is best preached when it is supreme in the heart and words of the preacher.

To Jesus the cross was the voluntary sacrifice of love. I lay down My life for the sheep. Calvary was love's battle-ground, and its grandest triumph was death. It was love that surrendered His life on the cross, and triumphed in the resurrection of Jesus Christ, and ever since in every sermon preached,

and in the ministry of every godly life, God's love appeals to men; the vision of salvation through the Cross is kept in view; so that now, and in the time to come, the responsibility of living without Christ must rest upon those who choose to reject a redemption so attractive and adequate.

Now, these great forces of truth, and justice, and faith, and love, and holiness, and self-denial, reigning without limitation in God and Christ, and manifest in all their condescension to man, and always regal in the best manhood and most beautiful and useful lines, are the forces that win, the forces that are helping to rescue humanity, to build the nations after God's order, and to lift this lost world up to His bosom, until, in the final shout of redemption, the text will have its complete fulfillment: And I, if I be lifted up from the earth, will draw all men unto Me.

Learn from this great truth—

1. That the permanence and triumph of Christianity are assured.

There be those to-day who, in their gratuitous predictions, are wont to speak of the religion and Church of the future. If by this is meant the displacement of Christianity, it would not be more irrational to talk about the stars of the future; and sooner, indeed, may they fall, and others be flashed into their places by the fiat of God than shall that system wane and fall on which rests the best history and life of this world.

Look at the Author of our holy Christianity; look at the elements that inhere in His character, and in His scheme of grace; look at the purpose contemplated, and then ask yourself whether this redemption which we preach, warning every man, and teaching every man, can possibly perish or fail of ultimate triumph?

Such forces as truth, and justice, and love, and self-denial, and faith, and holiness, are not the forces that die. They are proof against defeat and death as truly as God Himself. They have fought their way down the ages, and the best history of this world is the record of their

triumphs. As it was once said of Herod, it may to-day be said of all opposers of Christ: They that sought the young child's life are dead. But the child lives; He sees of the travail of His soul, and by and by the redeemed shall come from every land to shout His coronation and make good the text. Error, and unbelief, and sin, and selfishness, and hatred of God and the truth, and vanity, and profane worldly wisdom, and boastful, irreverent reason setting themselves above God and His Word, are all doomed; they are themselves the infection of evil and death, and before the march of God and Christ they must go. On which side are you, my hearer? That question involves everything for rational beings, and he is not wise, and not respectful to the best of himself, certainly not obedient to God, who regards it with indifference. The difference between occupying a place on one or the other of these sides, is the difference between building on the sand and on the rock.

I beseech you choose Christ this day, which is to renounce sin, and to accept in preference everything most noble and imperishable in manhood, and now and in the hereafter to come off more than conqueror through Him who hath loved us and given Himself for us.

2. See in this great fact the hope of the world.

Christ must be lifted up. For the recovery of men from sin and unbelief; for the regeneration of society; for the purification and protection of homes; for the overthrow of revolution in the nations; for the redemption and enthronement of right government; for the quenching of unholy fire between labor and capital; for the best comfort of the poor, and the best training of the young; for the triumph of all that insures the best development of this lost world, and the hastening of the new heavens and the new earth, I know no substitute for Jesus Christ and His blessed Gospel.

Other agencies may and should be employed, but permanent success may only be expected where Christ is lifted

up. The world needs nothing so much to-day as to see the face of Christ. Oh, that all who preach His Gospel and have named His name might magnify His life and Spirit far more in their own! No such appeal comes to this world, and for no overture we make do such triumphs wait. Let us seek, my brethren, to lift Christ up; lift Him up in the Church; lift Him up in the life; lift Him up in the home; lift Him up in the State, in the shop, in the office, in the store, in the exchange, in the school—everywhere; and as men see Him they will be changed into the same image from glory to glory.

And whom do you need who are yet the victims of sin and unbelief?—whom but Jesus Christ? 'Tis yourself you need to see under the quickening Spirit, and in Christ as He appreciates your ruin and your possibilities as you do not, giving His life to save yours, that you might be rescued from the sum of all evils, banishment from God, and lifted up to a sharer in Christ's own image and glory. It is to this great grace we have in Jesus Christ God calls you to-day. The appeal has often come to you, and more than once has it stirred your soul. No man who lives in this land, so resonant with the message of the Gospel, and thrilled by so many pulses of God's goodness, has failed of that experience. You have not heard so much about the Christ of God and the Savior of sinners without being somehow drawn to Him. Surely yours is a great opportunity, but is it not a great responsibility as well?

I have touched upon the edges of a great subject to-day. Consider what mighty forces, what masterly and solemn appeals, what astounding reaches and condescension of God must lie trodden under the feet of that man who rejects such a Christ! When God so comes out of His infinity to meet and rescue a soul, and that soul deliberately turns away, the mightiest forces in the universe have failed, and nothing remains but a ruin human lips may not tell. God incline you to-day to turn about and look to Jesus! and so in your

penitence and faith, in your obedience and love, in your self-denial and devotion, give prompt and blessed testimony to the great Gospel of the text: And I, if I be lifted up from the earth, will draw all men unto Me.

"Trust His blood to save your soul;
Trust His grace to make you whole;
Trust Him living, dying too;
Trust Him all your journey through;
Trust Him till your feet shall be
Planted on the crystal sea!"

BELIEVING AND SEEING.

BY ALEXANDER MACLAREN, D.D., MANCHESTER, ENGLAND.

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he said unto him, Verily, verily I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man.—John i: 50-51.

Here we have the end of the narrative of the gathering together of the first disciples, which has occupied us for several Sundays. We have had occasion to point out how each incident in the series has thrown some fresh light upon the main subjects, namely, upon some phase or other of the character and work of Jesus Christ, and upon the various beginnings and workings of faith, which is the condition of discipleship. The words which I have read for our text this morning may be taken as the crowning thoughts on both these matters.

Our Lord, in the first of them, recognizes and accepts the faith of Nathanael and his fellows, but like a wise teacher, lets His pupils at the very beginning get a glimpse of how much there lies ahead for them to learn, and in the act of accepting the faith gives just one hint of the great tract of yet uncomprehended knowledge of Him which lies before them: "Because I said unto thee I saw thee under the fig tree, believest thou? thou shalt see greater things than these." He accepts Nathanael's confession and the confession of his fellows. Human lips have given Him many great and wonderful titles in this chapter.

John called Him the Lamb of God. The first disciples hailed Him as the "Messias, which is the Christ"; Nathanael fell before Him with the rapturous exclamation, "Thou art the Son of God; Thou art the King of Israel." All these crowns had been put on His head by human hands, but here He crowns Himself, and makes a mightier claim than any that they had dreamed of, and proclaims Himself to be the medium of all communication and intercourse between heaven and earth. "Hereafter ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man."

So then, there are two great principles that lie in these verses, gathered together in, first, our Lord's mighty promise to His new disciples, and second, in our Lord's witness to Himself. Let me say a word or two about each of these.

I. Our Lord's promise to his new disciples. The first words of the former of the two may either be translated as a question, or as an affirmation, and it makes comparatively little difference to the substantial meaning whether we read "believest thou?" or "thou believest." In the former case there will be a little more vivid expression of surprise and admiration at the swiftness of Nathanael's faith, but in neither case are we to find anything of the nature of blame or of doubt as to its reality. The question, if it be a question, is no question as to whether Nathanael's faith was a genuine thing or not. There is no hint that he has been too quick with his confession and has climbed too rapidly to the point that he has attained. But in either case, whether the word be a question or an affirmation, we are to see in it the solemn and glad recognition of the reality of Nathanael's confession and belief.

Here is the first time that that word "belief" came from Christ's lips, and when we remember all the importance that has been attached to that word in the subsequent history of the Church and the revolution in human thought which followed upon His claim for

faith, there is an interest in noticing the first appearance of the word. It was an epoch in the history of the world when Christ first claimed and accepted a man's faith.

Of course the second part of this verse, "Thou shalt see greater things than these" has its proper fulfillment in the gradual manifestation of His person and character, which followed through the events recorded in the gospels. His life of service, His words of wisdom, His deeds of power and of pity, His death of shame and of glory, His resurrection and His ascension, these are the "greater things" which Nathanael is promised. They lay all unrevealed yet, and what our Lord means is simply this: "As you have trusted Me, if you will continue to trust in Me, and stand beside Me, you will see unrolled before your eyes and comprehend by your faith the great facts which will make the manifestation of God to the world." But though that be the original application of the words, yet I think we may fairly draw from them some lessons that are of importance to ourselves; and I ask you to look at the hint that they give us about three things,—faith and discipleship, faith and sight, faith and progress.

"Believest thou? thou shalt see greater things than these." First, here is light thrown upon the relation between faith and discipleship. It is clear that our Lord uses the word for the first time in the full Christian sense, that he employs it as being practically synonymous with being a disciple, that from the very first, believers were disciples and disciples were believers. Then, notice still further that our Lord here employs the word "belief" without any definition of what, or who it is that they were to believe. He Himself, and not certain thoughts about Him, is the true object of a man's faith. We may believe a proposition, but faith must grasp a person. Even when the person is made known to us by a proposition that we have to believe before we can trust the person, still the essence of faith is not the intellectual

process of laying hold upon a certain thought, and acquiescing in it, but it is the moral process of casting myself in full confidence upon the Being that is revealed to me by the thought; of laying my hand, and leaning my weight on the Man whom the truth tells me about. And so faith, which is discipleship, has in it for its very essence the personal element of trust in Jesus Christ.

Then, further, notice how widely different from our creed Nathanael's creed was, and yet how identical with our faith, if we are Christians, Nathanael's faith was. He knew nothing about the very heart of Christ's work, His atoning death; he knew nothing about the highest glory of Christ's character, His divine Sonship, in an unique and lofty sense. These all lay unrevealed, and were amongst the greater things which he was yet to see; but though thus his knowledge was imperfect, and his creed incomplete as compared with ours, his faith was the very same. He laid hold upon Christ, he clave to Him with all his heart, he was ready to accept His teaching, he was willing to do His will, and as for the rest: "Thou shalt see greater things than these." So, dear brethren, from these words of my text here, from the unhesitating attribution of the lofty emotion of faith to this man, from the way in which our Lord uses the word, are gathered these three points that I beseech you to ponder. No discipleship without faith. Faith is the personal grasp of Christ Himself, and the contents of creeds may differ whilst the element of faith remains the same. And, I beseech you, let Christ come to you with the question of my text, and as He looks you in the eyes, hear Him say to you "Believest thou?"

Next, notice how in this great promise to the new disciples, there is light thrown upon another subject, viz: the connection between faith and sight. There is a great deal about seeing in this context. Christ said to the first two that followed Him, "Come and see." Philip met Nathanael's thin film of prejudice with the same words,

"Come and see." Christ greeted the approaching Nathanael with "When thou wast under the fig tree I *saw* thee." And now his promise is cast into the same metaphor: "Thou shalt *see* greater things than these." There is a double antithesis here: "I *saw* thee," "Thou shalt see Me." "Thou wast convinced because thou didst feel that thou wert the passive object of My vision. Thou shalt be still more convinced when illuminated by Me. Thou shalt see even as thou art seen. I saw thee, and that bound thee to Me; thou shalt see Me, and that will confirm the bond."

There is another antithesis between believing and seeing. "Thou believest, that is thy present; thou shalt see, that is thy hope for the future." Now I have already explained that in the proper primary meaning and application of the words the sight which they promise is simply the observance with the outward eye of the historical facts of our Lord's life which were yet to be learned. But still we may gather a truth from this antithesis which will be of use to us. "Thou believest, thou shalt see." That is to say, in the loftiest region of spiritual experience you must believe first, in order that you may see.

I do not mean what is sometimes meant by that statement that a man has to try to force his understanding into the attitude of accepting religious truth in order that he may have an experience which will convince him that it is true. That is by no means my meaning, but I mean a very much simpler thing than that, and a very much truer one, viz: this, that unless we trust to Christ and take our illumination from Him we shall never behold a whole set of truths which, when once we trust Him, are all plain and clear to us. It is no mysticism to say that. What do you *know* about God? I put emphasis upon the word "*know*." What do you know about Him, however much you may argue and speculate and think probable, and fear, and hope, and question about Him? What do you know about Him, apart from Jesus Christ? What do you know about human duty

apart from Him? What do you know about all that dim region that lies beyond the grave, apart from Him? If you trust Him, if you fall at His feet and say "Rabbi! Thou art my teacher, and mine illumination," then you will see. You will see God, man, yourselves, duty; you will set light upon a thousand complications and perplexities; and above all you will have a brightness above that of the noon-day sun, streaming into the thickest darkness of death and the grave and the awful Hereafter. Christ is the light: in that "light shall we see light." And just as it needs the sun to rise in order that my eye may behold the outer world, so it needs that I shall have Christ in shining in, my Heaven to illuminate the whole Universe, in order that I may see clearly. "Believe and thou shalt see." For only when we trust Him do the mightiest truths that effect humanity start up, plain and clear, before us.

And besides that, if we trust Christ, we get a living experience of a multitude of facts and principles which are all mist and darkness to men except through their faith; an experience which is so vivid and brings such certitude as that it may well be called a vision. The world says, "Seeing is believing." So it is about the coarse things that you can handle, but about everything that is higher than these invert the proverb, and you get the truth. "Seeing is believing." Yes, in regard to things. Believing is seeing in regard to God and spiritual truth. "Believest thou? thou shalt see."

Then, still further, there is light here about another matter, the connection between faith and progress. "Thou shalt see greater things than these." A wise teacher stimulates his scholars from the beginning, by giving them glimpses of how much there is ahead to be learnt. That does not drive them to despair; it braces all their powers. And so Christ, as His first lesson to these men, substantially says, "You have learnt nothing yet, you are only beginning." And that is true about us

all. Faith at first, both in regard of its contents and its quality, is very rudimentary and infantile. A man when he is first converted—perhaps suddenly—he knows, after a fashion, that he, himself, is a very sinful, wretched creature, and he knows that Jesus Christ has died for him, and is his Savior, and his heart goes out to Him, in confidence and love and obedience. But he is only standing at the door and peeping in yet. He has only got hold of the alphabet; he is but on the frontier of the promised land. He has got something that has brought him into contact with Infinite power, and what will be the end of that? He will infinitely grow. He has got something that has started him on a course to which there is no natural end. As long as his faith keeps alive he will be growing and growing, and getting nearer and nearer to the great centre of all.

So here is a grand possibility opened out in these simple words, a possibility which alone meets what you need, and what you are craving for, whether you know it or not, viz., something that will give you ever new powers and acquirements; something which will ensure your closer and ever closer approach to an absolute object of joy and truth; something that will ensure you against stagnation and guarantee unceasing progress. Everything else gets worn out, sooner or later; if not in this world, then in another. There is one course on which a man can enter with the certainty that there is no end to it, that it will open out, and out, and out as he advances, with the certainty that come life, come death, it is all the same. Like a tree growing in some greenhouse, they cut a hole in the roof for it, and up it goes. Whether you have your roots down in this lower world, or whether you have your top up there, in the brightness and the blue of heaven, the growth is one, the direction is one. There is a way that secures endless progress, and here lies the secret of it: "Thou believest! thou shalt see greater things than these."

Now, brethren, that is a grand possi-

bility, and it is a solemn lesson for some of you. You professing Christian people, are you any bigger than you were when you were born? Have you grown at all? Are you growing now? Have you seen any further into the depths of Jesus Christ than you did that first day when you fell at His feet and said, "Thou art the Son of God, Thou art the King of Israel!" His answer to you then was, "Thou believest! thou shalt see greater things." And if you have not seen greater things it is because your faith has broken down, if it has not expired.

II. And now let me turn to the second thought that lies in these great words. We have here, as I said, our Lord crowning Himself by His own witness to His own dignity. "Hereafter ye shall see the heavens opened." Mark how, with superb, autocratic lips, He bases this great utterance upon nothing else but His own word. Prophets have ever said, "Thus saith the Lord." Christ ever said: "Verily! verily, I say unto you." "Because he could swear by no greater, he swore by himself." And He puts His own assurance instead of all argument and of all support to His words.

"Hereafter." A word which is possibly not genuine, and is omitted, as you will observe, in the Revised Version. If it is to be retained it must be translated, not "hereafter," as if it were pointing to some indefinite period in the future, but "from henceforth," as if asserting that the opening heavens and the descending angels began to be manifested from that first hour of His official work. "Ye shall see heaven open, and the angels of God ascending and descending." That is a quotation from the story of Jacob at Bethel. We have found reference to Jacob's history already in the conversation with Nathanael, "An Israelite indeed, in whom is no guile." And here is an unmistakable reference to that story when the fugitive with his head on the stony pillow, and the blue Syrian sky, with all its stars, rounding itself above him, beheld the ladder on which the angels of

God ascended and descended. So says Christ, you shall see in no vision of the night, in no transitory appearance, but in a practical waking reality, that ladder come down again, and the angels of God moving upon it in their errands of mercy.

And who, or what, is this ladder? Christ! Do not read these words as if they meant that the angels of God were to come down to help, and to honor and to succor Him, as they did once or twice in His life, but read them as meaning that they are to ascend and descend by means of Him for the help and blessing for the whole world. That is to say, put it into short words, Christ is the sole medium of communication between heaven and earth, the ladder with its foot upon the earth, in His humanity, and its top in the heavens. "No man hath ascended up into heaven except He who came down from heaven, even the Son of Man which is in heaven."

My time will not allow me to expand these thoughts as I meant to have done; let me put them in the briefest outline. Christ is the medium of all communication between heaven and earth, inasmuch as He is the medium of all revelation. I have spoken incidentally about that in the former part of this sermon, so I do not dwell on it now.

Christ is the ladder between heaven and earth, inasmuch as in Him the sense of separation, and the reality of separation, are swept away. Sin has shut heaven; there comes down from it many a blessing upon unthankful heads, but between it and its purity and the earth in its muddy foulness "there is a great gulf fixed." It is not because God is great and I am small, or because He is infinite and I am a mere pin-point as against a great continent, it is not because He lives forever, and my life is but a hand-breadth, it is not because of the difference between His Omniscience and my ignorance, His strength and my weakness, that we are parted from Him. "Your sins have separated between you and your God." And no man, build he Babels ever so high, can reach thither. There is one means by which the sepa-

ration is at an end, all objective hindrances to union, and all subjective hindrances alike swept away. Christ has come, and in Him the heavens have bended down to touch, and touching to bless, this low earth, and man and God are at one once more.

He is the ladder or sole medium of communication, inasmuch by Him all Divine blessings, grace, helps and favors come down, angel-like, into our weak and needy hearts. Every strength, every mercy, every spiritual power, consolation in every sorrow, fitness for duty, illumination in darkness, all that any of us can need; it all comes to us down that one shining way, the mediation and the work of the Divine-Human Christ, the Lord. He is the ladder, the sole medium of communication between heaven and earth, inasmuch as by Him my poor desires and prayers and intercessions, my wishes, my conflicts, my confessions rise to God. "No man cometh to the Father but by Me." He is the ladder, the means of all communication between heaven and earth, inasmuch as at the last, if ever we enter there at all, we shall enter through Him and through Him alone. "I am the Way, the Truth, and the Life."

Ah! dear brethren, men are telling us now that there is no connection between earth and heaven except such as telescopes and spectroscopes can make out. We are told that there is no ladder, that there are no angels, that possibly there is no God, or that if there be we have nothing to do with Him nor He with us. That our prayers cannot get to His ears, if He have any ears, nor His hand be stretched out to help us, if He have a hand. I do not know how this cultivated generation is to be brought back again to faith in God and delivered from that ghastly doubt which empties heaven and saddens earth to its victims, but by giving heed to the Word which Christ spoke to the whole race while He addressed Nathanael, "Ye shall see the heavens opened and the angels of God ascending and descending upon the Son of Man." If He be the Son of God, then all these heavenly messengers

reach the earth by Him. If He be the Son of Man, then every man may share in gifts which through Him are brought into the world, and His manhood, which evermore dwelt in heaven even while on earth, and was ever full of angel presences, is at once the measure of what each of us may become, and the power by which we may become it.

One thing is needful for this blessed consummation, even our faith. And oh! how blessed it will be if in waste solitudes we can see the open heavens, and in the blackest night the blaze of glory of a present Christ, and hear the soft rustle of angels' wings filling the air, and find in every place a house of God and a gate of heaven, because He is there. All that may be yours on one condition: "Believest thou? thou shalt see the heavens opened, and the angels of God ascending and descending upon the Son of Man."

ENTHUSIASM JUSTIFIED.

By R. S. STORRS, D.D., IN CHURCH OF THE PILGRIMS, BROOKLYN.

When Silas and Timotheus were come from Macedonia, Paul was pressed in spirit [pressed by the Word] and testified to the Jews that Jesus was Christ.—Acts xviii: 5.

WE are all familiar in experience and observation with the different effects produced in different minds by the proclamation of the same truths. To some it is but a mere song in the air, carelessly heard, soon forgotten. The utterance may awaken violent, vehement opposition in others, rousing their whole nature to withstand it. Some may accept the proclamation with a languid, passive spirit, assured of its verity, but wholly indifferent to its real import; others may receive it with all gladness, rejoicing not only to hear but to repeat it to others, with enthusiastic delight. A lighted match falling on a granite rock or pile of sand is extinguished; but the same, when applied to wood, kindles a genial glow, or, to powder, creates a flame and explosion. So with truth. Even Christian minds are affected by the same truth very differently at

different times. In a languid mood the message kindles no passion and inspires no purpose; but at another time it seems as if it were the very voice of God to our spirit; it enters our life as an inspiring energy, and we cannot rest till we tell it to others. As a fire in our bones, it works as a mighty, irrepressible impulse.

Paul was familiar with these varying experiences. When he was at Athens—the centre of art and history; the shrine of paganism where, it was said, “it is easier to find a god than a man”; a city whose culture, learning and magnificence could not but attract his eye—his spirit was stirred within him as he saw the prevailing idolatry. At Rome, too, he saw and felt the power of her imperial greatness, and was not ashamed of the Gospel of the Son of God. But now at Corinth, where he had been for a time, though he every week preached in the synagogue, and talked at other times with Jews and Greeks, it does not seem that he was putting forth any special or strenuous effort to reach the people. He may have been disheartened. Here was a centre of commerce, a population promiscuous and vicious, full of hate and greed, noisy and selfish. There was little interest in high art. Inquisitive philosophers did not gather here, as at Athens, but traffickers and seafaring people, rather. Moreover, Paul’s necessities led him to labor as a tent-maker. It seems as if he thought it of no use to preach continuously.

But the vision was at hand, and with it the emphatic command, “*SPEAK!*” Even now was he “*straitened.*” The same word is used by the Savior as to His baptism of suffering (Luke xii: 50); in reference to Jerusalem pressed by armies, with successive circumvallations; and by Paul (Phil. i: 23), when he says that he is “*in a strait betwixt two.*” Now that the help brought him by Silas and Timotheus released him from labor, he yielded to an urgent and imperative impulse, testifying that Jesus was Christ. Opposition did not deter. When the Jews blasphemed, he shook his robe, and said, “Your blood

be upon your own heads; I am clean. Henceforth I will go unto the Gentiles.”

We are apt to regard the great apostle as a flaming star that burned incessantly. We forget his human moods, though he records them. We rejoice in these recorded imperfections of the good, so far as they show the triumphs of divine grace, for they encourage us to trust in the same ennobling and overruling grace in the midst of our own manifest and manifold infirmities. Rising from his apparently passive condition, urged by the assurance, “I am with thee, and no man shall set on thee,” he boldly and ardently proclaimed the truth as it is in Jesus.

1. This enthusiasm of Paul was justifiable; his inertness was not. Moods like this might have led him to say that he was not meet to be an apostle: but when he reflected upon the truth, it filled and thrilled him. Now he was ready to preach to prince or peasant, slave or Magdalene; for he saw human nature, though fallen, to be intrinsically royal. Man was great in his possibilities; great in his alliance with God. Sin was a terrific evil. He had felt it in his own soul. He saw it in men and in communities about him; in the pride and bigotry of the Jews at Jerusalem; in the imperial cruelty and wrong at Rome; and in the atrocious and repellant sensuality at Corinth. He saw, too, the power of the Gospel to renovate and save man. He believed that eternal life and death hinged on the acceptance or rejection of Jesus Christ. These were living convictions. They were the springs of his enthusiasm, and they justified it.

A man drops from an ocean steamer into the sea. You shout aloud for help to save him from instant and awful peril. The occasion justifies your excitement. No one blames you. A trivial occurrence would not warrant an outcry. Fanaticism is sometimes shown in its disproportionate zeal for unimportant matters; but Paul was pressed by an imminent and awful truth that menaced the ungodly. His enthusiasm would be ours if his convictions were really ours.

2. There is an enormous power in such an enthusiasm. So it proved at Corinth when Paul's soul flamed forth in eager utterance. The power of truth is measured oftentimes by the resistance it awakens in the hearts of men. So bitterly did the Jews hate him, they were ready to invoke the aid of Rome—another hated power—to crush Paul. We ought not to be cast down because to-day atheistic men assault Christianity with virulent and venomous speed. This is but the answer of man's rebellious will to God's authoritative voice. Were there no opposition to the Bible we might think that there was no power in it.

The work Paul did at Corinth showed that his enthusiasm had a vital energy. Even in that wicked city, amid the festering vice which was an obstacle to the Gospel outside the Church and a source of weakness and temptation to those within it, reclaimed in part from its influence—even there Paul gained "much people" to the Lord, jewels for the crown of Christ. Did we feel the pressure he felt, we, too, would be eloquent in our advocacy of the truth; for out of the fullness of the heart the mouth speaketh. The burden of spirit is relieved by earnest speech; and this secret, subtle power of soul is contagious. Rome felt it, as thousands of martyrs gave up their lives for the Lord Jesus. Mediæval ages felt it, as Christian missionaries carried to savage tribes—our ancestors—the Gospel that became the seed of Christian commonwealths. Germany and England felt this intrepid and heroic enthusiasm of the Reformers. Puritan civilization in this country, modern missionary enterprises—in short, all self-sacrifice founded on conviction of the truth of God, illustrate the abiding and triumphant power of this element of life.

We infer, then, what is our great lack. It is the "pressure of the word" spoken of in the text. We do not have it as we ought. The Church of Christ does not have it. We are trying to push a steamer across the sea, only using tepid water. Without this full and mighty pressure of

consecrated enthusiasm, our example, preaching, teaching and giving are all defective in impulse and in power.

Therefore we see the duty of prayer for the Holy Ghost. Kindled as at Pentecost, our love will then make our life vocal and articulate with a divine message. Our inertness will be rebuked as we contemplate the devotion of Paul under the pressure of his illuminated sense of truth and duty. Baptized anew, the Church will go on from conquest to conquest. All the swift and mighty movements of civilization will then point to the near coming of the Son of Man, the Judge and God of the whole earth! The Lord hasten that day! Amen.

RIGHT LIVING.

By R. S. MACARTHUR, D.D., NEW YORK.
We should live soberly, righteously and godly.—Titus ii: 12.

THIS chapter is full of practical suggestion and instruction. In the early part of the verse we have a statement of the things which the grace of God teaches us to deny. But religion is not a system of negatives. There must be the doing of good as well as the denying of evil. The text is an instructive epitome of how we should live. Let us follow the order it suggests.

I. We should live soberly. This word refers to our duty to ourselves. We have several examples of the use of this word. It means having all desires under the control of reason; acting wisely, moderately, discreetly. It teaches that all passions and propensities must be under self-control.

1. We must have control over all the base passions of our nature. Nowhere does the Bible teach that the laceration of the body purifies the soul. Everywhere the Bible honors the body; but it gives the body its rightful place: it is to be kept under. This is its honored place. It is to be the temple of the Holy Ghost. Who dare defile this temple? No man can command who does not obey. The monarch of himself is king of men.

2. There is to be a proper restraint

over the more refined, the æsthetic elements of our nature. These have a rightful sphere. Christ loved the beautiful. To cloud and mountain, to flower and forest, God has given beauty for its own sake—beauty not necessary to utility. There is no piety in ugliness. God had no criticism to make on David's cedar palace. If you can build a fine house and pay for it with your own money—not your neighbor's, nor God's—build it; adorn it with statuary, beautify it with paintings; but make art the handmaid of religion. See to it that the more you spend on yourself the more you give to God. There is danger of undue extravagance for ourselves. Giving to God makes us economical in other respects. This is a blessing. The old-fashioned virtues of economy and simplicity and honesty need to be emphasized to-day.

3. There must also be a wise control over our professional pursuits. I am no monk. You ought to be men of worldly push and success. Strike out nobly in your professional career. But remember, this world is not all. Let eternal verities dwarf earthly vanities. Let the sunlight of heaven dim the splendor of earthly glories. The triumphs of the world are grander to those who desire them than to those who possess them. The man who lives for anything short of God, has missed the meaning and glory of life. To him life is a failure. He consents to be a thing, and not a man. A man reaches up to God. As a flower follows the sun, so a true man turns toward Jesus Christ, the Sun of Righteousness.

II. We are also to live righteously. Perhaps the word "justly" is a better one to express the idea. In the New Testament, righteous is often used in an objective sense; here the idea refers simply to moral rectitude. This refers to our duty to our neighbor. We now enter on a wider sphere. Analyze this duty.

1. We are not needlessly to injure our neighbor. His property, his person, his good name is to be sacred. Sometimes a sense of duty to our fellow-men

may oblige us to speak harshly, because truthfully, of our fellow-men. We have no right to set a bad example.

2. We are to render to every one his due. We must be just in all our dealings. We are divinely exhorted to provide things honest in the sight of all men. Character is what God knows us to be; reputation is what men think us to be. Still, even reputation is immensely important.

3. We are to strive to lead all to salvation through Christ. Our duty to men is not negative. Duty is "due-ty." The Christian is to be Christlike: thus he will draw men to God.

III. The sphere widens. We are to live "godly." This has reference to our duty immediately to God. Regard to God runs through all our other duties: personal and relative duties must be done with an eye to His glory. But some duties refer at once to Him. There are direct duties which we owe to Him, and which are included in living godly. What are some?

1. Repentance toward God. Remember the preaching of John the Baptist. Remember Christ's preaching. Repentance is a "heart broken for and from sin." If you do not turn you have not repented. Turn now.

2. Faith in Jesus Christ. True repentance is not really separable from faith. You cannot please God if you refuse to trust Him.

3. Obedience. This includes all duties. "To obey is better than sacrifice."

If you are right with God you cannot be wrong with men. Begin now to "live soberly, righteously and godly."

AN ERA OF PROGRESS.

By REV. J. P. OTIS, IN ST. PAUL'S M. E. CHURCH, ODESSA, DEL.

But the word of God grew and multiplied.—
Acts xii: 24.

1. EVERY word here is fraught with meaning: even "but" contrasts Herod's awful end with the glorious advance of Christ's kingdom.

2. Carelessly looked at, the statement of the text seems incredible. Is God's word like Rumor, enlarging as it goes?

Was it ever an imperfect or infantile thing? On its divine side we read of it: "Forever, O God, thy word is settled in heaven." (Ps. cxix: 89.)

3. But the text shows us God's word on the human side, applied through human agencies to human needs. Thus understood, it states a glorious fact; it calls attention to the Gospel as the great force of human progress; it shows us the Church in a condition of wonderful and genuine progress.

I. This progress—growth and multiplication of God's word—was displayed in the men of that period: 1. The spirit of every age or movement of history is reflected in its leading characters. The Elizabethan age; our own Revolution; the age of Pericles. 2. Displayed in its leaders or exponents: (a) Philip, the lay evangelist, (b) Peter, the true conservative, on his best side, attached to the old but willing to take the new that came from God; (c) Paul, in whose conversion was, germinally, the history of Christianity as a new dispensation—a world-faith. 3. Displayed in the man *vs.* whom it arrayed itself. The affair of Simon Magus shows the power and reality of a faith that could spurn all temptations to increase the outward success of a persecuted cause by unworthy and worldly means.

II. This progress was displayed in the march of events: 1. "Happy is a land when it has no history," is true only of the old and false conceptions of history. 2. God's word did not return unto Him void. (a) Gentile Christianity was launched on the stream of ages; (b) thus the policy of Christianity, of the Church as a missionary, world-evangelizing movement, was fixed by whatever force lies in the example of the primitive Church.

III. This progress was displayed in the advance of ideas. 1. Pentecost did not end, but only began, the enlargement of mind to take in God's thoughts. That it was that that fitted a Peter for the vision of "a great sheet," and the startling event that grew out of it. 2. The minds of the disciples gained that flexibility as to method and inflexibility

as to principle by which they could go "to every creature." "All things to all men, so that I might by all means save some." "We must obey God rather than men." 3. The New Testament itself—especially all of it except the four Gospels—shows how the minds of men were enlarged and inspired to apply the "word of God" to human wants; and here, in an almost literal sense, it "grew and multiplied."

Finally, thus it appears there is a sense in which the phrases, "new theology," "advanced thought," etc., may represent a state of things thoroughly satisfactory, upon which the Church and the world are to be congratulated. 2. It equally appears that all true progress in religious thought and action is made by men whose instrument is the Word of God, and whose power and guidance are supplied by the Holy Spirit.

CHRIST THE HEALER.

By THEODORE L. CUYLER, D.D., IN LA-FAYETTE AVE. PRESBYTERIAN CHURCH, BROOKLYN.

Thy faith hath made thee whole.—Mark v: 34.

THE Bible is full of personal incidents. Every one relishes a story, from the little child up to a Hume or a Macaulay. How soon a comatose audience prick up their ears when a dry argument is enlivened by an anecdote. The evangelists have not given us elaborate doctrinal treatises, but a simple narrative of the life of Christ. They have written neither a eulogy nor a defence. He needed none. They have just told us what Christ did and said. Every act had a lesson. His life was a divinely-appointed order of instructive incidents. It is a beautiful way of truth in which we may walk.

The daughter of Jairus is dying. Jesus is on His way to the ruler's house. A vast throng follow, eager for the next sensation. The crowd is pushing hard, but a poor, nameless, unknown woman hastens to get near the Lord. She needs healing, and she feels that He alone can give it, for she had tried

many physicians without help. She was exhausted by the flow of money, as well as by the flux of blood. "Nothing bettered, but rather grew worse." So one may expect if he employs quacks and ignoramuses. The poor woman's doctors took all that she had and left her worse than ever. So the sinner tries various vain remedies to heal the malady of sin and finds himself no better. He drugs his soul with the opiate of procrastination, as did the trembling Felix who tried to drown his convictions by putting off repentance to some other more convenient season. Opiates are always perilous, but specially those that stupefy and benumb the conscience. The sinner sometimes uses excitants as well as anodynes. Pleasure brings the branded wine of sensual satisfaction. The doses are repeated. Jaded feelings and self-disgust result. The wages of sin is death.

But we must not forget the poor Galilean woman. She had heard of Jesus, and looked to Him for healing. Hospitals there were none. That at Beirut, St. John's, was founded centuries ago, but the only hospital then in Palestine was on foot, migratory, even the Lord Jesus Christ. He cured surely, and He cured gratuitously. Christ draws near. The crowd throng Him, but the woman is determined to reach Him. It is the time for a push. When the plank is about to be drawn ashore from the ship on which you are to sail you push your way to get on board. When caught in the fire you leap forth with haste to a place of safety. This sufferer reasoned: "If I but touch Him I am whole. Now or never!" and she lays her hand on His garment. The hem alone was enough for her. He was a surcharged reservoir of power. You touch your knuckle to a Leyden-jar and feel a thrill through all your nerves. She was a negative; He a positive. Instantly two things occur as her hand touches the dusty robe of the Nazarine: her blood was stanchied and the Master speaks. Questions are not always signs of ignorance. Christ designed a cure. He asks, "Who touched me?" but he read the secret in

her heart. He knew her desire and her faith. He wished to exhibit her faith and secure her confession. Afraid, astonished, happy, she drops humbly before Him oppressed with gratitude. "Daughter, thy faith hath made thee whole." He who saw in secret rewards her openly. Her faith was after its kind. All experiences are not alike. The Lord does not upbraid her for the clandestine approach, but dismisses her with His benediction. She disappears in the crowd. The wave closes about her, and she is lost to us forever.

In closing, we see here an exhibition of the miraculous power of Jesus Christ. The Great First Cause comes immediately in contact with man. He wills and it is done. We recognize the hand of Deity Himself.

Again, we see the reward of secret, solid faith. Christ's strength and her weakness, Deity and humanity met. By the incarnation He and we meet. We fit into Christ and become sharers of His grace. His omniscience saw this woman's need, and His omnipotence cured her. She speaks to us to-day. Some of you end the year in sorrow, and remember that there is relief in Christ the Healer. He will lift the load. Take all your sins and troubles to Jesus. The nostrums and drugs of skepticism only make you worse. Do what the Galilean woman did—go to Jesus. Take a new departure with the new year, 1885. Not only resolve, but do. Begin your noon-day meal to-day with a blessing. Rear the family altar. Take Christ with you to the counting-room. Delay not, but come to Him at once. Come to Christ though you have to creep. Cry aloud, "Mercy, mercy, MERCY I implore!" God will give you the desire of your heart.

"MEN at the present day will not be converted by philosophy, nor by fine writing, nor by graceful speaking. Ministers must take the naked gospel, and go forth and preach Jesus Christ, the atonement and eternity to busy men, with the same tact and earnestness with which these men preach the world in the heat of a bargain."—DR. GEORGE SHEPARD.

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD.

March 4.—KEEPING THE HEART.—
Prov. iv: 23.

EVERYWHERE in the Scriptures the heart of man is made prominent. With the heart man believeth unto righteousness. Keep thy heart with all diligence, for out of it are the issues of life.

I. Note the divine injunction: "Keep thy heart," etc. What does it mean?

1. To bring it into subjection to the law of Christ. It is impossible to "keep" it otherwise. Unless effectively subdued by the grace of God, it will be unruly, and you will be at the mercy of its devices and mad passions. 2. To watch and guard its movements with the utmost jealousy and with ceaseless vigilance. Though brought into subjection it is still "sanctified but in part." There still lurk in it evil propensities—passions easily inflamed by temptation, embers that may flame up in an instant into a destructive conflagration.

"With all diligence." Showing the necessity of a constant and faithful watch. To sleep for an hour, to be off guard for a moment, may be fatal. The devil is *always* awake and on the watch, and that is his opportunity. Here is the secret of so much backsliding among Christians, of so many sad and terrible falls even on the part of those who did "run well for a season."

II. The reason assigned for the injunction is significant, almost startling. "For out of it are the issues of life." The outward life is of great moment. It is visible to ourselves. It comes under public observation. And hence we lay great stress—*undue* stress often—on the outward conduct. We watch that, and are satisfied, and feel no danger so long as there is no outbreking of sin cognizant to the senses. And yet the evil may be done, the fall accomplished, before the life gives a single intimation of it. Not only are "the issues of life" from the heart, but the issues of death as well. Out of the heart proceedeth that awful catalogue of sins and crimes which inspiration gives us. It is morally cer-

tain that all sin is conceived in the heart before it is brought forth in the life. Before a man falls into any grievous sin or crime, the heart, the inward man, has committed the deed. The inward fountain was full, and it only burst its barrier and flooded the life with ruin and death as the opportunity offered. So long as the heart is right, pure, true to virtue, there is no danger, even though the devil and all hell were to assault us. But when the heart is false, corrupted, demoralized, all the safeguards which the Church, and God Himself, can throw around him are of no avail. The fall of that man is simply a question of time and the pressure of temptation.

Besides, remember that the *state of the heart determines our moral standing and character in God's sight*. Man judges outwardly; God judges the inner man. "As a man thinketh in his heart so is he." Fearful thought! The life will not avail, however blameless, however godly. The *real man* is the spirit, and the heart is the seat, the exponent, of that divine emanation. O man! woman! whoever thou art, in the Church or out of it, "KEEP THY HEART WITH ALL DILIGENCE; FOR OUT OF IT ARE THE ISSUES OF LIFE."

March 11.—THE WARNING VOICE.—
Mark xiii: 32, 37.

We do not propose to give the exegesis of this Scripture in some of its bearings, as some diversity of views prevail. It is not necessary to the end we have in view, which is to urge upon all men, and professing Christians in particular, the duty of watchfulness in the life. This thought lies on the surface of the passage and is clearly and emphatically taught in it.

In the preceding topic we have directed attention to the heart as of supreme moment in matters of religion. But we must not therefore conclude that the outward life is of no consequence; that it matters not what a man does, how he deports himself hab-

itually before his fellow-men, if his heart is only right in God's sight; if his creed, his profession, his intentions, are all proper.

I. Note the fact that in no less than *four parables the Great Teacher urges upon His disciples—upon all men indeed—the great and solemn duty of watchfulness.* “And what I say unto you I say unto all—watch.” And He enforces His injunction by motives and considerations that may well move and constrain us to heed His mingled admonition and command. There must be some special reason for this, or Christ would not have laid such special emphasis upon this particular duty and so repeatedly urged it. What this reason is we have not to look for far. It is two-fold: 1. Man's natural indolence, carelessness, indifference in the matter of his spiritual interests and external destiny. 2. The imminence at all times of their accountability, and their tremendous overthrow if found “sleeping.”

II. What is involved in this *watchfulness which the Son of God, again and again, commands with all the authority of His office, and enforces with the weightiest motives?* 1. Man's individual personal responsibility to God for his conduct. This is clearly set forth in the parable. If mankind were viewed in the aggregate, here and at the judgment, it would be quite another matter. But O, it is the *individuality* of man—God's eye upon him in every hour and act of life, as if he were the only man on earth—God's law and Christ's precepts holding him to duty, to fidelity; it is this fact which makes life here in this probationary state so solemn—*individual* life a matter of such infinite concern to every one of us that to fail in our duty to it is to fall under the most fearful condemnation ever visited upon a creature of God. 2. The possibility of being called suddenly and unexpectedly to an account. (a) In the way of *Providence*. Multitudes are living in the neglect of duties so serious in character that if a sudden providence should disclose the fact it would sadly impair their reputation and standing. Thousands more,

whose deportment seems correct, are indulging in secret sins, of lust, or dishonesty, or fraud, who would be driven in disgrace from reputable society, and perhaps shut up in a felon's cell, if the secret were once disclosed. And yet sin will out! Concealment is impossible. Sin in the heart works its way out into the life by laws as fixed and certain as the laws of nature. And sin, whatever its kind, once taken into fellowship, once given a foothold in a man's life, will just as surely and inevitably, sooner or later, work its way to his exposure and disgrace. The man who fails to watch against the inroad of sin into his life—any sin, all sin—opens the door to influences, temptations, that are sure to work injury, and it may be ruin, to his good name, and to his soul. (b) By the sudden visitation of *death*. To this every man is liable at any moment of his life. And how many careless Christians, how many impenitent sinners, are thus surprised! In the midst of health and life and plans and pleasures, the summons comes—and what consternation! what a meeting at God's bar! Watch ye, therefore, lest at the coming of thy day of account you be found sleeping.

March 18.—WATCHING FOR SOULS.—Heb. xiii: 17.

While specially applicable to the ministry, these words apply to all Christians, and hence we treat it in its general application.

Again it is “*watch*.” On almost every page of the Bible this divine signal is held out to us. “Take care!” “Take heed!” there is danger at every step; there is duty crowding every hour; there are eternal interests suspended on your every move. We have in the two previous services considered the duty of watching the *heart*, and the duty of watching the *life*, and now we have the nearly-related duty of watching for *souls*. “They watch for your souls as they that must give account.” God requires of every man not only a true heart and a holy life, but also a *care for the souls of others*. And this obligation

we cannot evade. In making us social beings and placing us in immediate contact with our fellows, receiving and giving out influences continually, deathless in their effect, God has made us all responsible for other souls besides our own! It is a tremendous thought, which we should ever carry about with us and ponder.

I. We may inquire *what it is to watch for souls?* 1. It implies or presupposes a heartfelt feeling of sympathy with them as fellow-candidates for immortality, a profound sense of their sinful and lost estate while unreconciled to God, and the necessity of winning them to Christ and a life of godliness in order to their salvation. 2. To watch for souls is to feel a living sense of your *personal responsibility to God* for their salvation. So with the pastor, the parent, the Sunday-school teacher, the friend, the neighbor. There will be no watching, no effective praying, until this feeling possesses the soul. Souls are not converted in a *general* way. It is only as they are sought out and laid hold of and agonized over in prayer by individual hearts. 3. To watch for souls is not only to feel this deep sense of responsibility in behalf of particular individuals, but to make their salvation one of the great ends of life; to plan for it; to pray for it; to live for it; to seize on every advantage and every opportunity to accomplish it, and never to relinquish the task till death, or till God has given you the desire of your heart. How many souls, thus watched for, have been won to Christ by gentle, faithful, persistent endeavor! How many others have been plucked as brands from the fire by bold remonstrance, and loving importunity, and a manner which said, "How shall I give thee up, Ephraim?"

II. *Watch for Souls.*—The astronomer will pass sleepless nights with his telescope directed to the heavens, if haply he may discover a new star or planet, however small or obscure. But the Christian who converts a soul to God actually plants a star amid the glorious luminaries of heaven, whose light shall

never go out! There is nothing on earth of such value as the human *soul*. "What shall it profit a man," etc. There is no achievement possible to man or angel comparable to the saving of a soul from death and its exaltation to the kingdom of glory. No effort, no sacrifice, is to be thought of for one moment when such a prize is to be won.

March 25.—JOY IN HEAVEN OVER REPENTING SINNERS.—LUKE XV: 10.

What a declaration! We could not believe it if Divine lips had not uttered it. So stupendous is the event of a soul saved from death, that it causes a jubilee among the angels before the throne!

I. *Why should the event cause such joy in heaven?* Angels are close and deeply interested students of Redemption. They are familiar with its history, and have personally witnessed its progress, and borne an active part in the work from the first. Hence they understand, as we cannot do, the full significance of a *sinner saved*—and saved by the blood shed on Calvary. *A sinner in heaven*, redeemed, washed, crowned with glory, ascribing it all to the "Lamb of God," is a sight never before seen by angel eyes, and a sight which thrills their hearts with a joy and rapture before unknown. 1. The event is a reconciliation between God and His creature and a restoration to life and happiness which sin had forfeited. 2. The sinner's repentance is infinitely reasonable in itself and due to God's government. 3. The way of repentance is the way of happiness and life everlasting. 4. Repentance prepares the sinner to join the angels as an associate in the joy and blessedness of heaven. 5. The salvation of but a single soul from this lost world puts infinite honor on the Cross which achieves it, while at the same time it adds new lustre to God's eternal law. The truth of God's promise, the efficacy of the Cross, the preciousness of redemption from death, and the awful turpitude of sin and power to kill, as exhibited in the history of mankind, and in the death of the Son of God,

are just as clearly brought to the notice of angels in the conversion of *one* sinner as in the conversion of a world. Hence the angels joy "over one sinner that repenteth."

PRACTICAL APPLICATION: 1. The joy of angels over repenting sinners is an emphatic rebuke of the apathy of Christians in the matter of salvation, both their own and others. 2. It is a powerful and affecting motive why we should pray and labor for the conversion of sinners. If these angels could take our place here on the theatre of redemption,

what a change would take place! What thrilling scenes would this earth witness! What a harvest of souls would be garnered! How heaven's arches would ring with halleluiahs! 3. The joy of angels "over one sinner that repenteth" is a solemn motive that pleads with every sinner to turn unto God. 4. If "there is joy in the presence of the angels of God over one sinner that repenteth," it follows that the continued impenitence of multitudes under the Gospel must be a continual occasion of sadness and grief to celestial beings!

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

The Missionary Century.

WHAT a privilege to live in the Missionary Century of the world's history! Before its dawn, Protestant missions were so rare as scarce to form a feature of church life; but since this century began this beautiful web has been extending, farther and farther from its centre, its radiating and connecting lines, so that the vast globe itself is enveloped in this network of Christian love and labor, glistening with heavenly dew. While ignorance and prejudice clamor that "missions do not pay" words are too weak to tell either the force with which they sway and mould the faith and life of pagan peoples, or their reflex effects on the Church at home. One of the giant minds of the world, who has given us the latest and broadest survey of *Protestant Missions*, Theodore Christlieb, after a score of years of study of this theme, is so overwhelmed with its grandeur that he compares himself to one who, from a balloon, vainly seeks to command a view of the position and movements of an army whose lines reach round the globe.

We are now actually living in the greatest missionary era of the Church of Christ; during the Apostolic age the new faith flashed through the Roman Empire; in the mediæval age it here and there touched with its rays a rude and barbarous people; but in this, the age of *Universal Missions*, the most distant and destitute are approached by the

Evangel, and no land or tribe is left to the shadow of death.

The changes wrought within these eighty years one life is not long enough to realize. The Pacific Archipelago so far evangelized that those islands are now radiating centres, and the Indian Archipelago rapidly coming under gospel sway; British East India a gospel firmament studded with shining stars; Burmah and Siam planted with the Cross; China being pierced by Mission bands; Japan's ports, sealed for three hundred years, welcoming the civilization cradled at Plymouth Rock; Syria, the pivot on which Oriental Missions turn, reaching with Christian schools and press those everywhere that speak the Arabic or read the Koran.

Africa is no longer the Dark Continent; Madagascar wears the bridal garments of God's people, and builds a shrine for the Cross beside the throne of royalty; the missionary follows the explorer, rapidly pushing into the interior. Developments in Papl lands are not less amazing than in Pagandom. Spain welcomes the open Bible; the McAll Mission in France equals, for glory, the shame of the massacre of the Huguenots; Italy free, and the cross set up where the crucifix supplanted it for a thousand years, under the shadow of the Vatican. Evangelization is fast coming to be *universal*. With rapidity unexampled in history, this

golden network of Missions expands and extends, over the realms of Paganism, from where the most refined followers of Brahma and Buddha dwell to where the lowest fetish-worshippers bow to their mud idols; over the lands of Islam, from the gates of the Golden Horn, west to the pillars of Hercules and east to the heights of the Himalayas; and over the dominions of the Pope from Mexico to Cape Horn, and from the Volga to the Vatican.

The *quality* of missionary labor is as surprising as the *quantity*. Beside the vast field covered, what obstacles have been removed or surmounted! Had any one hinted twenty-five years ago that we should have free access to the natives in their houses in India, and that even in great cities like Benares and Lucknow, two thousand *semanas* would be open to European ladies to teach the word of God, the prediction would have been met only with ridicule.

Within these eighty years missionary societies multiplied from seven to seventy; male missionaries from 170 to 2,400, beside the thousands of native preachers and teachers; converts from 50,000 to 1,650,000; church offerings for missions from \$250,000 to \$6,250,000; Protestant schools from 70 to 12,000, with nearly half a million pupils; translations of the Scriptures from 50 to 226, and the number of copies circulated from 5,000,000 to 148,000,000. The progress secured within ten years to come will undoubtedly be greater than during fifty years past. In one *Annus Mirabilis* of the modern history of missions twenty donors gave four millions of dollars, and more converts were added to the mission churches than the whole number of converted heathen when the century began!

PART II.

MISSIONARY THEMES TEXTS, ETC.

The great need of the Church, touching the work of missions: 1. To know the facts and feel their force. 2. To cultivate a habit of giving on principle rather than by capricious impulse.

3. To send out men and women as living links between the Church and the mission field. 4. To crown all else with earnest, importunate, believing prayer.

It is reckoned that the Chinese empire contains 1,700 cities. Within these cities lie graveyards, and sometimes within the bounds of one city lie over 20,000,000 dead. Yet we are calm and content to leave such millions as these to pass from the metropolis to the necropolis without the knowledge of eternal life.

Not a prophecy of the Old Testament but contains some missionary precept or promise. Take the minor prophets as examples: Hosea ii: 23; Joel ii: 28; Amos ix: 11, 12; Obadiah 21; Jonah i: 2; Micah iv: 1, 2; Nahum i: 14, 15; Habak. ii: 14; Zephaniah ii: 11; Haggai ii: 7; Zechariah ix: 1; Malachi i: 11.

The assimilation of worshippers to the gods they worship. Ps. cxv: 8: "They that make them are like unto them," &c. These gods are powerless, perishable, helpless, lifeless, carnal, earthly, dumb and stupid. Their worshippers become as senseless, brutish, degraded, as their false gods or even their graven images. Compare "Walker's Philosophy of Plan of Salvation" and the A. B. C. F. M. Report on the Hawaiian Islands, p. 291.

Wm. Carey, the shoemaker, the pioneer of modern missions, himself translated the Bible into forty tongues or dialects. What a work for one man to do!

Do missions pay financially? The total cost of the work done in the Sandwich Islands was about one and one-quarter million dollars, the cost of six "ironclads," not one half the expense of the tunnel proposed under the river at Detroit; at Harpoot 14 congregations were formed, in as many years, at a total cost of \$120,000, which is often spent on one church building at home. In India, Christian residents defray one-fourth the expense, seeing the value of the work with their own eyes. The Cincinnati bridge cost double all the work in Persia, which gave that land 70

schools, 90 congregations, and 60 native preachers.

The motto at the Seneca Mission :
CHRIST FOR ALL THE WORLD AND.
The motto is to be read down and then backward.

There is a false use which can be made even of divine promises. We may take prophecy as a sedative and a narcotic, rather than as a tonic and a stimulant.

The promise: "Lo, I am with you always," reminds us of Henry III., of Navarre, whose white plume was the inspiration of his followers in the thickest of the fight.

PART III.

MONTHLY BULLETIN.

CHINA.—A complete list of the Christian missions in China gives 387 men and 420 women missionaries, 1,311 native helpers, and 24,607 communicants. They are connected with 16 British, 4 Continental, and 13 American societies. Gross outrages have been committed by the Chinese in the interior upon Christians; both Catholic and Protestant houses of worship destroyed, and the dwellings of many Christians pillaged and the inmates driven away, fleeing to Hong Kong. The government looks on apathetically, taking no steps to prevent such acts of violence. Mr. Bagnall, a colporteur is reported murdered. Mr. Chapin, missionary of the American Board at Kalgan, North China, reports that the war troubles have not affected mission work in his district to any extent. More than twenty Protestant chapels have been destroyed in the Quang Tung Province, in which Canton is situated. No chapels in Canton are open and mission work is about at a standstill. [An error crept into the items on China in the January Bulletin, Dr. Nevins baptized 260, and Mr. Corbett 348.]

INDIA.—The railroads of India have zenana cars for the use of the native women. Lady missionaries have keys to the cars and travel in them, improving the opportunities for preaching the Gospel.—Indore, a native principality

in Central India, is the only part of India where missionary work is restricted by the Government.

JAPAN.—Nowhere in the Orient is the Sun of Righteousness more clearly dawning! The Mikado, formally abolishing the rank and title of a state priesthood, now permits all sects to choose their own spiritual leaders. This is a grand stride toward freedom of conscience and absolute religious liberty. —There are thirty-four thousand physicians in Japan. Hereafter no physician can practice who cannot pass an examination in Western medical science. It is proposed to establish a Christian medical school in Kioto, under the patronage of different missionary societies.—A two day's preaching service in the largest theatre in Tokio was attended by audiences of from forty-five hundred to six thousand, and many were unable to get in.—At Kioto certain priests have organized a "National Religion Society," for the express purpose of opposing the spread of Christianity.

COREA is to have Edison electric lights in the palace grounds and buildings at the capital, Seoul.—H. N. Allen, M.D., of the American Presbyterian Mission (Northern), was the first missionary to become established in Corea. He has procured a fine property for his work as a medical missionary, and been appointed physician to the United States legation.

N. A. INDIANS.—Since the Presbyterian Board, fifty years ago, sent out the pioneer, 380 missionaries have been sent, and \$560,000 expended, beside the half million of government funds passing through the hands of the Board; 2,600 have been gathered into churches, and twice that number into schools; and yet some would rather *kill* than *convert*. Gen. Sherman's single campaign against the Cheyennes cost \$15,000,000, and killed *thirty*, i. e., it cost half a million to kill each Indian, while it cost less than five hundred to convert one, not to speak of the additional advantages of Christian schools and civilization.

THE MISSIONARY WORK OF THE WORLD.

—“The Missionary Review” furnishes another year’s (1882-83) review of universal missions. This includes the work of 100 societies—50 American and 50 European—and gives a total missionary income of \$9,623,850; of which \$3,420,613 came from America, and \$6,203,237 from Europe. Ordained missionaries: American, 975; European, 1,780; total, 2,755. Lay missionaries: Americans, 129; European, 549; total, 678. Women: American, 1,132; European, 1,080; total, 2,162; ordained native preachers in connection with American societies, 1,102; with European, 1,241; total, 2,343. Other native helpers: with American missions, 10,936; with European, 15,420; total, 26,356. Communicants in American missions, 248,079; in European, 396,715; total, 644,794. *Gains over 1881-1882 as follows*: income, \$656,350; ordained missionaries, 26; lay missionaries, 70; women, 149; ordained natives, 133; other native helpers, 3,437; communicants, 26,137.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The trial and triumph of Abraham’s Faith. “Take now thy son, thine only son Isaac, whom thou lovest,” etc.—Gen. xxii: 2. W. F. Gill, D.D., Brooklyn, N. Y.
2. A Wonder Explained by Greater Wonders. “Thou drewest near in the day that I called upon thee: thou saidst, Fear not.”—Sam. iii: 57. Rev. C. H. Spurgeon, London.
3. The Newspaper. “Then I turned and lifted up mine eyes, and looked, and behold a flying roll,” etc.—Zech. v: 1-4. S. E. Herrick, D.D., Boston.
4. Job’s Repentance. “I have heard of thee by the hearing of the ear; but now mine eyes seeth thee. Wherefore I abhor myself and repent in dust and ashes.”—Job xlii: 5, 6. Dean Vaughan, D.D., London.
5. A Pathetic Plea—A Funeral Sermon. “Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.”—Ps. xli: 1. Rev. W. H. Luckenbach, Germantown, N. Y.
6. The Aim and Influence of the Sanctuary. “Thy way, O God, is in the sanctuary.”—Ps. lxxvii: 13. Rev. D. Schley Schaaf, Kansas City, Mo.
7. The Dream of Life. “When the Lord turned again the captivity of Zion, we were like them that dream.”—Ps. cxvii: 1. Thos. Armitage, D.D., New York.
8. The Religious Instinct in Man. “The spirit of man is the candle of the Lord.”—Prov. xx: 27. [Man knows God because he has a religious sense, which should be trusted and trained.] C. H. Parkhurst, D.D. New York.
2. The Law of Divine Judgment. “For whosoever the carcass is, there will the eagles be gathered together.”—Matt. xxiv: 28.
- Alex. MacLaren, D.D., Manchester, England.
10. Christ First. “If any man come to me, and hate not his father and mother . . . he cannot be my disciple.”—Luke xiv: 26. Rev. Henry Ward Beecher, Brooklyn, N. Y.
11. The True Test of Character. “Being let go, they went to their own company.”—Acts iv: 23. [Every man belongs to some company. Restraints of work, public opinion, etc., may keep him from openly joining it. When these are removed, he goes to his own place.] W. M. Taylor, D.D., New York.
12. Do the Heathen Need the Gospel? “Rise and stand upon thy feet, for I have appeared unto thee for this purpose to make thee a minister and a witness,” etc.—Acts xxvi: 16-18. Arthur Mitchell, D.D., New York.
13. Mystery as a Factor in Nature and Revelation. “This is a great mystery.”—Eph. v: 32. Rev. W. G. Richardson, Ph.D., Stanton, Tenn.
14. The Name of Jesus. “And he called his name Jesus.”—Phil. ii: 10. R. S. Storrs, D.D., Brooklyn, N. Y.
15. The Joy of the Ministry. “I thank Christ Jesus,” etc.—1 Tim. i: 12. [Special relations of the minister to Christ. Objects of his work; its implements, its results to himself and others.] Geo. Alexander, D.D., New York.
16. The Man who Made a Right Start in Life. “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter.”—Heb. xi: 24. T. D. Witherspoon, D.D., Louisville, Ky.
17. The Visitor at your Door. “Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him, and he with me.”—Rev. iii: 20. James H. Taylor, D.D., Rome, N. Y.

SUGGESTIVE THEMES.

1. The World’s Recognition of the Value of Religion. (“For their rock is not as our rock, even our enemies themselves being judges.”—Deut. xxxii: 31.)
2. Formal Worship. (“Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.”—Judges xvii: 13.)
3. The Question of the Ages. (“Man giveth up the ghost, and where is he?”—Job xiv: 10.)
4. The Way of Perpetual Sunshine. (“All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.”—Ps. xlv: 10.)
5. Special and Unerring Guidance. (“I will guide thee with mine eye.”—Ps. xxxiii: 8.) [Not by His word, providence, Church, but by direct Omniscience.]
6. Light on the Perilous Path of Life. (“The Lord is my light.”—Ps. xxvii: 1. “Thy word is a lamp unto my feet, and a light unto my path.”—Ps. cxix: 105.)
7. Conscience. (“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”—Isa. xxx: 21.)
8. The Wolf at the Door, and Who will Help? (“ . . . Bread shall be given him; his waters shall be sure.”—Isa. xxxiii: 16.)
9. The Everlasting Unrest of Sin. (“The wicked are like the troubled sea, when it cannot rest. . . . There is no peace saith my God to the wicked.”—Isa. lvii: 20, 21.)

10. Successive Foes of Spiritual Life. ("That which the palmerworm hath left, hath the locust eaten; and that which the locust hath left," etc.—Joel i: 4.)
11. The Experimental Proof of Religion. ("Now we believe, not because of thy saying, for we have heard him ourselves," etc.—John iv: 42.)
12. The Direct Test and Appeal of Love. ("Lord, thou knowest that I love thee."—John xxi: 17.)
13. Closeness to Christ. ("Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved."—John xiii: 23.)
14. The Unimpeachable and All-knowing Witness. ("The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii: 16.)
15. Suffering for Christ, a Privilege. ("Unto you it is given [granted as a favor] in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i: 29.)
16. Edifying Speech. ("Let your speech be always with grace."—Col. iv: 6.)
17. Perfection and Peace. ("Now the God of peace . . . make you perfect . . . working in you that which is well pleasing in his sight," etc.—Heb. xiii: 20, 21.)
18. How to See Ourselves. ("Anoint thine eyes with eye-salve, that thou mayest see."—Rev. iii: 18.)
19. The Pledge of Unending and Omnipotent Love. ("And there was a rainbow round about the throne."—Rev. iv: 3.)

PULPIT DICTION.

BY ALFRED AYRES, NEW YORK.

LET me try to persuade the gentlemen on our pulpits to use the pronoun *that*, where now, in common with nearly all other English speakers and writers—especially when they are careful with their diction—they often use *who* or *whom*, and also to discriminate in using *that* and *which*.

The advantage of the preacher's making a greater use of *that* than is common are three-fold:

1. His diction becomes more biblical.
2. It becomes more *idiomatic*, and consequently more easily understood by the less cultured.
3. It is less liable to be ambiguous.

As long as we continue to use the relative pronouns indiscriminately, so far as co-ordination and restriction are concerned, the meaning of *all but one* of the following sentences—which are all grammatically and idiomatically correct—and of all like sentences, *will be doubtful*:

1. These are the master's rules who must be obeyed.

2. These are the rules of the master who must be obeyed.

3. These are the rules of the master that must be obeyed.

4. These are the rules of the master which must be obeyed.

5. These are the master's rules which must be obeyed.

6. These are the master's rules that must be obeyed.

Nos. 1 and 2 should mean: These are the rules of the master, and he must be obeyed; but they may mean: These are the rules of a certain one of several masters, and this one is the one we must obey.

No. 3 may mean: Of the master's rules these are the ones that must be obeyed. It may also mean: Of several masters these are the rules of the one whose rules must be obeyed.

Nos. 4 and 5 may mean: These are the rules of the master, and they must be obeyed; or they may mean: Of the rules of the master, these are the ones that must be obeyed.

That is properly the *restrictive* relative pronoun, and *which* and *who* are properly the *co-ordinating* relative pronouns. *That*, when properly used, introduces something without which the antecedent is *not fully defined*; whereas *which* and *who*, when properly used, introduce a *new fact* concerning the antecedent.

Whenever a clause restricts, limits, defines, qualifies the antecedent—i. e., whenever it is adjectival, explanatory in its functions—it should be introduced with the relative pronoun *that*, and not with *which*, nor with *who* or *whom*.

The use of *that* solely to introduce restrictive clauses, and *who* and *which* solely to introduce co-ordinating clauses, avoids ambiguities that must occasionally come of using the relative pronouns indiscriminately. This clearly appears from the following examples:

"I met the watchman *who* showed me the way." Does this mean, I met the watchman and he showed me the way, or does it mean that of several watchmen I met the one that—on some previous occasion—showed me the way?

It should mean the former, and it would mean that and nothing else, if we discriminated in using *who* and *that*.

"And fools *who* came to scoff remained to pray." Does the familiar line from Goldsmith mean, And the fools that came, though they came to scoff, remained to pray, or does it mean that some of the fools that came, came to scoff, and these remained to pray? Probably the former is the meaning; but as the line stands, this, no matter how general the opinion, can be only conjectured, as every one must admit that the meaning intended may be the latter. If the latter is the meaning, it is clear that the proper relative to use is *that*. Had, however, Goldsmith never used *who* except to introduce co-ordination, we should know positively just what he intended to convey.

"It is requested that all members of Council *who* are also members of the Lands Committee will assemble in the Council-room." Does this mean that all the members of Council are also members of the Lands Committee, and that they shall assemble; or does it mean that *such* members of Council as are also members of the Lands Committee shall assemble?

"This volume is recommended to all geologists *to whom* the Secondary rocks of England are a subject of interest." Is the volume recommended to *all* geologists, or to *such only* as take an interest in Secondary rocks?

"He had commuted the sentence of the Circassian officers *who* had conspired against Arabi Bey and his fellow-ministers—a proceeding which [that] naturally incensed the so-called Egyptian party." Did all the Circassian officers conspire, or only a part of them?

"On the ground-floor of the hotel there are three parlors which are never used." Does this mean, Three of the parlors on the ground-floor are not used, or does it mean, The three parlors on the ground-floor are not used? The latter is probably the meaning intended, but as there is no comma after *parlors*, the former, using the relatives in-

discriminately as we do, is the meaning expressed.

"Ermin Bey, the chief, *who* leaped the wall on horseback and landed safely on the *debris* below, was afterward taken into favor." Here the language and the punctuation convey the impression that Ermin Bey was the sole chief, when in fact he was only one of many chiefs that were present on the occasion referred to. The thought intended is expressed thus: Ermin Bey, the chief *that* leaped the wall . . . was afterward taken into favor.

"His conduct surprised his English friends *who* had not known him long." Does this mean *all* his English friends, or only those of them that had not known him long? If the former is the meaning, then *who* is the proper relative to use, with a comma; if the latter, then *that* should be used, without a comma.

"Agents of the Turkish Government are trying to close the Protestant schools in Asia Minor, *which* are conducted by missionaries from the United States." Are the Turks trying to close all the Protestant schools in Asia Minor, or only a part of them? All, according to this statement, but that is probably not what is intended, as there are, doubtless, Protestant schools in Asia Minor that are not conducted by missionaries from the United States.

"The police captains *who* yesterday visited the Central Office to draw their pay, all expressed their sympathy." Did all the police captains visit the Central Office, or only a part of them?

"The youngest boy *who* learned to dance is James." As long as we use *who* for the purposes of both restriction and co-ordination, this means, The youngest boy is James, *and* he has learned to dance; or, Of the boys, the youngest that has learned to dance is James. If the latter is the meaning, then *that* should have been used; if the former, then *who* is correctly used, but the co-ordinate clause should have been isolated with commas.

Neither the translators of the old version of the Testament nor the revisers

of the new version followed any rule in using the relative pronouns. They used *that* very much more than it is generally used nowadays; but they used it, together with the other relatives, in a hap-hazard sort of way that greatly mars their diction. In the old version we have in the Sermon on the Mount, "Blessed are they *that* mourn," and, "Blessed are they *which* do hunger;" "So persecuted they the prophets *which*," and, "Whosoever shall marry her *that*;" and worse still, in the same verse, the forty-fourth, we have, "Bless them *that* curse you, do good to them *that* hate you, and pray for them *which* despitefully use you." In both versions we have such sentences as, "Be ye therefore perfect, even as your Father *which* is in heaven is perfect;" and, "Thy Father *which* seeth in secret shall recompense thee." Now he that writes such sentences as these, and punctuates them as these sentences are punctuated, is, grammatically, a polytheist.

Who and *which* are the proper co-ordinating relatives—i. e., the relatives to use when the antecedent is completely expressed without the help of the clause introduced with the relative. Thus: "The society numbers nearly twenty members, *who* (= and they) have given up all family ties and devoted themselves entirely to religious work." "The choir consists of about sixty men and boys, *who* are surplliced." "But some of their friends, *who* (= persons that) are wealthy and influential members of the church, did not like to have them give up their work in Boston, *which* had been attended with great results, and urged them to return, *which* they consented to do, and they will soon begin work anew at the old church, *which* is the property of the Society of St. John the Evangelist."

Here are some examples of the correct use of *who*, *which*, *that* and *whom*: The heirs, *who* are very numerous, will be present—i. e., all the heirs. The heirs, *who* have been notified, will be present—i. e., all the heirs. The heirs *that* have been notified will be present

—i. e., only those notified. The heirs, *whom* I have seen will be present—i. e., all the heirs. The heirs *that* I have seen will be present—i. e., only those seen. I study grammar, *which* I like very much. Give me the grammar *that* lies on the desk. He struck the man, *who*—i. e., a certain man—had done him no harm. He struck the man *that*—i. e., a man among several men—insulted him. He struck the wrong man—the one *that* had done him no harm. Our house, *which* is built of brick, is very warm. The house *that* is built of brick is the warmest. The cat—i. e., the species—*which* you so dislike, is a useful animal. The cat—i. e., the individual—that you so dislike is a very pretty one. He jumped into the water, *which* greatly frightened his mother. He attends to his own affairs, *which* is the way to make them prosper. The man *that* I saw is tall. This man, *whom* I know well, is a good plowman.

In the following sentences the errors are corrected in brackets: "The rich despise those *who* [that] flatter too much, and hate those *who* [that] do not flatter at all."—"An ambitious man *whom* [that] you can serve will often aid you to rise." "He *that* feeds man serveth few—he serveth all *who* [that] dares be true." "This book has been made for those *who* [that] aim to have," etc. "The people *who* [that] are expecting, under the new code . . . The people will not consent, under a government *which* [that] depends upon their will, to adopt the Sabbatarian notions *which* [that] the old Puritans . . . Yet some narrow minds in New York *who* [that] still think . . . They have no sympathy with those *who* [that] would force . . . Then there are Jews, *who* do not feel . . . and *who* claim the right to work or play on Sunday . . . The population would be sunk in gloom, *which* would be a source," etc.

"It is necessary for the proper understanding of *which*," says Prof. Bain, "to advert to the peculiar function of referring to a whole clause as the antecedent: 'William ran along the top of the wall, *which* alarmed his mother very much.' The antecedent is obviously not the

noun *will* but the fact expressed by the entire clause. 'He by no means wants sense, *which* only serves to aggravate his former folly'—namely (not *sense* but) the circumstance 'that he does not want sense.' 'He is neither over-exalted by prosperity, nor too much depressed by misfortune; *which* you must allow marks a great mind.' 'We have done many things *which* we ought not to have done,' might mean, 'We ought not to have done many things;' that is, 'We ought to have done few things.' *That* would give the exact sense intended: 'We have done many things *that* we ought not to have done.'

I now beg leave to consider briefly the cases where the relative is governed by a preposition. We can use a preposition before *who* (in the objective case, *whom*) and *which*; but when the relative is *that* the preposition must be thrown to the end of the clause. "Owing," says Prof. Bain, "to an imperfect appreciation of the genius of our language, offence was taken at this usage by some of our leading writers at the beginning of last century, and to this circumstance we must refer the disuse of *that* as the relative of restriction." "That," says Abbott, "cannot be preceded by a preposition, and hence throws the preposition to the end, thus: 'This is the rule *that* I adhere to.' This is perfectly good English, though sometimes unnecessarily avoided."

"In every other language," says Dr. Campbell, "the preposition is almost constantly affixed to the noun which [that] it governs. In English it is sometimes placed not only after the noun, but at a considerable distance from it, as in the following example: 'The infirmary was, indeed, never so full as on that day, *which* I was at some loss to account *for*.' Here no fewer than seven words intervene between the relative *which* and the preposition *for* belonging to it. One would imagine, to consider the matter abstractly, that this would not fail in a language like ours, which admits so few inflections, to create obscurity. Yet this is seldom, if ever, the consequence. Indeed, the singularity

of the idiom hath made some critics condemn it absolutely. That there is nothing analogous in any known tongue, ancient or modern, hath appeared to them a sufficient reason. I own, it never appeared so to me."

The constant placing of the preposition before the relative tends to make a writer's style turgid, ponderous—sometimes, in fact, almost unidiomatic. It makes one's diction differ too widely from the diction of everyday life, which is the diction much the best suited to many kinds of composition.

Here are some sentences that show what the practice of the Elizabethan writers was:

"For I much use the freedom *I was born with*."

"In that dumb rhetoric *which* you make use of."

"—if I had been heir
Of all the globes and sceptres mankind bows to."

"—the name of friend
Which you are pleased to grace me *with*."

"—wilfully ignorant, in my opinion,
Of what it did invite him to."

"I look to her as on a princess
I dare not be ambitious of."

"—a duty
That I was born *with*,
To have no screen between the part he played
and him he played it *for*."

"Why, there is not a single sentence in this play *that* I do not know the meaning of."—*Adison*.

"Originality is a thing we constantly clamor *for*, and constantly quarrel *with*."—*Carlyle*.

It will be observed that the relative, when the object, is often omitted.

"It was not one *with which* he could find fault." Better: one he could find fault *with*.

"It will be a joy *to which* I have looked forward with hope." Better: a joy *that* I have looked forward to with hope.

"You are the first one *to whom* I have unburdened my mind." Better: first one I have unburdened my mind *to*.

"The man *to whom* I refer." Better: the man I refer *to*.

"Don't whip with a switch *that* has the leaves on, if you want to tingle." Beecher. How much of its idiomatic terseness this sentence would lose if changed to: Don't whip with a switch on *which* there are leaves, or on *which* the leaves remain,

or from which the leaves have not been removed.

The more thought one gives to the matter the more one will be inclined, I think, to discriminate in the use of the relative pronouns, and the less one will be opposed to that construction that puts the governing preposition at the end.

ILLUSTRATION OF THEMES.

By JAMES M. LUDLOW, D.D.

No. II.

Sin.

A RACIAL DEFECT, the germs of which are in human nature.

A startling evidence of this is found in the *uniform average of crime*, which is the flower of sin, among people of the same grade of religious culture. Buckle says: "The uniform reproduction of crime is more clearly marked and more capable of being predicted than are the physical laws connected with the disease and destruction of our bodies." He quotes Brown "On the Uniform Action of the Human Will," to the effect that in France the proportion of crime to the death rate was not disturbed even by the moral convulsion of the Revolution. He suggests that the variations in the annual statistics of crime are only parallel to the variations in the operations of known laws of the material world through the interposition of other laws which are to us unknown. A fearful comment on Paul's declaration, that we are under a "*law of sin and death*."

Seneca's observation of society led him to the same conclusion regarding the racial character of sin. He says: "All vices exist in all men, but all do not exist in each and every man alike." De Benef iv: 27. "If we would be upright judges of all things, let us first persuade ourselves of this; that not one of us is without fault." De Ira ii: 27.

Thucydides: "All have it in their nature to sin, and there is no law that can ever prevent this."

Ovid: "If, as often as men sin, Jupiter were to send his thunderbolts, in a very short time he would be unarmed."

Dr. McCosh argues the universal prevalence of sin from these five phenomena observed under the government of a wise and just God:

1. Extensive suffering, bodily and mental.
2. Restraints and penalties laid on man.
3. God at a distance from man.
4. Man at a distance from God.
5. A schism in the human soul.

THE TENACITY OF SINFULNESS. *It is not relieved by mental culture.* Says Buckle: "Neither the individuals nor the ages that have been most distinguished for intellectual achievements have been distinguished for moral excellence."

The art centres of southern Europe have long been the haunts of unblushing vice. Irene, the beautiful and talented empress of the East, deposed and put out the eyes of her own son.

A butterfly holding the reins which lie upon the neck of a dragon is a caricature preserved in the museum at Naples, representing Seneca endeavoring to restrain by philosophy the passions of the imperial scapegrace; Nero, his pupil.

THE POSSESSION OF CERTAIN VIRTUES, even to a remarkable degree, does not crush out as remarkable vicious tendencies.

"William Penn," says Macaulay, "for whom exhibitions which humane men generally avoid seemed to have had a strong attraction, hastened from Cheapside, where he had seen Cornish hanged, to Tyburn, in order to see Elizabeth Gaunt burned." We know, also, that this man, so just and honorable in certain respects, was accused of accepting a commission from the Queen's Maids of Honor, to grind seven thousand pounds out of the parents of the little girls whose teacher made them walk in a procession in honor of Monmouth.

Some of the French Communists were Protestant church members.

ANYTHING THAT EXCITES THE SOUL is apt to awaken the sense of sin.

When God speaks to Job, the patriarch, who had been boasting his righteousness, cried, "Mine eye seeth thee,

wherefore I abhor myself," etc. Yet in the address of Jehovah we find no reference either to Job's sins or God's holiness: it is simply a picture of the divine majesty and power as displayed in the natural world. Job xxxviii-xlii.

Similarly Eliphaz the Temanite found that in the solemn grandeur of an oriental night which awakened the conviction of sin: the darkness evolved a spirit, and the silence became articulate, saying, "Shall mortal man be more just than God?" Job iv: 13-19.

A friend writing from the slopes of the Alps, says: "Grand as was the scenery about Interlaken, to be shut in by those mighty mountains gave me a feeling which the words 'very depressed' would not express. Every sin I had committed stood out before me almost as big as the mountains themselves."

On telling of the death of a comrade by drowning, remarked: "I never had any fear of death. A sermon on hell awakened no more feeling in my soul than painted fire would have kindled in my body. But the shock of poor —'s death—the first strong sense I had of my own soul and of a Power above it—crashed altogether against my conscience. I followed that coffin more as a spiritual convict than as a mourner."

Any *depression of spirits* is apt to weight the conscience. The Czar Alexander, on hearing of the death of his favorite daughter, struck his forehead and cried, "I receive the just punishment of my sins."

One overwheated with watching by a sick friend came to her pastor with the story of her awful wickedness, though her life was of rarest outward purity and devotion.

The reason of this may be given in the words of a philosopher: "Man is built up around a conscience." The core of every one's being is a moral substance. Whatever, therefore, so jostles us as to break through the thin and brittle shell of commonplace thoughts which so closely environ us, excites moral sensitiveness, as in an exposed nerve. Sin, being in every heart, "revives" on occasion.

SIN HAS LIMITLESS DEVELOPMENT. Early sins are indulged because of the lure of the object, but with the reproach of conscience. We at length become enamored of the sin because it is sin. The Circean growth is rapid, and we come to say:

"Ah! where shall we go then for pleasure,
If the worst that can be has been done?"

NOT OCCASIONAL, BUT HABITUAL SINS, MARK CHARACTER. Says Tennyson:

"The sin that practice burns into the blood,
And not the one dark hour that brings remorse,
'Twill brand us of whose fold we be."

SOME SINGLE SINS ARE DEADLY to the moral manhood, the soul never recuperating after them. It is because they are committed at *certain crises* of our inner lives and mark the determination of the soul. As one may endure a sabre stroke, yet die if a needle enter a spot in the spine where the nerves which move the lungs start. Or, as poisons taken little by little with impunity, make a *cumulative deposit* which at last acts as one fatal dose: so a single sin, apparently venial, may make the climax of sinfulness.

THE MISERY OF THE SENSE OF SIN. Says Sophocles:

"To look out on ills that are one's own,
In which another's hand has had no share,
This bringeth sharpest woe."

Burns, in prospect of death, wrote:

"Is it departing pangs my soul alarms?
Or death's unlovely, dreary, dark abode?
For guilt, for guilt my terrors are in arms:
I tremble to approach an angry God,
And justly smart beneath His sin-avenging rod."

SIN OFTEN BRINGS PUNISHMENT OF ITS OWN KIND.

Dante's *Inferno*, Canto xii.:

"Along the brink of the vermilion boiling,
Wherein the boiled were uttering loud laments,
People I saw within, up to the eyebrows.
And the great Centaur said . . . :

'Tyrants are these,
Who dealt in bloodshed and in pillaging.'" etc.

Plato suggests that in a future state souls might inhabit the bodies of those beasts which their sins made them most resemble.

NO MAN CAN RID HIMSELF OF THE CONSEQUENCES OF SIN.

Says Hawthorne, in the *Scarlet Let-*

ter: "And be the stern and sad truth spoken, that the breach which guilt has once made into the human soul is never, in this mortal state, repaired. It may be watched and guarded so that the enemy shall not force his way again into the citadel, and might even, in his subsequent assaults, select some other avenue in preference to that where he had formerly succeeded. But there is still the ruined wall, and, near it, the stealthy tread of the foe that would win over again his unforgotten triumph."

Says Byron, of a guilty conscience:

"There is no power in holy men,
Nor charms in prayer, nor purifying form
Of penitence, nor outward look, nor fast,
Nor agony: nor, greater than all these,
The innate torture of that deep despair
Which is remorse . . . can exorcise
From out the unbounded spirit the quick sense
Of its own sins, wrongs, sufferance and revenge
Upon itself."

Seneca says: "No one will be found who can acquit himself; and any man

calling himself innocent has regard to the witness, not to his own conscience." De Ira i.

"We shall always be obliged to pronounce the same sentence upon ourselves: that we are evil, that we have been evil, and—I will add it unwillingly—that we *shall* be evil." De Benef i: 10.

"The first and greatest punishment of sinners is the fact of having sinned." Epis. 97.

SIN DULLS THE SPIRITUAL, AND EVEN THE INTELLECTUAL, NATURE.

Milton says, in Comus:

"But he that hides a dark soul and foul thoughts
Benighted walks under the mid-day sun."

Sophocles says:

"They that do ill become not only deaf,
But, even though they gaze, they see not clear
What lies before them. . . . Folly proves itself
Of wickedness true sister."

Paul says (2 Cor. iv: 3): "In whom the god of this world hath blinded the minds of them that believe not."

PREACHERS EXCHANGING VIEWS.

"Well! it is now *publique*, and you will stand for your privileges we know: to read and censure."—
PREFACE TO SHAKESPEARE'S WORKS. 1623.

Christian Consciousness.

MR. EDITOR: Can you, occupying as you do a solar centre of theological light, turn a ray or two upon the "Christian Consciousness" controversy, which is just now vexing the souls of those of us who have to read the religious periodicals? What do those who want us to take the Christian consciousness as our directory toward true doctrine mean by the expression? They cannot take the word "consciousness" in its strict philosophical sense of the knowledge which the mind has about its own judgments and affections, for this can have no possible relation to the question of the truth or falsity of the worth or unworth of the subject-matter of these judgments and affections.

Do they, then, give the word the secondary meaning of *immediate knowledge*, that which the mind has by intuition, and would have if no outward revelation had been given? If so, the advocates of the new theory would seem to believe that all the essentials of saving

truth were really within the human mind before Revelation came; or that at conversion the intellectual nature, as well as the moral, is reconstructed, so that the Christian has implanted in his mind new axioms of truth. Without this latter assumption, the new theorists would give a more than poetic meaning to Schiller's lines—

"Not without thee the streams; there
the Dull seek them: No!
Look within thee—behold both
the fount and the flow!"

—"Words of Error," translated by Balzer.

If this be the sense in which the word "consciousness" is used, can you tell me any work in which these immediate judgments of the Christian soul have been enumerated? If the discussion is worth following, it should be practical. For my own part, I cannot get enough doctrine out of my *consciousness* to even salt down any system of theology. My consciousness tells me only a few things, such as right is right, and I am very much wrong; there is an infinitude about me, an Infinite Being over it

toward whom I must have some intimate relationship of dependence and responsibility, etc. Much beyond this my religious consciousness does not go.

Or do the new departure men mean by Christian consciousness what we common folks understand by *Christian experience*—that which comes from the Holy Spirit's confirming in us what He has also written in the Bible, making us "know whom we have believed," "bearing witness with our spirits," etc.? If so, why disturb us with the novel nomenclature? I believe that Christian experience is the ultimate test of Bible interpretation—i. e., the full consensus of all the genuine experiences of Christians will be conclusive. But do these brethren mean that the experience of *any* Christian will be the limit of the religious truth to which we need to apply our minds?

These questions may seem to indicate obtuseness on the part of the writer, but your REVIEW so often turns the lustre of brighter minds upon duller ones, that I come to it hopefully.

INQUIRER.

Pulpit Supplies.

Not without good reason, there has been a considerable complaint, on the part of ministers with reference to the compensation they receive, for supplying pulpit vacancies. It has often occurred that a church, paying \$1,000 salary to its pastor, has paid a supply the meagre sum of \$10 per Sabbath, and sometimes even less. Churches, paying \$3,000 as a regular salary, have been known to give only \$12 a Sunday to their supplies. One such church, in Toronto, Canada, paying the salary just referred to, was in the habit, for years, of allowing only \$12 a Sunday for a supply, and it wanted a very good one at that price. But a ministerial member, who related the fact to me, said that he was ashamed of his church on account of such parsimoniousness, and begged the pulpit committee to increase the amount; and after awhile it was raised to the generous fee of \$15! Many churches are in the habit of giving what they

please, and not unfrequently the contribution-box is passed around, and its contents are graciously handed to the supply. But no man of self-respect and sense can submit to such treatment without feeling that he has been degraded—at least his office has been.

Thus treated, he is served like a pauper. Supplies are often asked how much their "bill" is, and their reply is to the effect that they will leave the amount to be designated by the committee. But why should not the supply state a definite sum? Is there any more impropriety in it than there is in saying how much salary one desires when appearing as a candidate? I see no difference. The fact is, those who supply churches have rights, which should be respected, if not defended.

Scriba, N. Y.

C. H. WETTERBE.

"Our Criminals and Christianity."

In Secretary Round's paper, under this caption (see Jan. and Feb. HOM. REVIEW), there are some views expressed that seem to us contrary to Scripture. He pleads for the abolition of capital punishment, using certain passages of Scripture which, rightly interpreted, do not bear him out. He affirms that Jehovah has declared that vengeance belongs to Him exclusively; but he neglects to mention that this statement is found in both the O. and N. Testaments in connection with the very penal enactments which he would exclude from our criminal codes. The book of Deuteronomy which says: "To me belongeth vengeance and recompense," also says, concerning the murderer: "The elders of his city shall . . . deliver him into the hand of the avenger of blood that he may die." Nor is the New Test. doctrine of softer mold. True, Rom. xii: 19 says: "Vengeance is mine; I will repay, saith the Lord"; while in Rom. xiv: 4, we read: "He beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." It is necessary merely to indicate that the words "vengeance" and "revenger" represent respectively *ἐκδίκησις*, *ἐκδικῶς*, and it becomes

apparent that the Bible distinguishes between private revenge and judicial execution, that the Almighty Judge has ordained that where the "shadow of the past" still lingers in the crime of Cain, the "shadow of the past" still "shall linger" in the infliction of capital punishment for murder.

New York City. JAMES CARTER.

Injustice Complained of.

In the Schaff-Herzog Encyclopedia a great injustice is done a respectable body of Christians, numbering nearly 100,000, and, so far as the influence of the Encyclopedia goes, great injury. We are given eight lines all told! Contrast this with an article in Enc. Britannica (Supplement) which, on the whole, is very fair, especially as it was written by one not belonging to the denomination.

Compare this with the extended space given to the "Disciples," written also by one of their leading pastors.

Rochester, N. Y. GEO. W. WRIGHT.

REPLY.

The "great injustice" to the Adventists, of which your correspondent complains, was discovered long ago, and reparation made. In the Appendix (Vol. III., pp. 2581, 2582) will be found a much longer article on the "Adventists," written by H. W. Carroll, *the very man who wrote the article Adventists in the Supplement to the Enc. Brit.*, which Mr. Wright states is, "on the whole, very fair." We trust that he will now exonerate us of all intention to treat unfairly any denomination.

SAMUEL M. JACKSON,
Associate Editor.

Bible House, New York.

EDITORIAL SECTION.

SERMONIC CRITICISM.

A man who writes well does not write as other men write—he writes in his own way: he often speaks well when he speaks badly.—MONTESQUIEU.

"The Simple Gospel" in Preaching.

THE expression is liable to misapprehension. A young preacher, wearied with work, or overcome by a revival of his unconverted laziness, pushes back his books and says, "I will not study any more this week, but give my people some 'simple Gospel' talk." Half educated men are pushed by others equally unwise into evangelistic work, despising sacred erudition, and trusting to the power of "the simple Gospel." Thus the expression has come to stand for commonplace thoughts, strings of trite sayings, threadbare harangues—a torn and drabbed fringe basted upon the beautiful robe of Gospel truth. With this use of the words we can understand a saying attributed to one of our wisest men, when asked why the pulpit seemed declining in power—"Too much *simple Gospel*," he replied, by which he meant not enough *suggestive Gospel*; the Gospel in platitudes, and not in pertinent application to

men's consciences and needs; the Gospel as its beams are turned to murkiness by passing through the dull brain of the preacher, and not flashing with its heaven-sent glories from a quick, deep-thoughted, spiritually polished soul.

The Gospel is a deep well; the simplest, in the sense of the purest, most refreshing and quickening water of life, is that which comes from its deepest place. He does the best work who drops his bucket farthest down. And this cannot be done by careless or hurried study, by extemporizing with the remnants of a poorly filled memory; but will be accomplished only by one who has the most correct interpretation of Bible words; is versed in the customs of the people to whom they were addressed; is skillful in his diagnosis of moral and spiritual diseases, that he may realize the subtlety and potency of the sacred remedies which are in this inspired *Materia Medica*; who has

learned, by protracted meditation and prayerfulness, the mind of the Spirit. A distinguished professor of philosophy and political economy recently remarked to the writer of this article, that were it possible to begin life over, he would spend the bulk of his life in trying to find out the *fulness of the Gospel*. A prominent preacher became interested in the disputed exegesis of a certain text. He read everything he could find written upon it, and pondered it deeply. In order to "fix" the results, he wrote out his conclusions and gave them in a portion of a sermon. He was afterwards waited upon by a member of his congregation with the request that hereafter he would not elaborate his sermons as he usually did, but give some "simple Gospel talk" like that of the preceding Sabbath! Be sure that as the simplicity of Christ was from the effulgence of His greatness, so true simplicity of Gospel preaching will come from the greatness of our knowledge of the mind of Christ.

The Art of Sermonizing.

An essential quality in an effective preacher is the *art of sermonizing*—that is, the ability to construct an orderly, logical, symmetrical sermon. It is an art, not a gift; an acquirement, not genius. A sermon is subject to the same conditions, in order to produce effect, which govern other compositions. It is vain to expect that the Holy Spirit will reward laziness, ignorance or stupidity in any preacher, if he have the time and ability to perfect his preparation for preaching. God, in all ages, has honored skill, ability, industry, thoroughness, in the pulpit. Mere talent, genius, learning, zeal, apart from these qualities, have never accomplished much, and never will. The Gospel is a rational and philosophical, as well as a spiritual and divine system of truth, and it works in accordance with the laws of mental philosophy. A disregard of this fact renders nugatory much of the preaching of the Christian ministry. In constructing their sermons they are not careful to apply

the rules of composition, as do our orators, lawyers, and public lecturers. They forget, often, that their business is to *persuade* men to a life of godliness by every art and motive warranted by Scripture.

We have known preachers of moderate ability to be very effective preachers, because they were *superior sermonizers*. By study and application they acquired the sacred art of constructing good sermons—clear, logical, compact, impressive. And we have known a much greater number, noted as learned, or brilliant, or gifted with oratorical powers, who were comparative failures in the pulpit; and, mainly, because they did not construct their sermons on sound principles of rhetoric and mental philosophy. There is all difference in the world—other things being equal—between a sermon put together helter-skelter, without logical form, ill-digested, a confused medley of ideas, words, and sentences; and a sermon built upon a sound rhetorical basis, well thought out, and skillfully put together—simple yet logical, profound and yet plain to the comprehension of all, argumentative yet popular, doctrinal yet intensely practical, and cumulative in its sweep of thought and power from the opening sentence to its peroration. The fact is, Truth itself is orderly, logical. The mind loves order, method, progress, climax, in a public speaker, and instinctively responds to these qualities in a preacher. Has not the ministry lost ground in this respect during the last thirty or fifty years? We are among those who believe it has. We fear the high art of making and preaching strong, convincing, telling *sermons* is, in a measure, among "the lost arts." But the question is too broad a one to consider here. We rejoice that Homiletic works and studies are fast coming to the front, and we hope to see this evil remedied in the near future.

Sermonic Delivery.

Where is the preacher who is satisfied with his own delivery of a sermon?

Show me one, who is quite satisfied, and I will point you to a man who is very easily satisfied, and is, consequently, a non-progressive man. Every minister who has stamina, and a well-poised ambition, and sterling sense, has an ideal before him which he strives hard to reach. He is constantly conscious of defects in his delivery; and these, many times, cause him to feel discouraged. Yet he perseveres, struggling with all of his might to overcome his obstacles, and to attain more nearly to the ideal which he has set up. His ideal may be far from perfect, as some others would define perfection. Still, he has an ideal, which, if realized in his own practice, would doubtless, show an advancement in the style of his delivery. And his advancement is in the direction of the ideal which he has placed before him. Suppose, for instance, that one minister's ideal is that of a calm, dignified repose. It is, perhaps, quite the reverse of his natural style, with which he is dissatisfied. He sets to work to curb his impetuous manner, and to cultivate a precise deliberateness. Gradually he succeeds. It requires a series of mighty efforts, and intense vigilance. Still he is encouraged to pursue the discipline by the progress he has made. Another, however, who is, naturally, coldly calm, has, for his ideal, a fervid delivery. And so he bends his energies in that direction, with more or less success.

Now, it is quite questionable whether there be anything specially gained by attempting to reach an ideal which is directly opposite to a man's natural style of delivery. The effort, if strongly persisted in, must, it seems to me, seriously detract from personal power, rather than add to it. At the same time there should be a constant cultivation of one's natural powers; and, if this be properly done, a preacher will speak naturally, and not artificially. The great trouble with many preachers is, they do not speak in natural tones when delivering a sermon, especially if they read their sermons. But, if there be excessive attention to one's delivery, while preach-

ing, it tends to decrease his pulpit power.

The Over-Long Sermon.

The common criticism upon ministers who preach long sermons is, that they do not know how to stop. Some special observation has convinced the writer that, in most instances, they do not know how to begin. They spend too much time in "tapering up" to the subject, rather than in "tapering off."

Of a recent sermon which lasted fifty-five minutes, the following notes were made:

(a) Generalities which did not lead directly to the theme—10 minutes.

(b) Direct introduction—but involving some extraneous matter—5 minutes.

(Ought to have been by this time in the very heart and heat of his discourse.)

(c) Exegesis—7 minutes.

(The gist of it all was contained in a single crisp sentence, which, had it stood by itself, would have been like a flash of light, but was clouded by a mass of controversial references.)

(d) First point—20 minutes.

(e) Remaining five points, with growing importance, but with lessening time given to each—8 minutes.

(f) Hasty ending, showing fatigue in the speaker as well as in the hearers—5 minutes.

They who speak extemporaneously are in special danger of falling into this devil's trap of wasting the best moments, when the hearer's attention is fresh and alert. Some spend much time in warming themselves up to the work—taking their fuel, however, out of the patience of the listener. The writer once heard a grand sermon from one of our "imported brethren." It was short, sharp and decisive. At his request it was repeated before another congregation. But, alas! it was not the same. The handful of gold had been spilled and in picking it up the preacher had gathered several handfuls of dirt with it, and only by careful and patient attention could we sift it. We would advise young preachers to

compact their matter at the beginning. The audience will, when attention is alert and curiosity is awake, understand and enjoy sentences "full of meat," the force of which will be lost to them as soon as the mind begins to flag. The first fifteen minutes are your best, if you know how to use them.

The Right Rendering of the Text.

[A correspondent sends us a criticism on a plan of a sermon given in the *HOMILETIC MONTHLY* (Nov., p. 836). While not admitting the correctness of all he says, we willingly give space to his views.—ED.]

The fundamental principle in preaching is to determine at the outset the mind of the Spirit. All the preacher's powers and wealth of language and illustration should be called into requisition to develop and enforce this thought.

On an examination of the context of the text on which the plan is based, it will be seen that the apostle's purpose is to encourage the Christians of Corinth to cultivate and exercise the grace of giving or liberality. In order to the accomplishment of this he places two forcible inducements before them for their consideration. The exemplification of the grace of giving by other Christians, those of Macedonia, and the condescension of Christ to human poverty which is expressed in the text. He refers to His pre-existent condition purposely to magnify His condescension to poverty. This condescension has a two-fold bearing: 1. By it believers, impoverished through sin, are spiritually enriched. 2. In it they see a supreme motive to induce them to cultivate the grace of giving.

The legitimate subject for treatment would be *Christian Beneficence*. The text and context will sustain the following plan:

I. Beneficence is *essential* to Christian character. It was essential in the character of Christ as a Savior. Paul commends the Christians of Corinth for their faith, knowledge, utterance and love, and is anxious that they abound in this grace also. As an element of

Christian character beneficence involves two things: 1. The willing mind, exemplified in Christ, "Lo, I come," etc., v. 12. 2. Proof of love. This is seen in Christ, "God so loved," etc., v. 8.

II. Christian beneficence requires *spiritual enrichment*. The flowing stream must be fed from the fountain. Christ is the source of this enrichment. This opened by his earthly mendicancy, and it is the channel through which his riches flow. 1. By nature the believer is spiritually impoverished. 2. Important to have a sense of this poverty. 3. He becomes rich by vital union with Christ.

III. The *practical outcome* of Christian beneficence. Knowledge, utterance, faith and prayer have their place and relative importance. Beneficence involves: 1. The giving of one's self in love to Christ.—v. 5. Christ in love gave himself for us. 2. The believer's gifts, according to his ability, flow from this devotion of himself to Christ. 3. His supreme motive is Christ's condescension. 4. The spirit of his giving is the spirit of Christ.

CONCLUSION—1. The personal advantage of beneficence. Reflex influence, v. 3. Its blessedness. "It is more blessed," etc. 2. It is a duty. How much we owe—how little we do—how much we receive. 3. Its joy—in beholding its fruits—in transporting treasures to heaven. 4. Pressing demands of the times in Christ work for its enlarged exercise. W. B. M.

DISCIPLINE THE GREAT OBJECT OF EDUCATION. — Not first the storing of the mind, but the discipline of it; not so much the *product* of thinking as the *power* of thinking. This power can be obtained only by close, rigid, continued and connected thinking. Let the mind be held sternly to the subject or pursuit regularly before it. . . . One hour thus fixedly employed is worth more for the great purpose of study, the discipline of the mind, the acquiring of the power of attention, than five hours of loose and intermittent thought. — DR. GEORGE SHEPARD.

HINTS AT THE MEANING OF TEXTS.

Great thoughts, like great deeds, need no trumpet.—BARRY.

Christian Culture.

THE MANLINESS OF CHRIST.

Behold the Man.—John xix: 5.

See "Ecce Homo," by Dr. Parker.

"CHRISTIANITY," says Thomas Hughes, "has been embraced by the wisest, purest, strongest, noblest men the world ever saw.

F. W. Robertson says: "There is but one Man in the long roll of ages that we can love without disappointment, and worship without idolatry—the Man Christ Jesus."

Young men, despise not the religion of Jesus Christ! It is not for weak womanhood alone. His Teachings are grander than human philosophies—than Nature's revelations. His Life has not a parallel for purity, nobleness, elevation, in all the history of humanity. The aspiration which brings you to Him, as the Wise Men of the East came, is better than the highest genius: it is the inspiration of the Spirit of Divine Wisdom.

MATCHLESS VIRTUE OF SPEECH.

If any man offend not in word, the same is a perfect man.—James iii: 2.

"Speech," says Carlyle, "is silver; silence is golden."

It is very difficult to speak of ourselves and not be vain and betray egotism, which always offends. It is equally difficult to speak of others without slander and injury to feeling or character.

We read of our great Exemplar on a memorable occasion, even when appealed to, "He answered him nothing."

It is said that General Johnson, of Confederate fame, scorned to refute his calumniators. He looked forward to a victory at Shiloh as his only vindication.

"MASTERLY INACTIVITY."

Their strength is to sit still.—Isa. xxx: 7.

Said the Duke of Wellington: "When I cannot do what I would, I do nothing."

The most effectual way of deliverance

often is, to "stand still and see the salvation of God."

Revival Service.

MIND AFFECTED BY MATTER.

Who can stand before his cold?—Psalm cxlvii: 17.

Only those who

I. *Walk in the sun*—that is, Christ. This glorious Sun of Righteousness will warm and comfort.

II. *Come to the fire.* That is, the Word. "Is not my word like fire?"

III. *Keep in motion.* Stirring up ourselves and the gift and grace of God in us.

IV. *Cultivate Christian communion.* How can one be warm alone?

Illustrations.—Napoleon's invasion of Russia. One night's snow was the wind-sheet of an army.

St. Bernard dogs and Alpine travelers.

Extreme cold disposes to sleep; if yielded to, death ensues. Dr. Scoresby, e. g., ect.

Indians kindle fires by rubbing two pieces of wood rapidly together.

MUTUAL HELPFULNESS.

It is not good that the man should be alone.

—Gen. ii: 18.

"The world was sad, the garden was a wild,
And man a hermit was till woman smiled."

—Campbell.

The life of either, alone, may be a melody; united, they become a harmony.

There is a great truth here, applicable to a thousand subjects both of a social and religious character.

Funeral Service.

A SURPRISING GLORY.

It shall come to pass that at evening time it shall be light.—Zech. xiv: 7.

THE prophet refers to *spiritual*, not *natural* light; and his prophecy is, that in the experience of the believer in Christ, when, in the natural course of things he may expect spiritual darkness, behold light!

And the experience and testimony of Christians in every age and condition of life, and especially in death, abun-

dantly confirm and fulfil the prophecy. Look at a few particulars.

I. A long and fearful sickness overtakes the child of God. A fearful darkness gathers in his sick chamber. Wife and children are dependent upon him. As weeks and months painfully wear away the gloom deepens. Sun, moon and stars, one by one go out. When, in the course of nature, he faces death, suddenly the clouds disperse and the chastened soul rejoices in a light of peace and joy full of heaven, and goes forth, as it were, redeemed from the grave.

2. It is true of the *whole discipline of life*. The reference is to the *end*; at *evening*, etc. A long and weary pilgrimage may have to be taken; a severe and oft-repeated series of sorrows, losses, disappointments, first be endured. The light does not flash on him at the beginning; submission does not come with the first use of the rod. No; he must go through the scene—wear out the time of discipline—endure to the end. And, if he endure, just when the darkness seems to be settling down upon him, and the last ray of joy and hope seems about to be quenched, at the *evening time*

it becomes light! "The bruised reed will he not break; the smoking flax will he not quench."

3. Millions of *deathbeds* bear glorious testimony to this truth. Instead of a great darkness, celestial radiance! Instead of dismay, a peace unspeakable! Instead of terror and despair, a shout of victory that shakes the gates of hell! They died in a blaze of light; died more happy than had they lived, wondering at their own composure and faith. *At evening time, to them began the dawn of everlasting day!*

PRESENT MYSTERIES: FUTURE SOLUTIONS.

What I do thou knowest not now, but thou shalt know hereafter.—John xiii: 7.

"God's providences," says the godly Flavel, "like the Hebrew letters, are often to be read backward."

Sense doubts, while faith does.

The one *questions* while the other *obeys*.

The one must *reason out* all mysteries, all God's ways, while the other can take them on *trust*.

"Though no affliction for the *present* seemeth joyous, but grievous, nevertheless, *afterward*," etc.

LIVING ISSUES FOR PULPIT TREATMENT.

It is easier to divorce sunlight and heat than to separate morality and religion.

The Sabbath Question.

Christianity has given us the Sabbath, the jubilee of the whole world, whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison cells, and everywhere suggests, even to the vile, the dignity of spiritual being.—RALPH WALDO EMERSON.

The Sabbath was made for man.—Mark ii: 27.

It is manifest to the careful observer that the SABBATH QUESTION is to be, in the near future, one of the decisive battlefields between the friends and enemies of Evangelical Christianity. It is to-day even a graver question than any which excites the theological world; for its relations are world-wide; and it also interests and moves the masses, especially the entire working class and pleasure seekers, as no other question does. Already the conflict has begun. Agencies, forces, influences, of all kinds

are combining and drilling their forces for a grand assault, all along the line, on the Puritan Sabbath; and though as yet there has been only a little skirmishing here and there, there is reason for serious alarm on the part of the friends of the Sabbath.

I. Let us glance at what is doing for the overthrow of the Sabbath: 1. The greatest danger of all is the *laziness which prevails in the Family*. The change which fifty years have wrought, even in New England households, is a sad and startling one. The swing from over-rigid discipline has been way over to extreme laxity or liberalism, in its observance. You see it in the custom of going to Church but *once* on Sunday, in calling, visiting, and traveling on Sunday, and in many other ways, even on the part of members of the Church. *Here the*

work of reform must begin. 2. The inroad of foreigners in such great numbers is a standing menace to us. They bring the old world Sunday with them (a day of pleasure), and everywhere, in city, and country, they cast their influence against the American Sunday. 3. Adverse legislation, and the pernicious example of those in authority in truckling to a false public sentiment. Every year legislation is sought tending to destroy the sanctity of the Sabbath and make it a day of mere pleasure and vicious indulgence, and the clamor of politicians, and the foreign element, and the rum interest, and infidel intolerance, waxes louder and louder. Hence the desperate efforts to get rid of our laws restraining the Sunday traffic, especially liquor selling. Hence also the opening of museums and libraries, and converting our public parks into places of Sunday entertainment. 4. And, back of all this and many other active hostile agencies, the *Great Liquor Power* of the country, with its money and its organized forces, is the deadly enemy of the Sabbath. It would fain blot out the day. It interferes with its accursed trade and profits. It would have all restrictions removed, and free and full scope given to beastly indulgence. And the fact is notorious that its money is freely given, its efforts put forth, to defeat all legislation and all other attempts to improve the observance of Sunday on the part of its friends. Rum and the enemies of the Sabbath are leagued together for its overthrow.

II. In view of such a condition of things it is imperative that all who reverence the Sabbath and desire to preserve it, must sound the alarm and rally to the support of all wise measures to defeat the designs of its enemies and create a right public sentiment. The true law of the Sabbath must be restored in the family. The Sunday-school power must be enlisted in the cause. The pulpit of the land must be stirred up to give forth a mighty blast. The religious press must give out no uncertain sound. As far as possible the better class of our secular

newspapers must be persuaded to lend a helping hand, when our dearest interests as a nation are imperilled. Our legislatures must be jealously watched, to prevent assault from such a source, and wherever practicable its action sought in defence of this great bulwark of Christianity. Citizens' Leagues should be formed in every city and town to see to it that our Sabbath laws respecting the sale of liquor, confectionery, gambling, and the like, are rigidly enforced. And all possible aid should be given to those who are seeking to enlighten the public mind and keep the sacred day from profanation. A book just published in New York, called "*The Sabbath for Man*," contains a vast amount of information and facts, statistics, correspondence, appeals, arguments, etc., on the Sabbath Question, as it stands to-day throughout Christendom, that sheds much light on the matter, and we wish it might obtain universal circulation.

Saving the Children.

It is not the will of your Father who is in heaven, that one of these little ones should perish.—Matt. xviii: 14.

Among the children's worst foes are intoxicating drinks and smoking! Tens of thousands of them are in imminent peril—are already on the road to ruin, temporal and eternal! And yet parents fail to take the alarm—remain in seeming ignorance of the appalling fact—and in a multitude of instances hold out the temptation to them!

The fact that the peril exists, that intoxication among children and youth is fearfully on the increase, and that the use of tobacco, especially cigarettes, is fast poisoning the rising generation, is common matter of observation. The latter habit is becoming fearfully prevalent among us. And yet see what one of the highest medical authorities of London, Dr. Pope, Prof. of Hygiene of the Health Society says:

"No boy ought to be suffered to touch tobacco. The oil which is distilled from the tobacco leaf in smoking is of an acrid and most poisonous nature, producing a sensation of burning in the mouth, and paralyzing particularly

the spinal cord and motor nerves, while the nicotine—another oil, but volatile—affects more directly the heart through the brain itself. There is this undoubted fact also—nothing can be more pernicious for boys and growing youths than the use of tobacco in any of its forms. There can be no hesitation about this matter; it points directly to physical degeneration, and is probably the greatest source of physical evil that the next generation will have to lament. Boys, it is, indeed, a deadly poison to you! It stunts your growth; it destroys your stomach, which should be organizing your food into flesh and blood; it blunts your brains, which should be brilliant and active; and it threatens your very manhood."

Facts and statistics are coming to light and being gathered up in reference to the early formation of drinking habits that are sufficient to astound and startle the whole community, and sound an alarm in every household. We have space only for the following statistics, which are kindly furnished by Miss Lucy M. Hall, Superintendent of "The Reformatory Prison for Women," at Sherburne, Mass.:

"Of 204 inebriate women examined for an especial group of statistics, 132 were committed to the prison for drunkenness! Average age when last committed (some had been committed several times), was 30½ years. Of the 204 cases 77 began to drink intoxicants before they were 10 years old; 11 between 9 and 15; 74 between 14 and 21; 37 between 20 and 26; 33 between 25 and 31; 19 between 30 and 41; and 3 between 40 and 51 years. Average age 18 1-3 years! More than one-half of the whole number had formed habits of intemperance before they were 21 years of age; and more than one-third at the giddy age of from 15 to 20!"

And these, remember, were *girls*. Our *boys* are in far greater peril. More and greater temptations assail them. And the fatal habit, both as to drinking and smoking, prevails far more extensively among them. Boys are being constantly arrested in our streets for intoxication. They frequent our drinking saloons in large numbers. Liquor is one of the great demoralizing influences at work among our boys, especially in our cities, and one of the greatest excitives to precocious crime. The Citizens' League of Chicago, which is doing a grand work in that city to restrain this great evil, states that when the society was formed seven years ago there were 30,000 boys and girls—many of them of tender age—who frequented the saloons, which then numbered 3,000, in the city which at that time numbered only about 300,000 inhabitants. Six thousand of these children figured in the police courts, many of whom went from there to Bridewell.

If parents do not awake from their lethargy; if the bottle in every form be not banished from our homes; if the saloons, where drunkards are made, into which the young are enticed by a thousand devices; if the press and the pulpit and the platform, do not speak out and lead on a speedy reform, the next generation will be a generation of drunkards!

EDITORIAL NOTES.

Our Correspondence.

We are almost overwhelmed with complimentary letters on the greatly improved character of *THE HOMILETIC REVIEW*. We have not space to print them, but we assure our friends that we note them and are stimulated by them to increased endeavors to bring *THE REVIEW* up to our high ideal and make it increasingly worthy of its growing patronage. We cannot refrain, however, from putting in type the ringing words of Dr. SAM'L T. SPEAR, so widely and favorably known as a preacher, writer and editor, in commendation of Prof. Wilkinson's remarkable papers on

"Pulpit Power," and also those from Rev. SAM'L W. DUFFIELD, of Bloomfield, N. J., who write us:

"I have just read the admirable article in the February number of *THE HOMILETIC REVIEW*, written by Professor Wilkinson, on the "Conditions of Pulpit Power." It pleases me immensely. The professor's remarks on page 127 are worth their weight in gold. Every word weighs a pound. I believe with him, that if the Christian ministry would, in absolute obedience to the authority of Christ, simply preach Christ as the Bible sets Him forth, they would vastly increase their power. I have

been a preacher myself, and now I am a hearer; and my experience as a hearer for about fifteen years, is that this is the sort of preaching that does me the most good. I believe it to be the best sort possible to the pulpit.

"S. T. SPENCER.

"*Brooklyn, Feb. 14, 1885.*"

"You are well aware that I do not compliment for compliment's sake; but I want personally to say to you, that the first issues of *THE HOMILETIC REVIEW* more than meet my idea of what such a periodical should be. Hitherto we have had no intermediary between the "lesson help" style of clerical magazine and the heavy, profound and essentially scholarly review.

"That the magazine is now to be a *Review*, in the best sense of the term, I cannot doubt; and, although the plan and scope of it constitute something unique, I shall be greatly surprised if you do not discover that others will be glad to imitate where you have set a fashion. Particularly I admire your idea of treating current and pressing topics. Whether I agree with you in your opinions, or not, I shall rejoice to see these things brought up for discussion. Any one who cannot tolerate an opinion adverse to his own, or who cannot gain light and knowledge by a debate conducted from unusual and, perhaps, disagreeable angles, ought not to be in the American ministry. In fact, the American churches will scarcely indulge that non-growing sort of teacher very long!

"SAMUEL W. DUFFIELD.

"*Bloomfield, N. J.*"

"Murdering" Sermons.

A respected correspondent good-naturedly accuses *THE HOMILETIC REVIEW* of this heinous crime, in reference to a sermon outline which it gave. The outline is that of "Pres. Scoovel in a recent issue." Now it happens that this grand outline of a magnificent sermon was written out for us by the author himself. The only fault we see in it is, there is weighty thought enough in it to make two or three strong sermons.

And now, while on this point, we would like to say that all the outlines of sermons by American clergymen that we print are either from the authors' MSS. or from the reports made by a gentleman who is not only a clergyman himself, but a highly cultured man. The condensation of foreign sermons is the work of one of our editors, an educated and experienced clergyman. As to the full sermons, the majority are printed direct and complete from the authors' MSS. The balance are reported for us by one who has not his superior in his profession anywhere. To confirm this assertion we append here a note the reporter to whom we refer received from Dr. John Hall, whose sermon, as reported by Mr. Cook is given in this same number:

"I have had the opportunity to test the exactness of Mr. Cook's reporting in that which is commonly the hardest—namely, a sermon—and the result showed great exactness; and I have pleasure in bearing this testimony thereto.

"J. HALL."

"*New York, Sept. 27, 1884.*"

Another note from Dr. Cuyler, of Brooklyn, is equally emphatic. Hence we are quite confident that the sermons—both in full and in outline which we present to our readers, are fair specimens of the homiletic talent of their respective authors.

Queries and Answers.

While anxious to oblige our friends, we have not the time nor space to reply in *THE REVIEW* to one in twenty of the queries sent us. They are on all sorts of subjects: many of them trivial, many of them easily answered by the querists themselves, if willing to give a little investigation to the matter; and the majority of them of no interest to our readers in general. We must, therefore, invoke the forbearance of our readers—now a host—and request them to query us only on points of decided and general interest: this particularly in the matter of books. We are presumed to know the titles, authors, publishers and prices of all the books published since the creation. But we beg to say, that even editors don't know everything! We

must decline hereafter to answer queries in *THE REVIEW* of this class, unless there is something exceptional in them. Any leading bookseller will be able, in nearly all cases, to give the information desired.

A Typographical Error.

In the February number, page 183, third line from the top of second column, the reader will please substitute *He* for "*we*."

A Hint to Correspondents.

Write briefly; write pointedly; write clearly. Have a well-defined thought; be sure that it is worth the expressing; that it is timely: then tell it plainly, and when you have done this, stop. Don't imagine, that you will be heard for your much speaking. A clear, tersely expressed thought of but a few sentences in length, has at times set the world a-moving.

QUERIES AND ANSWERS.

"S. R." In giving a list of a few of the words that are often mispronounced, in our October issue, we inadvertently said that *def* (with the *e* short) is now considered inelegant; whereas we should have said that *deef* is inelegant. Webster is the only orthoepist that has ever sanctioned *deef*.

"E. L." As the ark rested on the Mountains of Ararat, the water must have been some fifteen cubits deep on the top of the mountain at that time. Is it a supposable case that the waters of the flood did or could stand above all the high mountains, from near the end of the third month till the first day of the tenth month? Again, is it a supposable case that when the ark was lifted by the waters of the flood it drifted towards the mountains rather than out to sea? -A. If the Omnipotent God thought it wise to have the waters to stand fifteen cubits above all the mountains of the earth, and that the ark should drift toward the mountains rather than toward the sea, We see no insurmountable objection to our believing that He would not have found it beyond His ability to bring to pass these results.

"T. R." Do you commend the engagement of evangelists to hold special services in churches which are under the care of judicious pastors and able preachers?—A. It depends much upon the personality and methods of the Evangelist. Any exaltation of the stranger above the settled minister, as the preacher of a better or more practical Gospel, will do harm. He must go;

the pastor must remain. If he can so adapt himself to the Christian taste and predilection of the congregation as to refresh the pastor by needed rest; if he is willing to supplement the ordinary services of the Church by making them more frequent, and putting into them the attractiveness of new illustrations of Gospel themes; especially, if he can bring to them the unction of his own spirituality, already deeply stirred by the blessing which has followed his labors elsewhere, he will bring with him a benediction. Mr. George Soltan, the English Bible Reader, has greatly edified the people in some of the Brooklyn Churches, by his quiet, unostentatious expositions of Scripture, and narrations of his personal experience in bringing souls to Christ. His visits have been like showers of refreshing rain which the pastors will remember only with gratitude.

"A. F." Can you give me a good argument with which to meet a man who says, "I believe in a strictly just God, and, therefore, I cannot believe in the imputation of Christ's merit to me a sinner"?—A. The language of the objector suggests your reply. He evidently holds that "a strictly just God" will visit men only on the basis of their merit or demerit. What then does he make of the outstanding fact of the visitation of "the sins of the fathers upon the children," *e. g.*, the depraved tendencies and actual sufferings of the offspring of the intemperate, the lustful, etc.? Must there not be some transference of guilt to account for the trans-

mission of the curse? His very words lead your friend to the confession that beneath the law of natural heredity lies a law of moral heredity. And if such is the close and communal relationship of men to each other that "a strictly just God" can afflict one for another's sin, may he not in as strict justice bless one for another's righteousness? But, indeed, the transference of Christ's righteousness has more ap-

parent justice in it than the transference of parental sin; for we are but passively recipient of the sin, while by active consent we appropriate the righteousness. We long for, ask for, the latter. We connect ourselves voluntarily with Christ, by repenting of sin and putting on a new purpose of holiness. The very faith we exercise is a germinal righteousness.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

BIBLICAL.

Great diversity of views respecting the inspiration of Scripture prevails. Aside from all historical and critical questions, the doctrine depends on the relation God is held to sustain to man. Those who place Him beyond all sympathy and contact with human affairs, are only consistent when they deny the possibility of revelation. What is called historical criticism, is, in many cases, really philosophical, starting with the doctrine that should first be proved. A philosophy which denies that revelation and miracle are possible, has adopted a rule which must interpret away all that claims to be revealed or miraculous, whatever the historical testimony in its favor may be. From the time of Baur and Strauss to Wellhausen, this has been a favorite method of procedure with a class of writers who are apt to boast of being free from presuppositions.

Dr. E. Böhl, in his book, *To the Law and the Testimony* ("Zum Gesetz und zum Zeugnis"), opposes the destructive criticism of Wellhausen. He shows that this method is based on a philosophy which constructs history according to its preconceived notions. Böhl regards as fundamental for the criticism of the Old Testament a correct view of the law, the covenant, and propheticism, and investigates their meaning; but he also enters into a discussion of the origin of the separate books. He does not advocate a verbal inspiration, but defends Scripture as a reliable basis for faith and hope.

Even among the orthodox, the degree of inspiration is regarded as an open question. Few would probably go as far as the recently deceased theologian, Philippi, who held that "even the possibility of errors in secondary and accidental matters in Scripture must be denied *a priori*." Some simply claim that, as far as the plan of salvation is concerned, it gives absolute truth; others hold that Christ is the centre and substance of all revelation, and that the whole question is to be determined by the relation of the teachings to Him. No particular view of inspiration is regarded as a test of orthodoxy: the views respecting Christ are much more generally

held to be such a test. Sometimes a distinction is made between the word of God and the Scriptures which contain that word. It is held by more liberal theologians that, while special grace was given to sacred writers, their works have not the stamp of divine authority; only by criticism can it be determined what is true and valuable. Those of the negative school, of course, treat the Bible exactly like every other book. The question of inspiration must not, however, be confounded with that of the reliability of Scripture as the ground of Christian faith and practice. The appeal to inspiration of course has no weight with those who reject it. Respecting New Testament criticism in particular, the burning question is, whether the authors were eye-witnesses of what they relate, or, whether they were able and desirous to tell the truth? Except in works on dogmatics the doctrines of inspiration and revelation are but little discussed.

While liberal theologians speak of a general revelation of God through human consciousness or through the conscience, and put Scripture on the same level, or regard it as only a higher degree of this general revelation, the evangelical theologians insist on a difference in kind, and that, consequently, Christianity cannot be placed in the same line with Buddhism and other religions, but is peculiar, unique, and truly divine in its origin, though human in its adaptation. Scripture is thus viewed as both divine and human. Hofmann (of Erlangen) has promoted the view that Scripture is a history of the divine plan of salvation as it is realized in humanity; it is a record of the development of the kingdom of God. This development is organic, and the divine words and deeds adapt themselves to and enter into the peculiar circumstances of the times. Beck (of Tübingen) also viewed revelation as an organism, as the spirit and the spiritual life which God develops in this world. Prof. Kaehler (of Halle) speaks of Christianity as a history, in which a supernatural element is active. Out of the fullness of the separate elements of Scripture, faith finds that which is essential, and discovers the unity amid the diversity. The Christian religion is peculiar, in

that it alone puts man in personal relation to God and gives a correct knowledge of Him.

Can the question, What is Scripture? become a snare and divert the attention from a more essential query? Kierkegaard, a Danish writer, asks whether our age does not read the word of God rather for the purpose of viewing the mirror than to see itself in the mirror.

It has been objected to the account of the deluge, that, whether regarded as partial or general, there is not water enough on the earth and in its atmosphere to account for the flood. A writer in *Beweis des Glaubens* (Nov.) asks: "Why may not the waters of the flood have been meteoric, coming from a region beyond the atmosphere of the earth?" He claims that there is nothing in science against the supposition that within the limits of the solar system there may be vast regions where hydrogen and oxygen are found, which, under certain circumstances, may enter our atmosphere and unite to form water. This super-terrestrial origin of some of the water of the flood would thus be similar to that of the showers of meteoric stones. This possibility, he thinks, is confirmed by the views of a number of scientists respecting the cause of the striking phenomena at sunset observed for months in many places since November, 1883. It was claimed from the spectrum analysis, that the rays must have passed through extensive layers of vapor in order to account for the red color. The vapor was estimated to extend from 30 to 140 miles above the earth, a height supposed to put the terrestrial origin of the vapor out of question.

In an earlier number of the same journal there is a valuable article by Rev. G. Fischer on *The Doctrine of the Resurrection and Eternal Life in the Old Testament*. No other subject in the theology of the Old Testament, he claims, has received so much attention as this, the Messianic prophecies alone excepted. Conflicting views have been common, some interpreters holding that the doctrine is not found at all, while others declare that it is there developed as fully as in the New Testament. Both are wrong. That it must be found there in some form is a natural inference from the organic union between both dispensations; but that it is not clearly revealed in the law and the prophets is evident from 2 Tim. i: 10, where Paul says of Jesus Christ that He "hath abolished death, and hath brought life and immortality to light through the gospel." And from Heb. ii: 14, it is clear that it was through Christ that the power was gained over death. So, in Rev. xiv: 13, the dead who lie in the Lord are pronounced blessed from henceforth, implying that this was not the case before. Looked at in the light of the New Testament, therefore, the doctrine of eternal life, as we understand it, was not taught in the Old.

There is no question that before Christ, Jewish theology and the Pharisees taught the doctrine of the resurrection. But theology and

Scripture are not identical. The doctrine of the Pharisees on the subject was of little more significance than the speculations of philosophers, in our day on the immortality of the soul. Different opinions among the Jews were possible, just because Scripture gave nothing very definite. In the apocryphal writings there are, indeed, passages which distinctly teach the doctrine; but neither in these nor among the Pharisees was the Christian view of eternal life to be found.

Clearer of all is the statement of Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." xii: 2. But in 4 and 9 we read: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end;" "the words are closed up and sealed till the time of the end." Thus a veil was again drawn over these words until Christ came. Even we can understand the promise of the resurrection only so far as it has been fulfilled in Christ. It is by means of object-lessons that God leads us into a knowledge of divine things. Because so different from all that has been observed, the eschatology of the Apocalypse and the second coming of Christ remain a mystery to us. Now, just as we can know little about the Lord's second advent, so the saints of the old dispensation could know but little about His first coming. The most exalted prophecies were only buds, but the Jewish theology attempted to develop them into flowers. The words in Daniel are not revelation in a completed form, but something like Paul's rapture in 2 Cor. xii. They are a flash that is bright but momentary. In Ezekiel's vision, chap. xxxvii, we learn from verse 14 that the reference is primarily to the political and social reviving of the nation. There are, indeed, hints respecting the victory over death (as in Isa. xxv: 8; xxvi: 19; Hosea vi: 2; xiii: 14); but their realization was not possible until Christ came. Hence the gloomy view of death in many places in Job, in Ps. xc.: vi: 5; lxxxviii: 48; and in other passages.

But, while not brought out in full light, the doctrine is contained in the Old Testament in the form of germs. It, in fact, lies at the basis of the entire revelation there given. In Matt. xxii: 29-32, a hint is given that immortality is everywhere the presupposition of the old dispensation. Our author quotes Menken, who also holds that from beginning to end it is taken for granted that there is faith in a continued existence after death. As revelation itself progresses, the doctrine becomes more clear. The first divine utterance respecting man refers to his likeness to God, which implies that he is destined for immortality. Death is pronounced the consequence of sin, which would not have been the case if man had been created for it. The first promise after the fall (Gen. iii: 15) foretells the victory over the serpent, which includes the conquest of sin and death. This promise is the

text for the entire plan of salvation in the O. T. The translation of Enoch is a fact which also points to the victory over death. To be "gathered unto his people," and "to go thy fathers," are expressions which cannot mean simply to be buried; they would be inexplicable without a hope of life after death. The same is true of Jacob's words: "I will go down into the grave unto my son mourning."—Gen. xxxvii: 35. Of the patriarchs it has been said: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the earth."—Heb. xi: 13.

While it is the primary aim of the law to produce conviction of sin, it may be said that eternal life is its basis and goal. Were this not the case it would cease to be divine law. Although its promises apply first of all to earthly blessings, that by no means exhausts them. Even in the law are found in germ all the glorious promises which in the progress of His revelation God makes known through the inspiration of His servants. Moses does not speak distinctly, either of the resurrection or of the Messiah; and yet the Lord said of him: "He wrote of me." (John v: 46). And in Matt. xxii: 32, He appeals to Moses in arguing against the Sadducees. In the last-mentioned passage our Lord gives us the key for understanding the hopes of the saints under the old dispensation. Eternal life is not revealed; the riddles of death and the grave are still unsolved; and frequently the question arises, To what shall the devout cling? The answer is: To God, who is faithful, who forgives sin and grants grace. He who had this assurance needed not to fear death, but could exclaim: "I have set the Lord always before me: because he is at my right hand I shall not be moved." And he had this confidence: "Thou wilt not leave my soul in hell" (sheol). Ps. xviii: 8-11. So in xlix: 16, the Psalmist exclaims: "God will redeem my soul from the power of the grave; for he shall receive me." There are numerous passages in the Psalms which point, even if indirectly, to a life beyond the present (lxxiii: 23-25; ciii: 3, 4; xxxvii: 18; xxxi: 5). Job xix: 25: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," is held by the author to refer beyond question to the resurrection and immortality. See also Prov. xxiii: 14; xv: 24; xii: 28. At first glance, Ecclesiastes seems to destroy all hope; yet there we find this verse: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." xii: 7.

The most complete development of the doctrine is found in the prophets. Thus Isaiah exclaims: "He will swallow up death in victory" (xxv: 8); "Thy dead men shall live, together with my dead body shall they arise" (xxvi: 19). And Hosea (xiii: 14) says: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy

plague; O grave, I will be thy destruction." Then we have also the ascension of Elijah, and the raising of the dead through Elijah and Elisha. The clearest revelation of all is, however, as already stated, found in Dan. xii: 2. But the hope of resurrection and immortality was attached to the hope of a coming Messiah. Not until His advent could the power of death be destroyed, because He alone could destroy the dominion of sin.

From an examination of the whole subject it is evident that the doctrine is contained in the law and the prophets, but that it is nevertheless true that Christ "brought life and immortality to light through the gospel." In its full sense, eternal life is a doctrine peculiar to the New Testament. Summing up the whole, our author says: "In the Old Testament we thus have only presentiments and glimpses of eternal life, which indeed constantly becomes brighter and more definite as revelation progresses, but does not rise to the certainty of faith. For the devout it is a postulate of faith; but it cannot become a definite object of faith, because the conditions have not been fulfilled by Christ, namely, the forgiveness of sin and the victory over death." Thus in the reading of the Old Testament a veil remained, "which veil is done away in Christ." (2 Cor. iii: 14). "Only the divine revelation of life in Christ made a living faith in eternal life possible and real. Christ was the only one who could bring to man what human wisdom could never have discovered. That even the clearest prophecy alone could not produce faith is proved by the disciples, who could not understand what the resurrection of the dead meant, nor could they believe in the doctrine until they had seen and spoken with the risen Lord."

Prof. Dr. W. Mangold has published a volume on the "Epistle to the Romans and its Historical Presuppositions." He aims to prove that the Church at Rome consisted mainly of Jewish Christians. He holds that the apostle wrote the epistle for the purpose of securing the affection and aid of that Church in the missionary operations he was about to undertake.

Rev. W. Bleibron has published an exegesis of the first three chapters of the same epistle. The central thought of the letter, he thinks, is found in iii: 28, which teaches the doctrine made the basis of the Reformation—namely, that we are saved by faith alone. The righteousness maintained by Paul in Romans is developed in opposition to Judaism, which bases its righteousness on the law.

Dr. E. Graefe, in an inaugural discourse delivered on becoming lecturer in the University of Berlin, discusses *The Pauline Doctrine of the Law*. Paul did not, as a rule, distinguish between an ethical and a ritual element in the law, though it is evident that at times, as in Galatians, he thinks particularly of the ritual, while at others, as in Romans, he regards chiefly the ethical element. The law does not aim to produce righteousness; it can only serve to deepen

the conviction of sin. Hence its mission was temporary—namely, to prepare the way for the new dispensation.

HOMILETICAL.

In *Pastoralblätter* (Nov. and Dec.), Rev. Colditz discusses the *Sermon Required by the Times*. He uses expressions of the recently deceased Danish Bishop Martensen as the basis of his remarks; we therefore have in the article both a Danish and German view of the subject. Many have withdrawn from the Church and reject its faith, under the pretext that they want knowledge instead of belief. Some of these are scholarly; others are not, but want to be regarded as scholars: while others, under this pretext, seek to hide their hostility to morality and religion. Thus in all classes those are found who pretend no longer to need the preaching of the gospel. This makes preaching peculiarly difficult. What now should the sermon be in order to meet the needs of the day? 1. The Christian sermon must be based on Scripture, in the name of Jesus Christ, giving a living testimony of Him, of the law and the gospel, and aiming to awaken and strengthen faith and to edify the heart. 2. Its contents are to be three-fold—namely, the intellectual or dogmatic element, the ethical, and that which edifies. It must give something to be believed, and something to be done, and it must also inspire the heart with devotion. 3. In considering the special needs of our day, the sermon must be adapted to the culture of the age. Ours is spoken of as the age of culture and humanity. He who reaches the highest, of course, influences the most powerful classes. The gospel is for the poor; but it wants to make the most cultivated conscious of their poverty. Paul at Athens is a good illustration of the method of dealing with the enlightened. Christianity promotes the highest culture, but shows that human culture alone is not enough. There is sin; therefore conversion is needed. Christian culture is the fruit of holiness. The sermon should use the attainments of men to lead their possessors into the richness of the gospel. The age has more taste for the human than the divine; therefore the preacher should so use the human as to promote the attainment of the divine. 4. Christianity and humanity must be united. The preacher must stand on the summit of the culture of the day, so as to be able to give what is needed. All ministers, whether they preach to the masses or to the more educated classes, should unite in their persons the Christian and the human. The plain man, whose sphere of thought is limited, often judges sermons more sharply than those with larger views and distracted by a greater variety of interests. The plain man, as well as the scholarly, requires spiritual depth in the sermon. 5. Preaching is an art. The sermon is the greatest and noblest product of the mind, Martensen said; greater than the product of poet or mere thinker, since it requires all the powers for its production, being an act or creation of the en-

tire personality. The preacher must have strong receptive and assimilative power so as to secure the material for sermons. The delivery should be beautiful. Preaching is holy speech concerning holy things, and all that is holy must be beautiful. 6. The sermon should be objective and yet individual; it should seize the great doctrines and facts of salvation as they are, yet personally, individually, according to the peculiarities of the preacher. There must be outer and inner truth, the sermon being true to the subjects discussed and true to the characteristics and convictions of the preacher. 7. Apologetic preaching. The errors of the day are to be refuted, and Christian truth is to be defended. The author also remarks that there should be progress in preaching. The preacher himself should grow, his sermons should become richer, and he should lead his hearers higher and higher. It is a mistake, according to Martensen, to suppose that with increasing age the true preacher becomes less fit to preach, as if in old age he had exhausted himself. To the latest period, unless there is insuperable physical infirmity, there should be constant progress.

A prominent German minister recently gave this definition of a sermon: "It is the Bible interpreted into the hearts of the people."

MISCELLANEOUS.

At the meeting of the Evangelical Alliance at Copenhagen, Rev. Baumann, of Berlin, made the report on the religious state of Germany, giving rather a hopeful view of the tendencies and prospects. Prof. Christlieb read a paper on *Religious Indifference and the Best Means of Overcoming It*, in which he took a much more gloomy view than Rev. Baumann. These papers have caused much discussion, many claiming that the Professor's paper was too despondent. It has been published in the *Kirchliche Monatsschrift* for December. His proposed remedy for the prevailing indifference is worthy of consideration. He regards the ordinary means of grace—namely, preaching and pastoral work—as the best; they should be aided by healthy evangelical instruction in the schools and the circulation of religious literature. Of all the theologians of Germany he is most in favor of introducing methods for promoting religion which have been found valuable in other lands, but conflict with strict German conservatism. This has subjected him to severe attacks, and has led to the charge that he is too favorable to foreign methods. In this address he wants the usual methods to be supplemented by others. He argues in favor of more religious services on Sunday, wants biblical instruction in religious meetings during the week, and also public apologetic addresses; advocates the establishment of congregational libraries, so that the people may have good religious literature, and strongly favors the organization of Young Men's and Young Women's Christian Associations. In order that the masses may be leavened with the

gospel extra evangelizing efforts are needed; but he opposes sensational methods, as those resorted to by the Salvation Army. Lay activity is but little encouraged in German churches; but Prof. Christlieb speaks warmly in its favor, and wants evangelists to come from the laity as well as from ministers, and from all classes, in order that all may be reached. They are, however, to work for the Church and in organic union with it. The respect for the ordained ministry is to be increased by them, not lessened by their activity. In order that a new religious life may be infused, it is necessary to arouse the activity of all the members of the Church.

OTHER CONTINENTAL COUNTRIES.

Theological Training in Scandinavia In the *Evangelische - Lutherische Kirchenzeitung*, Dec., there are three articles on this subject by Prof. Dr. H. Scharling, of Copenhagen. Soon after the beginning of Luther's work, the Reformation penetrated the Scandinavian countries, and ever since that time its doctrines have been firmly rooted there. Of the eight millions in those lands the vast majority are Lutherans, the Dissenters being in Denmark one, in Norway four, and in Sweden scarcely two in a thousand. The ministers are prepared in the universities of Copenhagen (founded 1479), Upsala (1477), Lund (1668), Christiania (1811). There is also a theological seminary in Iceland. In these countries purity of doctrine has been emphasized, sometimes to the neglect of other spiritual elements, and a one-sided orthodoxy became the occasion both of pietism and rationalism. Much attention has been paid to the thorough theological training of ministers. Recently, however, this has been opposed, particularly in Denmark, because it was supposed to interfere with the practical efficiency of the ministry. As a consequence, the students are desirous of shortening their theological course, so as to get into the practical work as soon as possible. This tendency is the occasion of these articles, in which a thorough scholarly training is advocated. There is room here only for the result of this interesting discussion. The Scriptures must be the Alpha and the Omega of the study. The student should be able to read the New Testament in the original, and to explain its lexical and grammatical difficulties, and ought to be so familiar with its exegesis that he can give the most essential differences in the interpretations and choose intelligently between them. The same familiarity with the Old Testament is not required, but its most important parts should be read in the original. He should be well acquainted with the Latin, the ecclesiastical language of the western natives until the Reformation. Church history must be mastered in order that the development of the religion of Christ may be understood. The diversity in this development is infinite, but there is also an essential unity which can be traced through the diversity. This history is not only

important because it is the connecting-link between us and the age of Christ and the apostles, but also because the religious life of our age strikes its roots into the past. The history of dogmas should be studied in order that the minister may form a correct view of the doctrinal conflicts of our day. Systematic theology includes the important subjects of morality and dogmatics. Formerly the latter was considered the most important of all studies, as the one in which all others culminated; but now it is depreciated, and some reject its study altogether. It is a mistake to take sentences directly from dogmatics into the pulpit; but the study is essential to give the minister a firm basis for his thought, his life, and his teaching. The philosophy of religion is comparatively a new study, and belongs to philosophy rather than to theology. While theology usually confines itself to the teachings of Scripture, the philosophy of religion seeks the general principles and germs of religion, hence includes all religions of the past and present in its researches, even those of heathendom, and also considers the relation of the various philosophical systems to theology, such as pantheism and materialism. Its value to the theological student consists in the fact that a knowledge of it is a condition for meeting attacks against Christianity. There are, of course, other studies of importance, but these are the most essential among the more scholarly ones to prepare for a successful ministry and to secure a healthy development of the Church.

While Prof. Scharling advocates the study of the philosophy of religion in Scandinavia, the tendency of this study has met with some disfavor in Holland. Since 1876 the theological faculties of that country have been obliged by the law of the state so to enlarge the boundaries of theology as to include the philosophy of religion, the general history of religion, and also that of morals. This law was viewed, on the part of some at least, as an effort to divert the attention from the Christian religion and put it somewhat on a level with other religions. In an address on "Philosophy in our Theology" (*Die Wijsbegeerte in onze Theologie*), Dr. G. H. Lammers, of Utrecht, discusses the use to be made of these subjects by the theological faculty. He holds that instead of instruments of attack, for which they have frequently been used, they may be turned into weapons for the defence of Christianity. From the philosophy and history of religion, rather than from science, he henceforth expects the greatest influence on religious views.

The Contemporary Review (Jan.) contains a brief article vindicating General Gordon from some grave charges made in the *Fortnightly Review* (Oct. 1884) respecting his career in the Sudan. The paper has special interest at the present time, and will be eagerly read by his numerous friends and by the British nation now sorrowing over his tragic death.

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SEERWOOD.

UNITED STATES.

Books.

Charles Scribner's Sons. "The Croker Papers." 2 vols. 8vo, 1884. These stately volumes contain the correspondence and diaries of the late Right Hon. John Wilson Croker, LL.D., F. R. S., Secretary of the Admiralty from 1809 to 1830, and long associated with the *Quarterly Review*. Mr. Croker's correspondence was very extensive with men of distinction in various walks of life, and ranged over every topic which engaged popular attention. His letters were singularly sparkling, while his friendships included most of the eminent statesmen of his day. His correspondence presents a contribution to the history of his times equal in general interest and historical importance to any similar records which have been brought to light in a long while. Among the features of these papers which will command attention are the series of incidents connected with the ministries of Canning and Lord Goderich; the letters of Sir Robert Peel, which shed new light on his career and character; the full details concerning the negotiations which went on in the Tory party in the critical month of May, 1832; the circumstances attending Peel's second great conversation in 1846; the series of remarkable conversations with the Duke of Wellington, and the secret history of many political events which have not been clearly understood by the public. His relations to Scott, Byron, Southey, Wilberforce, Tallyrand, Palmerston, the Disraelis, Guizot, and other eminent literary characters, lend additional zest to the work.—"Biographical Essays," by F. Max Müller, member of the French Institute. Same publishers. These essays on the character and career of several of the founders of modern sects in India, among which are Rajah Rammohun, Keshub Chunder Sen, Dayananda Sarasvati, and others, are full of interest and shed important light on Indian life and thoughts. The author's views respecting the religious condition of India and the character of the leaders of reformed Hinduism must be received with many grains of allowance. We place far more confidence in the testimony of Ram Chandra Bose, an exceedingly intelligent native convert to Christianity, as given in his book entitled "*Brahmoism*," published in this city a few months since.—"The Elements of Moral Science, Theoretical and Practical," by Noah Porter, D.D., LL.D. 1885. Same publishers. This work will be welcomed by the numerous pupils whom President Porter has "instructed for nearly forty years," and it will find many readers in other and wider cultured circles. We have not space to analyze its contents or point out its characteristics. We may say, however, that it will not disappoint the public expectation. It is clear, incisive, philosophical, system-

atic, discriminating, in its matter and method, and will be accepted as a highly valuable contribution to the literature of Moral Science. We are specially pleased with his chapter on The Christian Theory of Morals. Although English literature is so abundant in ethical treatises, it is strangely neglectful of Christian ethics. Dr. Porter aims to do ample justice to this point. "While the author has scrupulously avoided urging its claims to superiority from any higher than its human excellence and human authority, he sees no reason why the New Testament should not be fairly considered, in regard to its ethical rank and significance, by the side of the *Nicomachean Ethics*, the *De Officiis*, Butler's *Sermons*, or Spencer's *Data of Ethics*."—"Ecclesiology. A Treatise on the Church and Kingdom of God on Earth," by Edward D. Morris, D.D., 1885. Same publishers. The author of this volume is the well-known and accomplished Professor of Systematic Theology in Lane Theological Seminary, and it is a condensed summary of a series of lectures delivered during the past seventeen years to the students of that institution in the department of Christian Doctrine. The title of the five chapters will give our readers an intelligent view of the scope of the work: I. The Church in the Divine Plan. [The Idea, the History, and the Justification.] II. The Impersonal Constituents of the Church. [Its Doctrines, its Sacraments, its Ordinances.] III. The Personal Constituents of the Church. [Its Members, its Officers.] IV. The Church as a Divine Kingdom. [Government, Politics, Discipline.] V. The Church in Human Society. [Its Unity, its Growth, its Relations.] The plan is a comprehensive one; and the discussion is marked by the characteristics of the author—candor, fairness, thoroughness, and literary ability of the highest type. The work is timely, and will conduce toward the harmony of opinion and action among Christian men around this one divine institution, on whose growth and efficiency the interests of spiritual Christianity, the world over, seem now so vitally dependent.—"Egypt and Babylon, from Sacred and Profane Sources," by George Rawlinson, M.A., 1885. Same publishers. The high reputation of the author is quite sure to secure to this new work from his pen many readers. It is of special interest and value to ministers. "Egypt and Babylon" figure largely in the Old Testament history. And the author, making a special study of the subject, here gives us the numerous allusions and descriptions of Egypt and Babylon found in the historical and prophetic books of the Old Testament Scriptures, and illustrates and corroborates these statements and allusions from profane sources of every kind. The Professor of Ancient History, Oxford, is at home on this subject, and has rendered most valuable service in

the interest of Christianity by his researches and writings.

Answer D. F. Randolph & Co. "The Divine Origin of Christianity Indicated by its Historical Effects," by Richard S. Storrs, D.D., LL.D. This is a very bulky volume to have grown out of "Ten Lectures delivered before the Union Theological Seminary, New York, and the Lowell Institute, Boston." Numerous Notes have since been added, and an Appendix containing more matter than the body of the work! It strikes us that this is a serious mistake. It is quite sufficient for a volume in itself, and will not be read except by a few. The mechanical appearance of the book does not exhibit the exquisite taste in book-making which usually marks the issues of this house. But of the contents of the book—the Lectures—there can be but one opinion. The Lectures, when delivered in New York, Boston and Brooklyn, called forth the warmest commendations from the distinguished audiences which heard them. There are few living men equal to Dr. Storrs in his command of an intelligent and educated audience. Much of this is due to his personal characteristics. Hence we cannot expect the reader to be as deeply impressed with the Lectures and as enthusiastic over them as were the hearers. Still, are they grand in beauty of diction, in vigor of thought, in originality of conception, and in the force of argument. It is a work that will stir the soul, thrill the heart, and strengthen the hold of Christianity on the reason and faith of the educated mind, if thoughtfully read. We trust a cheaper edition, excluding the Appendix, will be demanded, and the demand responded to by the author and publishers.—*Randolph & Co.* have added a new volume—on *Extra*—to their republication of the "Pulpit Commentary," which we have several times already characterized and commended to those who desire so unique and so voluminous a work.

American Baptist Publication Society. "Commentary on the Gospel by Luke," by George R. Bliss, D.D. This is the fourth volume of the "Complete Commentary on the New Testament" that has been in preparation for some years under the care of Alvah Hoyes, D.D., General Editor. The volumes already issued are on the Gospel by Mark, by W. N. Clarke, D.D., the Acts of the Apostles, by Horatio B. Hackett, D.D., on Revelation, by Justin A. Smith, D.D. The text of the common version is given side by side with the late revision; but the commentary is on the former. The high scholarship and repute of these several editors are a guarantee that the work on this "Complete Commentary" is done with care and thoroughness. On a cursory examination of the present volume we are highly pleased both with its literary and mechanical execution. The publishers also have shown good taste and judgment in bringing out the book.—"Brief Notes on the New Testament," The Gospels, by George W. Clark, D.D.; The Acts, Epistles and Revelation, by J.

M. Pendleton, D.D. Same publishers. The aim of these brief notes on the New Testament text is to present the results of careful study and criticism without stating the processes by which they are reached. The plan has obvious advantages and disadvantages. While the work will be of no particular value to scholars and clergymen, who have access to larger and more scholarly and critical commentaries, yet in the family, Bible-class and Sunday-school it may perform a useful mission. The notes explanatory of the text are in small compass; there are Reflections at the end of each chapter, and copious marginal and other Scripture references. The Maps and the Harmony of the Gospels that precede the Notes, as well as the varied matter embraced in the Appendix, will be found of general interest and utility.

Congregational Sunday-School and Publishing Society. We have received three excellent books from this Society, which is doing a very important work, and we regret that the pressure upon us is so great that we can only give their titles: "Sermons on the International Sunday-School Lessons for 1885." By the Monthly Club. Tenth Series. With an Appendix, describing the History and Course of Reading of the New England Reading Circle.—"Our Two Homes; or, Without and Within the Gates." By Mrs. S. A. F. Herbert, Author of "A Peep at Eaton Parsonage," etc.—"Duxbury Doings." By Caroline B. Le Bow, Author of "A Fortunate Failure." The two latter are worthy a place in the Sunday-school library.

A. C. Armstrong & Son. "Earth's Earliest Ages, and their Connection with Modern Spiritualism and Theosophy," by G. H. Pember, M. A. A strange medley of conceits, comparisons and fanciful interpretations of Scripture and providential manifestations. "Modern spiritualism is a revival of the last and greatest cause of corruption in the days of Noah," whatever that was. "Theosophy, now so common a subject of conversation," and which finds a place "in the literature of the day," is simply the revival of a philosophy communicated by the Nephilim, and its teachings furnish the "signs of the last apostacy," the "falling away" of which Paul wrote. After reading the book we are not surprised to learn from the title page that the writer is the author of a book called "The Great Prophecies." We fail to see any value in such a production.—"Gesta Christi; or, A History of Humane Progress under Christianity," by Charles L. Brace. Same publishers. We rejoice to see a new and enlarged edition, in cheaper form, of this important work, which has been received with great favor by critics and by the public in England and America. It presents a mass of facts bearing on the influence of Christianity upon such important topics as the paternal power, the position of woman, marriage, social purity, slavery, divorce, prison reform, and charities, and many other subjects. The failure of other religions to produce humane

progress is also shown. A valuable chapter is given to the objections to Christianity, so often urged against it, based on social and scientific grounds. The relation of Christianity to Art in the Middle Ages is also discussed. The book is of special use to pastors and religious teachers of every name and class in meeting the skepticism and infidelity of the times.

Houghton, Mifflin & Co. "Some Heretics of Yesterday," by S. E. Herrick, D.D. The author of this strangely named book is pastor of Mt. Vernon Church, Boston, and a preacher of no mean repute. The "Heretics" discussed by him are Tauler and the Mystics, Wiclif, Huss, Savonarola, Latimer, Cranmer, Melancthon, Knox, Calvin, Coligny, William Brewster and Wesley, embracing a period of 500 years (1290-1791), which "are unified by a visible progress of religious thought and of spiritual life. Suggested by the Lutheran celebration, it is, in fact, a popular and graphic history of the Protestant Reformation, tracing it in its geographical and national expansion, and at the same time exhibiting it concretely in the lives of its leaders, so as to bring the reader into personal sympathy with them. The task is admirably executed. It is a grand book to put into the hands of the young particularly. There is not a dull page in it, and the style is charming."—"The Continuity of Christian Thought: A Study of Modern Theology in the Light of its History," by Alex. V. G. Allen. Same publishers. The author is professor in the Episcopal Theological School, Cambridge. The book was written as a course of lectures and delivered in Philadelphia on the John Bohlen foundation. Its "object is to present the outlines of that early Christian theology which was formulated by thinkers in whose minds the divine imminence was the underlying thought in their consciousness of God." It shows research and an intelligent appreciation of the subject. The author criticises very freely many of the phases of religious belief in their historical development. He aims to show "that a purpose runs through the whole history of Christian thought, despite the apparent confusion which is to many its predominant characteristic—to trace 'the record of a development moving onward in accordance with a divine law, to some remoter consummation.'" The contribution is a valuable one.—"The Destiny of Man Viewed in the Light of His Origin," by John Fiske. Same publishers. The substance of this little volume was given as an address before the Concord School Philosophy last Summer, when the subject of immortality was under consideration. An earnest advocate of evolution, Prof. Fiske's idea of the "origin" of man is that taught by Darwin. He claims that the doctrine of evolution does not allow us to take the atheistic view of the position of man; that it shows us distinctly for the first time, how the creation and perfection of man is the goal towards which nature's work has been tending from the first. He has strong faith in immortality—is almost irresistibly

driven to the conclusion that the soul's career is not completed here. "Theology has had much to say about original sin. This original sin is neither more nor less than the brute-inheritance" (the ape and the tiger in human nature) "which every man carries with him and the process of evolution is an advance toward true salvation"!!

Periodicals.

The American Church Review has returned to the Quarterly form. The January number makes a formidable appearance (310 pp.), printed on heavy paper. Its typographical execution is also superior. There are several readable papers in the present number, but by far the most spicy one of all is Dr. John Henry Hopkins' reply to the Rejoinder of Monsignor Capel (see *HOM. REVIEW*, Jan., p. 94). If the former article convicted the wily priest and unscrupulous representative of Rome of intolerable arrogance, "shallowness," and the wilful "perversion of history," the present long paper (59 pp.) absolutely drives him to the wall and stripes him of all claim to be considered a man of truth or honor. He accepts a challenge, and then breaks his word. He claims to quote his antagonist (Dr. Hopkins) again and again, when not one word of his quotations was correct, and resorts to all sorts of artifices and false issues to cover his ignominious retreat. We recall no case of such extreme humiliation on the part of a literary boaster and pretender. And still he seems to be utterly oblivious of the fact, and goes about boasting of his "prowess."

Southern Presbyterian Review (Jan.) The leading, and by far the most interesting paper in the number, is "Professor Woodrow's Speech before the Synod of South Carolina." It fills 65 pp. It is a calm, able, masterly defence. The occasion, our readers will remember, was his arraignment before the Synod on the charge of teaching the doctrine of Evolution from his chair in the Theological Seminary at Columbia, under the care of the Synod. The Southern Presbyterian Church has been for months greatly excited over this case. While holding to Evolution, he holds it not in the Darwinian sense. He insists that his view does not exclude God from the creation. He claims to believe in the Scriptures, in the fullest orthodox sense. We do not see that his views differ essentially from those of Dr. McCosh and other Christian scientists who adopt the evolution theory. But such a view, it appears, will not be tolerated in the Presbyterian Church South. It is the first case we know of in which this theory has been made the ground of severe ecclesiastical censure.

The Bibliotheca Sacra (Jan.) presents several papers of decided merit; among which are "The Moral Condition of Germany," by Prof. Hugh M. Scott, Chicago Theological Seminary; "The Present State of Logical Science," by Prof. Henry N. Day, New Haven; "The Attitude of the His-

torical Creeds Towards Heresy," by Rev. Herbert W. Lathe, Northampton, Mass.; "Mormonism," by Rev. D. A. Leonard, Salt Lake City, Utah. The last article will attract attention, coming from one residing in the very centre of Mormonism, and supposed to be familiar with its history and fruits. The paper is a readable one, but too general in its statements, both in the matter of history and analysis of Mormon principles and their practical results, to be of any great value. The history of this stupendous fraud and gigantic iniquity is yet to be written.

Baptist Quarterly Review (Jan.-March.) The best article in the number is "The Relation of the Gospels to the Pentateuch," by Prof. J. M. Stiffler, D.D., of Crozier Seminary. He shows that this relation is real, intimate, and unmistakable. 1. The relation through the genealogical tables in Matthew and Luke is more profound than it appears at first sight. The quiet way in which these tables are introduced seems to say that the histories of the Old Testament are now simply carried to their sequel and consummation. 2. There is an unmistakable relation in subject-matter between the Pentateuch and the Gospels. They give the same origin of the race—Adam, the same God—Jehovah, with the same character—holy. They deal largely with the same nation and a peculiar nation. They trace that nation to a common ancestor, Abraham. The Pentateuch and the Gospels have a like relation to a circle, first of great moral thoughts, and secondly of historical incidents interwoven with them. 3. The Gospels and the Law are related by means of direct quotation and reference. He then proceeds to show that this relation between the Old Testament and the New brings us face to face with Jesus as a competent interpreter of the Pentateuch, albeit the warning of Prof. Ladd in his "Doctrine of the Sacred Scriptures." He also shows that this vital relation between Moses and the Gospels has vast homiletic value. To establish that relation will give authority to the types and symbols of the Pentateuch. The marrow, the very soul of the Gospel, is in them. It is there as it is nowhere else. There is a vast deal there that is nowhere else.

Andover Review (Jan.) "The Religious Problem of the Country Town," by Rev. Samuel W. Dike. "The Contemporary Pulpit in its Influence upon Theology," by Professor Tucker. Mr. Dike, in this paper and in a former one on the same topic (*Andover Review*, Aug., 1884), discusses this interesting question very sensibly and intelligently. The question is one of growing importance. The tendency of our population to the cities is already marked, and is growing more so every year: and its effect, in time, on the religious condition of the "country town" will be a very serious matter to consider. Prof. Tucker's paper is suggestive, though we accept neither his premises nor conclusions. His aim is to note and emphasize the fact of the *growing influence of the pulpit upon theology*. He considers the work

of the contemporary pulpit in its theological bearings under several aspects: one in its relation to Christian experience and belief; another in its relation to the spirit of inquiry without, but within reach of the Church; another in its relation to morals; another still, in its relation to the evangelistic and missionary movements of the time. But is the *pulpit* to be credited or blamed for the great change noted by Prof. Thayer? Partly, beyond doubt. But we believe the *press*—newspaper, periodical, tract and book—has also been a powerful factor. And our theological seminaries have had a hand in it; to say nothing of the teachings of infidel or atheistic scientists. The *spirit of the age* is adverse to "sound doctrine," and its whole trend in the direction of an accommodating theology.

Christian Thought (Jan. and Feb.) This bi-monthly presents to its readers three papers of decided interest and value to Christian scholars and ministers, viz.: "A New Basis for the Philosophy of Conviction," by Edward J. Hamilton, D.D., professor of mental science in Hamilton College; "Agnosticism," by Rev. Alexander Mackay Smith, of St. Thomas' Church, New York; "Philosophical Topics and the Pulpit," by Herrick Johnson, D.D., Prof. in the Theo. Sem., Chicago. All who know the marked ability of Prof. Hamilton as a teacher and writer in mental science (author of "The Human Mind"), will desire to read this acute paper, proposing a new philosophy of conviction. Dr. Johnson's article is full of that sterling sense and sound judgment which characterize the author. All our pastors should read it.

GREAT BRITAIN.

The British Quarterly Review (Jan.) As usual, this Review offers an inviting table of contents—eleven articles, some of them lengthy. Among the most valuable are, "The Present State of the Irish Question" (25 pp.), giving an intelligent resumé of this vexed and most vexing subject in English politics. "The Theories of Life: Utilitarianism, Pessimism, Christianity." A very caustic review of Froude's "Thomas Carlyle." "The Strength and Weakness of the Anglican Church." "Report of the Church Congress at Carlisle, 1884." A very remarkable gathering, and the main features of the Congress are here set forth in a succinct and readable form.

The Edinburgh Review (Jan.) The leading paper of the number is a long review of "The Croker Papers." It criticizes various points of the Editor's work as both defective and misleading, and sketches, in a racy manner, the distinguished career of this remarkable man. Another paper of interest is, "Recent Discoveries in the Roman Forum," based on several valuable works which have recently appeared in London and Leipzig. Long as the article is (35 pp.), it will richly repay a careful reading. "The State of the British Army" will be read at home with special interest at the present juncture of English affairs.

THE HOMILETIC REVIEW.

VOL. IX.—APRIL, 1885.—No. 4.

REVIEW SECTION.

I.—THE POETICAL IMAGERY IN THE BOOK OF REVELATION.—No. II.

BY JAMES M. LUDLOW, D.D.

IN our first article we gave abundant evidence that the greater part of the poetical imagery in the Book of Revelation was drawn, from neither the fancy nor the inspired imagination of the writer, but from the Old Testament Scriptures. This gives to the book its most prominent characteristic—viz., that of a rhetorical resumé, as well as a prophetic conclusion, of Sacred writ; and, at the same time, it points to John, the last survivor of the Apostolic College, as its author.

II.

Of the remaining imagery of the book, perhaps the greater part can be associated with, if not traced to, the RABBINICAL LITERATURE.

John, as a devout Jew, and one who, in comparative youth, maintained an acquaintance with the more scholarly and priestly class among his people (John xviii: 15), was undoubtedly familiar with the maxims of the Rabbins, with their comments upon the Old Testament Scriptures, and with the peculiar customs which had grown out from the ritual of worship. For our knowledge of these things we must go to the Talmud and Targums, which, though swollen with many legalistic and fantastic conceits of the later Rabbins, preserve for us the records of the opinions and customs of the pre-Christian age.

In these Jewish books we find many expressions and allusions, so similar to those in the Apocalypse, that we are forced to regard them as more than coincidences. We are not warranted in saying that John was indebted, in every such instance, to the Rabbinical thought. These books were written, in their present form, after John's time, chiefly by the hands of such Rabbins as Judah, Jochanan, Ashè and

Abina, whose schools covered the first five Christian centuries. It is *possible* that they may have borrowed expressions from John; it is *probable* that they were influenced by the prevalent sentiment of the Christian ages in which they were living, even as the infidel books of our day are filled with high moral ideas which are taken from the Christian culture they decry. But it is difficult to believe that the intense and bitter anti-Christian spirit of the Jewish Rabbins, what we may call their seclusiveness of thought, would have allowed them to import the exact phraseology of the New Testament into their works. We think it is but fair to assume, especially regarding the customs and rites of the old Jewish Church, which were either still practiced or kept in vivid memory by the tenacity of oral tradition, that the Rabbinical accounts are honest and trustworthy. The actual date at which such customs and traditions were conserved in writing has little to do with the historic value of the statements themselves. We shall, however, pronounce no judgment upon the priority of utterance, as between the Book of Revelation and these "literary remains" of the Jewish mind. We are confident that there is nothing derogatory to the dignity or inspiration of John in the assumption that he made use of some of the more significant and popular of these time-honored proverbs and usages of God's ancient people, in order that he might fill them with a transcendantly deeper meaning than they ever had before, even as Moses and Elias were luminous in the transfiguration glory of Christ.

Much has been made of the parallelisms between the Gospels and Talmud. But they are far fewer than those between the Revelation and the Rabbinical writings; and, at the same time, less significant. They are generally but repetitions of a principle or sentiment—*e. g.*, Our Lord's saying, "Blessed are the poor in spirit" is paralleled with that of R. Joshua ben Levi in the Sanhedrim, "Behold, how acceptable before the Lord are the humble." Christ's "Blessed are the merciful," "Blessed are they which are persecuted for righteousness sake;" His sayings against adultery, ostentation in religion, etc., are along the line of the common conscience, and similarity of utterance signifies nothing as to originality. It will be observed, from the instances we give, that the Johannean and Rabbinical parallelisms are of a very different order, and relate to the exact rhetorical form. Without presuming to be exhaustive, the following citations will show the Jewish tinge of John's thought, the hue of the atmosphere through which the divine light passed.

The representation of Christ as the "*Alpha and Omega*," the first and last letters of the Greek alphabet (Rev. i: 8), was doubtless suggested by the Rabbinical common saying, "From Aleph to Tau," the first and last letters of the Hebrew alphabet, by which the idea of *completion* was signified. In Yalcut Rub. we read, "Adam trans-

gressed the whole law from Aleph to Tau. . . . Abraham kept the law from Aleph to Tau. . . . When God pronounced a blessing on Israel, He did it from Aleph to Tau." These Hebrew letters, when joined, make the word "Eth," the definite article, which the Rabbins regarded as primarily signifying *substance* (Eben Ezra). Thus the Syriac version translates Gen. i: 1, "The (eth) heavens and the (eth) earth," by words equivalent to the *substance* or *being*, the matter and primal forces of the heavens and the earth. The expression in Revelation would thus be recognized by every Jew as a picture of Christ as the source and summation of the created universe.

The definition of God as He "*which is, and which was, and which is to come*" (Rev. i: 4), is the Rabbinical paraphrase of the name "Jehovah," which was commemorated in the three hours of daily prayer. In Chasad Shimuel we read: "These hours point out the holy, blessed God; he who was, who is, and who shall be. The Morning prayer points out him who was before the foundation of the world: the Noonday prayer points out him who is; and the Evening prayer points out him who is to come."

"The *seven spirits which are before the throne*" (Rev. i: 4) remind one of Jonathan ben Uzziel's comment on Gen. xi: 7: "God said to the seven angels which stand before him," etc.; and of Raphael's announcement in Tobit xii: 15: "I am one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One."

"The *seven stars in his right hand* (Rev. i: 16), which are afterward interpreted to be the seven angels of the churches, are used thus by Jonathan ben Uzziel on Ex. xl: 4: "Seven lamps of the candlestick are like the seven stars which the righteous resemble."

The "*keys of hell and death*" (Rev. i: 18) are suggestive of, and were probably suggested by, the saying in the Jerusalem Targum on Gen. xxx: 22: "There are four keys in the hand of God which he never trusts to angel or seraph: 1. The key of the rain; 2. The key of provision; 3. The key of the grave; 4. The key of the barren womb."

"The *second death*" (Rev. ii: 11) is an expression we find in Jerusalem Targum on Deut. xxxiii: 6: "Let Reuben live in this world and not die by the second death."

"The *doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel*" (Rev. ii: 14), is not expressly stated in the Old Testament; but the abominations mentioned in Num. xxv. are by the Targum writers attributed directly to the counsel of Balaam.

"Thou hast a few names even in Sardis which have not defiled their garments, and they *shall walk with me in white*" (Rev. iii: 4). This saying is illumined by the statement of Maimonides, that the San-

hedrim "examined the priests concerning their genealogies and blemishes: every priest in whom was found anything faulty in his genealogy was clothed and veiled in black, and went out of the court; but every one that was found perfect and right was clothed in white and went in and ministered with his brethren, the priests."

Christ is called "*the Amen, the faithful and true witness*" (Rev. iii: 14). The Rabbinical comment on Prov. viii: 30 says: "Amen is the sign of God, the faithful King;" and the Jews regarded the word as standing for a number in the Cabalistic tree, which designated the energy of God, and answered to the two names, Jehovah and Adonai. —(Gill in loc.)

The "*strong angel proclaiming with a loud voice, Who is worthy to open the book?*" etc. (Rev. v: 2), is a magnificent projection upon the screen of the ages of that common Temple scene, where the President of the Temple summoned the priests to their parts in the service with these words, "Who is worthy let him take his part." The Rabbinical comment on Gen. v: 1 reads: "Whoever is worthy to look in it (the Book of the Generations of Adam) knows by it the wisdom which is from above." But who may be worthy to look into the book which chronicles the purposes of God that have not yet been born into events!

The souls of martyrs are said to be "*under the altar*" (Rev. vi: 9). The Jews had a saying, "One buried in the Holy Land is as if buried under the altar, and whosoever is buried under the altar is as if buried under the throne of glory." (Maimonides.)

Seven angels are represented as standing before God, who had been performing various services in the magnificent worship of the Upper Temple. (Rev. viii: 2.) But we read (v. 3): "And *another angel* came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." But why *another* angel? Could not one of the seven who were before God offer this incense of the world's great prayer? We get a side light on this from the Talmud, which tells of an old Temple custom, not prescribed in the Scriptures: "Incense was always offered by a fresh man, so that a priest might burn incense only once during his lifetime."

The *child caught up to God and His throne*, and thus preserved from the devouring dragon (Rev. xii: 5) is not unlike the child of Rachel, who, when it was born on the night of the slaughter of the innocents in Egypt, was caught up to heaven by Michael, and set under the protection of the throne.

Satan, "*the accuser of our brethren*" (Rev. xii: 10), suggests the Targum of Jonathan on Num. xxix: 1: "The first day of the month

Tisri is appointed for the blowing of trumpets to confound Satan, who comes to accuse."

Is the *new song* (Rev. xiv: 3) the new song which the Jews believed even the angels have never used; the unwritten and unvoiced refrain to that which first rose from the shores of the Red Sea, and swelled through the generations?

The saints standing with the Lamb on Mount Zion had "*his Father's name written in their foreheads.*" (Rev. xiv: 1.) This is a figure borrowed from the use of phylacteries. The Jews were tempted to literalize everything in their Scriptures. God told the people (Exod. xiii: 9) to remember His providential guidance by keeping the Passover, using this figure: "It shall be for a sign unto thee upon thine hands, and for a memorial between thine eyes, that the Lord's law may be in thy mouth." After the return from the captivity the orthodox Jew wore on his forehead a little box containing passages of Scripture. On the outside of the box was written the letter *Shin* (Sh). The strap which held it on the forehead was tied in a knot shaped like the letter *Daleth* (D). There was a similar box worn upon the arm, tied there by a strap knotted in the shape of the letter *Yod*, or *I*. These three knots, together with the letter on the box, spelt *Shaddai*, or *Almighty*, one of the names of God. John works this comparatively trifling formality of the Jews into a sublime figure of the consecration of the saints, and of God's covenant with them; for they have, as it were, the Father's name written in their foreheads."

"*Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*" (Rev. xvi: 15.) In the Talmud xiv: 1, we read of this custom of the watchmen guarding the sacred site on which the Temple stood, or, as it was called, "the Mountain of the House:" "The Captain of the Mountain of the House went round to every watch in succession with torches flaming before him, and to every guard who did not stand forth, the Captain said, Peace be to thee! If it appeared that he slept, he beat him with his staff; and he had permission to set fire to his cushion—(e.g., his overcoat or cloak which he had rolled up for his cushion). And they said, What is the voice in the Court? It is the voice of the Levite being beaten, and his garments burned, because he slept on the ground." Only one who was familiar with this custom of the temple guards would have represented Christ, the Captain of His people who are set for the guarding of truth and purity on earth, "Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

"*Their works do follow them.*" (Rev. xiv: 13.) The Jews said (Pirke Eliezer on Isaiah lviii: 8) that good deeds say to a good man about to die, "Go in peace: before thou gettest thither we will go before thee."

The angel from the temple in heaven cried to him that sat on the cloud, "*Thrust in thy sickle and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.*" (Rev. xiv: 15.) When the corn was ripe in the Holy Land the messenger from the Sanhedrim carried the formal notice, and no one did reap until the word came. (Lightfoot.)

The *Seven Vials* of disaster (Rev. xvi.) are suggestive of the Seven Periods of woe predicted in the Book Sanhedrim, which should precede the advent of the world's deliverer.

As a study of Apocalyptic style it will be interesting to read John's description of the contents of the *Seventh Vial* in connection with a passage in the Sibylline Oracle. John writes (Rev. xvi: 18): "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent," etc. The Sibylline book reads: "From heaven shall fall fiery swords to the earth, and great torches shall come, shining into the midst of men. The all-producing earth shall be shaken in those days by the immortal hand; and the fishes of the sea, and all beasts of the earth, and the countless tribes of birds, and all the souls of men . . . shall shudder with awe before the immortal face. He shall break lofty peaks, and heights of huge mountains, and dark Erebus shall appear to all. Misty ravines in the high mountains shall be full of corpses; rocks shall stream with blood. . . . All the well-built walls of ill-disposed men shall fall to the ground. . . . Brimstone shall fall from heaven, and stone and hail abundant and dreadful.

"I saw an *angel standing in the sun*" (Rev. xix: 17) reminds us of the declaration of the Sibyl that from the sun God would send forth a King.

"*The song of Moses* (Rev. xv: 3), sung by the redeemed on the sea of glass glowing as with fire, Maimonides tell us, was sung in the daily service of the Levites in the court of the Temple, and from the Rabbinical commentary on the passage first recording it in Exodus, we learn that the Jews believed it would be sung again in heaven in the days of the Messiah.

The angel cast Satan "*into the abyss, and shut it, and sealed it over him.*" (Rev. xx: 3, Revised Version.) In Targum Jonathan on Exod. xxviii: 30, we learn of a stone called Shetijah, with which the Lord of the world sealed the mouth of the abyss at the beginning.

"*And I saw thrones, and they sat upon them, and judgment was*

given unto them." (Rev. xx: 4.) In Yalkut Simeoni we read: "In future time the holy and blessed God will sit, and kings will place thrones for the great men of Israel, and they shall sit and judge the nations of the world with the holy blessed God."

The saints reign with the Messiah for a thousand years (Rev. xx: 4) is the answer to a very ancient expectation. During the thousand years of the Messiah the Jews supposed that He would renew the world, and raise the righteous dead. (Bab. Sanhedrim.)

Of the *judgment books* (Rev. xx: 12) the Jews said (Zohar on Genesis): "All the works which a man does in this world are written in a book, and they come into thought before the Holy King." Another notion is recorded in Bab. Roshhashanah: "At the beginning of the year three books are opened; one of the completely wicked, another of the completely righteous, and a third of those between both: the completely righteous are written and sealed immediately for life; the completely wicked are written and sealed immediately for death; the middlemost are in suspense, and continue from the beginning of the year to the day of atonement: if they are worthy, they are written for life; if not worthy, they are written for death."

"The new Jerusalem coming down from God out of heaven" (Rev. xxi: 2) follows the Jewish fancy that the Tabernacle, the Temple, and the Holy City itself, in their earthly glory, are but the shadows cast upon the earth of their spiritual counterparts which exist eternally in the skies. "The holy blessed God shall renew the world, and build Jerusalem, and shall cause it to descend from heaven." (Rabbi Jeremias in Johar Gen.)

"Every several gate was one pearl." (Rev. xxi: 21.) In the Sanhedrim we read that God will bring precious stones and pearls of thirty cubits by thirty . . . and place them in the gates of Jerusalem."

"The street of the city was pure gold, as it were transparent glass." (Rev. xxi: 21.) The Jews have a traditional belief that Paradise is paved with precious stones, giving a lustre as of flaming torches. (Sepher Avodah.)

"He that is filthy let him be filthy still . . . he that is holy let him be holy still." (Rev. xxii: 11.) Bab. Yoma on Levit. xi: 43 says: "If a man defiles himself a little, they defile him much; if below, they defile him above; if in this world, they defile him in the world to come; if a man sanctifies himself a little, they sanctify him much," etc.

The above citations will be sufficient to show the Rabbinical tone of the Book of Revelation, and to indicate the importance of the discussion as to the priority of these expressions. If the Jewish lore furnished John with certain figures of speech in which to make his new thought more intelligible, and by which to gain the attention of his Jewish readers, it no more lessens the value of the Book than steeples and domes lessen the glory of the sunlight which flashes from

them. It is on the line of the claim of Christian Scripture to be the illumination of what was dim and groped after by the ancient people. But, on the other hand, if the Rabbins borrowed from the Revelation, since they made no claim that Judaism was the perfecting of Christianity, the fact must utterly discredit the Talmud as either an historical or original contribution to human knowledge

II.—THE MODERN SERMON.

BY PROF. GEORGE P. FISHER, YALE COLLEGE.

NO. II.

GENERALLY speaking, Protestant preaching has stood in the proper relation to the Scriptures. This, as was intimated in the previous number, is the fact respecting the Reformers. Their sermons, it is true, were doctrinal; but the doctrine was taken fresh from the divine word. They sought for the real sense of Scripture with grammatical and lexical aids, and were satisfied with that. Occasionally the old allegorizing habit has returned to infest the Protestant pulpit. To exorcise it absolutely has been found difficult.

It must be confessed that there have been times when the Scriptural character of sermons has been more an appearance than a reality. There have been preachers and schools of preachers who have thought that a due regard to the Bible required them to interlard their sermons with very frequent citations from its pages. Thus a veneer of Scripture has been made to cover thinly a material of a very inferior sort. The Puritan preachers, in the earlier age of Puritanism, were the best and most effective preachers in England. But even Puritan preachers—as any one will see who will examine their printed discourses—fell into the habit of linking together verses of Scripture, the effect being to make a printed page a curious mosaic of italics and Roman letters. That is a truly Scriptural sermon which develops and brings out fully and freshly the contents of the text. Among recent preachers, F. W. Robertson in his best discourses has nobly exemplified this merit. One who attentively reads these sermons will be struck anew with the riches of meaning which are contained in passages of Scripture that he before may have poorly appreciated. To explore the Word, to believe that stores of precious truth are hidden away in it, is the first obligation of a preacher. Thus, and thus only, can he hope to impart a constant life and freshness to his weekly discourses.

At times under Protestantism, the Scriptural character of sermons has been impaired by a prevalent doctrinalism. This was true in the scholastic period of the Protestant churches in the seventeenth century. Lutherans and Calvinists alike fell into the mischievous practice

of theologizing in the pulpit, which had been the characteristic sin of the later mediæval preachers. Polemical attacks and defenses, subtle arguments, wire-drawn distinctions, played a great part in the literature of the pulpit. It must be said, that the fault of preaching in New England, from the middle of the last century to the middle of this, was its doctrinal, or metaphysical character. This fault was lessened from the circumstance that the congregations were largely made up of men and women of strong intelligence. Yet, at present, whatever defects cleave to sermons, it can be truly said that educated preachers are, as a rule, more careful and critical interpreters of Scripture than were their predecessors.

Another excellence of the true sermon is, that it shall be unaffectedly religious—flow out of a living experience of the Gospel. The preacher, if he would reach the heart, must speak from the heart. This is the only secret of genuine unction. In certain times and places the religious side of Christianity, the centre of its life, has fallen more or less into the background. Preaching, though not dissonant from the teaching of the Bible, has assumed an ethical, at the expense of its evangelical, character. There were noble preachers who came out of the Latitudinarian school of Cambridge—the school of More, Cudworth and other illustrious thinkers. Of those preachers, Tillotson was probably the foremost. In many respects they vastly improved the prevalent style of pulpit discourses. Bishop Burnet has given a very interesting description of this class of divines. They cast aside the pedantic and prolix style which was in vogue among the Puritans, and spoke in pure manly English. The result was, that their churches were filled, and a great part of London, the stronghold of Puritanism, was drawn after them. Yet one misses in the preachers of the Tillotson school that devoutness and fervor which had marked the discourses of such men as Baxter and had given them signal power. The defect to which we refer appears in a much greater degree in the German preachers of the school of Reinhard, in the closing part of the last and the earlier portion of the present century. Preaching under the influence of the Kantian school turned into homilies on topics of moral philosophy. This has been the besetting sin, it need not be said, of Socinian preaching at all times.

Unction may be wanting in preachers whose theological tenets are sound, but in whom piety has no just proportion to natural gifts and powers. A typical example is Robert South. He was a clear-headed theologian; on doctrinal topics he reasons clearly and, in the main, soundly. His celebrated sermon on "Man in the Image of God" is in many respects a masterpiece, although, in his description of Adam and of Paradise, he goes beyond the warrant of historical fact. In vigor and raciness of style he excels almost all other English preachers. No one could sleep under such harangues. On topics—for

example, ethical topics—where prejudice is not enlisted, he is not less instructive than incisive. Witness his sermon on lying. But his lack of humility, his partisan temper, the savage tone of his invective, and the absence of devoutness are very serious blemishes in his discourses.

One temptation of preachers has ever been, to substitute for simple evangelical fervor the arts of rhetoric. Secular oratory, in its inspiring motive and characteristic spirit, differs from the eloquence that is proper to the pulpit. Yet the great and sublime topics of Revelation afford ample opportunity for oratorical effort, which, even though it be not artificial, does not spring from the love and humility of the Christian disciple. There may be orthodoxy of doctrine, there may even be pungency of rebuke, and yet the hearer may simply admire, without being practically moved. It is one thing to wonder or even to be thrilled, as a spectator: it is another thing to be affected with compunction, or inspired with new faith in the verities of the Gospel. The French school of preachers in the age of Louis XIV. were remarkable men. They fill well their own niche in the gallery of the great men of the Augustan period in France; but they are tainted with the rhetorical vice to which we have alluded. It is said of Louis XIV. that he remarked to Massillon: "I have heard many great orators, and been satisfied with them; but when you spoke, I was very dissatisfied with myself." Notwithstanding this eulogy, in Massillon's most famous discourses—that, for example, on *The Small Number of the Elect*—one is disagreeably reminded of the classical orators of antiquity. The glow and elevation are felt to have, in great part, a mundane source.

It has sometimes happened, that where intellectual ability of a high order, evangelical earnestness and extraordinary eloquence are conjoined, comparatively small results have followed upon preaching. This may be owing to an absorbing interest on the part of the preacher in his themes, and a comparatively small degree of interest in his auditors. In John Foster's very suggestive delineation of Robert Hall, this character is ascribed to that distinguished preacher. Foster describes Hall as so absorbed in his subject that it would seem as if, in case his auditors were silently to withdraw, one by one, the eloquent discourse would have gone forward in the same way before the empty pews. That the effects of Hall's preaching were disproportionately small, when one considers his large and varied gifts, is probably to be accounted for by the peculiarity to which Foster refers.

The long list which might be made of preachers who, within the memory of those who are still living, have been eminent in their calling, proves that power in the pulpit is not passing away. In Germany the influence of Schleiermacher upon preaching was second only to that which he exerted upon theological thought. The attraction of his pulpit discourses in Berlin drew all classes within the walls of

the church where he preached. Among the German preachers who have appealed to the mass of the people with singular skill and effectiveness, the name of Claus Harms is very prominent. Tholuck was one of the most conspicuous and impressive preachers before cultivated audiences. Those who have listened to his academical sermons at Halle will not forget the enthusiasm, the ringing emphasis, and the flashes of genius which were never missing from them. In France, the Catholic pulpit has included among its distinguished representatives such names as Lacordaire and Hyacinthe; while on the Protestant side are found Adolph Monod, Alexander Vinet, and, among the living, Bersier and Pressensé. When we think of the English pulpit we call to mind Spurgeon, Liddon, Kingsley, Farrar, Maclaren, and others not less worthy of mention. Among the Roman Catholics in England, Manning is justly eminent as a preacher; but it is the discourses of John Henry Newman which stand pre-eminent. For subtlety of thought and charm of expression they are wonderful indeed. We cannot resist the temptation to quote, almost at random, a single paragraph: "O that we could take that simple view of things, as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, nay, even to please those whom we love, compared with this? What gain is it to be applauded, admired, courted, followed, compared with this one aim of not being 'disobedient to a heavenly vision?' What can this world offer comparable with that insight into spiritual things, that keen faith, that heavenly peace, that high sanctity, that everlasting righteousness, that hope of glory which they have, who in sincerity love and follow our Lord Jesus Christ? Let us beg and pray Him, day by day, to reveal Himself to our souls more fully, to quicken our senses, to give us sight and hearing, taste and touch of the world to come; so to work within us that we may sincerely say, 'Thou shalt guide me with thy counsel, and after that receive me with glory. Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.'"

We refrain from the mention of names in connection with the American pulpit. In certain elements of power, preaching in this country has been fully equal, to say the least, to the preaching in other Protestant lands.

The pulpit of to-day, it is needless to remark, has many competitors for popular attention. The force of custom in drawing men to church is far less operative now than formerly. Once, in New England certainly, it was not respectable to be absent from public worship. At an earlier day still, except when it was necessary, it was contrary to law. Public speeches, in many communities, are so frequent as to become almost a drug. The appetite for public speaking of all sorts is

dulled. Literature in very attractive forms, often with the accessories of art, is within the reach of all. Newspapers abound; and the reading of them is to millions an agreeable pastime. Add to these facts the strain and pressure of business, and the nervous expenditure in various other directions, and it will be easy to explain any diminished interest that exists in respect to preaching. There is no ground, however, for the fear that earnest preaching, adapted to the times, on the great themes of Christianity, will fail to command attention. There is a charm and potency in the living voice which can never disappear. The printed page is no substitute for it. We might as well expect that conversation will cease, because so much conversation can be read in novels and plays and in other books, as that assemblies of men will cease to gather to hear the preaching of the Gospel from men whose hearts and minds are kindled by it.

III. — REMINISCENCES OF NEANDER.

NO. II.

BY PHILIP SCHAFF, D.D., NEW YORK.

NEANDER'S MORAL CHARACTER.

As regards the character of Neander, it was universally esteemed and admired. True, he also had decided theological enemies. For the Orthodox of the more strict class he was in many points too lax and yielding; for the Rationalists too positive and firm; but all entertained for his personal character a sort of sacred veneration, and treated him accordingly with much more mildness and forbearance than is usual with such difference of views. His uncommon learning was not of itself sufficient to protect him from assault; what surrounded him as an impenetrable tower and made him invulnerable, was his moral purity and elevation, which at once struck even the most superficial observer, and in regard to which all room for doubt was cut off by his showing himself always immediately as he was, the very personification thus of the simplicity of the dove. Any attack upon his character, any impeachment of his motives, could have sprung only from stock-blind passion, would have awakened indignation throughout the whole theological camp of Germany, and so must have resulted almost inevitably in the moral discomfiture of the antagonist himself.

HIS THEOLOGY.

Neander was one of those truly great men with whom theory and practice, head and heart, are beautifully blended. Not without reason had he chosen for his motto: "*Pectus est, quod theologum facit.*" Marheineke and the Hegelians contemptuously called him the *pectoral* theologian. He pursued theology, not as an exercise of the understanding merely, but also as a sacred occupation of the heart, which

he felt to be intimately connected with the highest and most solemn interests of man, his eternal welfare and worth. The living centre and heart's blood of the science was for him faith in Jesus Christ, as the highest revelation of a holy and merciful God, as the fountain of salvation and sanctifying grace for the world. Whatever he found that was really great, noble, good and true in history, he referred directly or indirectly to the fact of the incarnation, in which he humbly adored the central sun of all history and the innermost sanctuary of the moral universe. There were, no doubt, more orthodox theologians than Neander; for it is well known that, with all his regard for the symbolical books, he would never confine himself to their measure, and conscientiously refused to sign the Augsburg Confession; but among all there was not one, perhaps, in whom doctrine was to the same extent life and power, in whom theoretic conviction had so fully passed over into flesh and blood, in whom the love of Christ and of man glowed with so warm and bright a flame. In this unfeigned, life-breathing piety, which had its root in Christ's person and gospel, and formed the foundation of all his theology, lay the irresistible attraction of his lectures, for every piously disposed hearer, and the edifying character of all his writings.

Whilst in this practical bent of his theology he fell in with the pietistic school of Spener and Francke, which asserted just this side of religion, the rights of the heart, the necessity of a *theologia regeneritorum*, over against a lifeless orthodoxy of the intellect—he was, on the other hand, far removed from pietistic narrowness and circumscription. His extended historical studies had served to enlarge his naturally liberal mind to the most comprehensive catholicity. He never lost his sound and simple sight for the main object, the life of Christ proceeding from a supernatural source, but he thought too highly of this to compress it into the narrow bounds of a human formula, some single tendency or school. He saw in it rather such an inexhaustible depth of sense, as could be in some degree adequately expressed only in an endless variety of gifts, powers, periods and nationalities. What a difference is there not, for example, between an Origen and a Tertullian, a Chrysostom and an Augustin, a Bernard and a Thomas Aquinas, a Luther and a Melancthon, a Calvin and a Fénélon; or when we go back to the Apostolical Church itself, between a Peter and a John, a James and a Paul, a Martha and a Mary! And yet Neander knew how to trace out, and greet with joyous gratitude the same image of Christ variously reflected in all. He had little interest in the outward surroundings of church history, but he always moved in the deep, and brought out the internal, spiritual and eternal relations, and turned everywhere the pervading influence of the gospel working like a leaven upon every variety of temper and constitution.

The wideness of his heart was an essential element in his practical piety. Between it and his studies there existed a relation of reciprocal encouragement and support. Thus was Neander, in the noblest sense, a friend of man, because Christ's friend, at home in all spheres of the invisible Church, the exact impression of evangelical catholicity, and an interpreter of the precious doctrine of the communion of saints, which transcends all limits of time and space, and comprehends all the children of God under the One head Jesus Christ.

Here, however, must be brought into view a trait, of which indeed his writings furnish only occasional traces, for the most part in prefaces, but which in his personal intercourse came to a very marked prominence. Neander's spirit, with all its love and gentleness, was yet capable also of very strong and decided aversion and indignation. This is by no means unpsychological. Hatred is only inverted love. The same force that draws towards it what is in harmony, repels from it with equal determination what is of a contrary nature. John, the disciple of love, who lay on Jesus' bosom, was at the same time "a son of thunder," and ready to pray down fire from heaven upon the enemies of his Master; yea, according to ancient story, he forsook a public bath suddenly, when he found it contained Cerinthus, the Gnostic heretic. Both sides of his character are reflected in the fourth Gospel and in the Apocalypse; the former is full of love and tenderness, the latter resounds with thunder and lightning. A similar combination of mildness and harshness, attracting love and repulsive was characteristic of Neander. As an historian he could do justice to the most different tendencies, and took even heretics, as far as possible, into his protection; but when kindred manifestations came before him in our time and in the same University, he showed himself impatiently intolerant, at least in private conversation and around his hospitable board. He was often morbidly irritated and passionately excited about the pantheistic philosophy of Hegel on the one hand, and the stiff, angular orthodoxy of Hengstenberg on the other. Hegel had died in 1832, but his philosophy was then at the zenith of its power and influence in Prussia and represented by Marheineke in the theological faculty. Hengstenberg was his younger colleague, and the fearless champion of uncompromising orthodoxy in the chair and in his writings. Neander saw in these opposite tendencies two dangerous extremes which threatened to rob the youth of Germany of the treasure of evangelical freedom which he prized above all things. From the Hegelian philosophy he feared the despotism of the spirit; from the strict orthodoxy the despotism of the letter. He hated the one sided intellectualism and panlogism of the former, the narrow spirit and harsh judgments of the latter. There Christianity seemed to him to lose itself in the clouds of idealism, here to stiffen into dead forms. Besides, he held it altogether vain, to

seek the restoration by force of any past period of the Church as such, or to dream of infusing new life again into that which has been once for all judged and set aside by the course of history. Yet, after all, he had a sincere personal regard for Hengstenberg, who stood firm as a rock against the waves of Rationalism, and who fully reciprocated the esteem of Neander. He never indulged in personalities, and was always controlled by pure motives and love for the truth.

LEADING TRAITS OF CHARACTER.

Neander presented a rare combination of noble virtues refined by grace. The leading features of his character were simplicity, honesty, disinterestedness, humility, love. Of the plots and intrigues, the manifold duplicities and crafty calculations of worldly men, he had hardly a conception, even by hearsay; his noble Nathanael spirit lay clear and open before God and man, like the simplicity of the dove itself. He gave his confidence to everybody, and was thus frequently deceived. Great as his theoretic knowledge of men was, he erred very often in the application of it to particular actual cases; and this from sheer goodness of heart and childlike simplicity. To understand and admire in its true living force that great word of the Redeemer, "Except ye become as little children ye shall not enter into the kingdom of heaven," it was only necessary to become acquainted with Neander. He was in very truth a child in malice, and yet at the same time a giant in understanding. I never met among learned men with a spirit more childlike and amiable than that of Neander. And who does not admire Neander's noble and conscientious regard for truth, which appears in all his writings?

His generosity was without bounds. He had, indeed, for his own person, few wants; his clothing was of the plainest sort; his moderation in eating and drinking reminded one of the lives of the old ascetics, and of St. Anthony, who felt ashamed of the need of earthly food. By reason of his impractical nature, moreover, and his total abstraction from the world, he was indeed wholly ignorant of the value of money, and had not his sister taken care of it, he would no doubt have brought himself to beggary over and over again by sheer benevolence. In this respect he showed not a trace of his Jewish descent, or rather, we would say, he had inherited the generosity and hospitality of Abraham, but none of the cunning and selfishness of Jacob. He was truly an Israelite without guile, like Nathanael.

The professors of German universities receive a part of their income from the lecture fees of students. To get a remission of the honorarium from Neander was the easiest thing in the world; and he was very often imposed on here by those who might easily have paid the small sum. The Society for Sick Students in Berlin owed its origin to him, and he devoted to it the whole profits of several of his writings—as he gave, also, all that he got for another part of his

works to Bible Societies. Every one in want or need found with him a sympathizing heart and liberal hand. We have still a very lively remembrance of his interest for a young man who was blind. Earnestly thirsting after religious knowledge, the youth had attended several of his lectures in 1840-41 on church history and exegesis, and spoke afterwards with grateful satisfaction of the spiritual benefit they had afforded him. When Neander heard of his poverty, he showed great emotion, inquired with staring eyes and nervous agitation into all the details, and then hurried away to his sister to procure him help. I happened to be in his study at the time, and the scene struck me the more deeply, as Neander, by reason of his total lack of practical tact, had himself the air of one perfectly helpless; and with his eager readiness to assist want, was still in a quandary as to how it should be done, till his sister or amanuensis came to his relief. And how much good did he do which never came to light: for he was the man precisely to abhor all show, and not let the right hand know what was done by the left.

Of conjugal love he knew nothing; and yet how highly he conceived of the dignity and worth of woman! How beautifully he has portrayed influence of pious mothers upon the character of Gregory Nazianzen, Chrysostom, and Augustin! How tenderly devoted was he towards his sisters! especially to that one who gave herself up to the care of his earthly wants, that his rich mind might be consecrated to the undisturbed service of religion.

HIS LOVE FOR STUDENTS.

Sons and daughters were denied him, but his privation was made up to him in his students, for whom he had the feelings of a father. Never, perhaps, was the love of a professor towards theological youth so deep and strong. No wonder that they were enthusiastically devoted to him in return. As often as his birthday came round they brought him some suitable present and a serenade, to which was added not unfrequently a grand torchlight procession: not only his own immediate pupils, but hundreds of other students also, from the other faculties, joining with lively interest in the occasion.

And as he was ready to serve every German youth, so had he a warm welcome also for every foreigner who visited him as a theologian or as a friend of the kingdom of God. In Switzerland, France, England, Scotland, and America, there are many worthy ministers who have experienced his kindness and hospitality, and hold them still in thankful remembrance. Through such visits, where his familiarity with the French and English languages did him excellent service, he has scattered noble seed into distant lands, which has since sprung up in quiet stillness and is now yielding fruit a hundred fold.

For Americans he had a certain partiality, as the freedom of the church and religious life, undisturbed by political influence fell in

specially with his taste; but he often expressed his abhorrence of the institution of slavery, and was at a loss to understand how it could be tolerated and even defended in a free country in this nineteenth century. Nor did he approve of the divisions and distractions of the Church in this country; for he was emphatically a man for union, and sought the one in the manifold no less than the manifold in the one.

HIS HUMILITY.

This rare character, full of childlike simplicity, tender conscientiousness, unwearied professional fidelity and warm, self-sacrificing love—this life wholly consecrated to the advancement of truth and piety—was rooted and secured throughout in the grace of humility. Neander knew the deep corruption of human nature, the absolute necessity of its redemption in Christ; placed himself cheerfully in the great concern of life by the side of the least; with all his uncommon learning preferred the simple unadorned preaching of the Gospel for poor sinners to the most brilliant displays of rhetoric; listened on Sunday, with touching attention and devotion, to the message of the foolishness of the cross, which yet puts to shame all the wisdom of this world: and with all his immense popularity, and his fame spread over the theological world, never allowed himself to be blinded by vanity and pride. He remained, to the last breath, as humble as a child, and would be nothing in himself, but all only in and through Christ. One of his favorite mottoes, which he wrote in my album, was, "*Theologia crucis, non gloriæ*;" and according to this motto he lived, spoke, and wrote till life's frail tenement gave way, and his spirit passed into the full vision of the crucified One in glory.

IV.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. III.

BY JOSEPH T. DURYEA, D.D., BOSTON.

It has been assumed that in the phrase "Methods for the Education of Ministers," reference is made to the modes of instruction and training adopted in Theological Seminaries. The methods of preparation followed by those who do not take a course of tuition in any of these institutions are various. Most of them, probably, have exhibited aptness to teach and exhort in Sunday-schools, Assemblies for Prayer and Conference, and especially in Revival Services and the Inquiry-Meetings connected with them; and by the discovery of their gifts to themselves and others, they have been moved and urged to go on in the use of them, until, finally, they have been called by the voice of the people and ordained by Bishop or Presbyter to the work of the evangelist or the pastor. Meanwhile they have usually applied themselves, more or less diligently, to the study of the Scriptures as translated into their own tongue, with such help from books as may have been available, possibly under the advice and oversight of some educated pastor, and have acquired facility of utterance simply by practice and wisdom and tact in dealing with men by experience. If any man, in this manner, without thrusting himself forward, has been pressed onward by the urgency of those who have experienced and witnessed his usefulness, he evidently has a plain call and gives the best evidence of his adaptation to the ministry. So far I agree with Dr. Curry in the opening article of this Symposium.

A few men have passed through the curriculum of the Academy and the College: and have been trained in special schools for one or another of the professions, and then, deeming themselves to be called to the ministry, have turned their powers and attainments to new uses in preparation for the duties of the preacher and pastor. In most cases they have formed domestic and social relations involving responsibilities and cares which prevented them from returning to the schools for further instruction and discipline. But the maturity of their mental powers, their general development and culture, their familiarity with the languages, and especially the Greek, their acquaintance with the methods and practice in the processes of investigation, have enabled them to dispense with these advantages without serious loss. They have been able to do for themselves, in a measure, what their teachers would have done for them had they sought their aid. Some, who have had that element of genius which we call *ver-*

satility, have more than repaired their loss, and have become eminently useful as pastors and teachers. Those who have been trained to the law, and have entered upon the practice of it, have had special advantages for the attainment of readiness and precision in discourse, which have given naturalness, directness, fitness and force to their preaching. Those who have been trained for the practice of medicine have acquired knowledge of human nature in its various manifestations, and familiarity with the realities of human life under its various conditions, both public and private. Their experience has fitted them for many of the delicate duties of the pastor.

But experience has shown that we cannot expect that men will come into the ministry by these ways in sufficient numbers to meet the demands of the Church for service at home and abroad, in the parishes and in missions. And has not experience also shown that provision should be made for the systematic instruction and training of persons of the first class described, by men of learning and skill, adapted to their capacity, condition and circumstances? If not, what has been the warrant for the school founded by Mr. Spurgeon in England; and what reasons can be given for the effort of Mr. Moody to found a similar school in Chicago? The very men who are understood to be strenuous in their opposition to any kind of instruction and training which will "educate ministers away from the people," are seeking to furnish men with special teaching and discipline for the ministry.

The question will occur to many: Might not this work be done in the Theological Seminaries? They are already established, furnished and endowed, and they are accessible.* The Professors have all the intellectual, moral and spiritual qualifications for the service. They are men of ability, erudition, skill in the arts of teaching and training, piety, and devotion to the ends which are to be accomplished by the class of ministers for whom special provision is contemplated. If any one shall reply, That their culture and associations tend to suppress in them sympathy with the common people, desire for their spiritual welfare, and willingness to labor in this indirect manner for their benefit, he will only expose his ignorance of the character and spirit of the men.

The objection may seem to have some warrant, that the professors would be disposed to press their pupils upward to a high grade of culture and scholarship, and elevate them too far above the range of those for whom they are designed as teachers. But if they undertake a *special* work, there can be no doubt that they will regard its limitations. They have common sense, and they are honest, to say the least. And if they do not entirely overcome the tendency to urge toward cultivation and broad and thorough scholarship, they are likely to err in a safe direction, for the results will not be in excess. The teachers

* There are three in Chicago, where it has been proposed to found a special training school.

of the people ought to be in advance of them in intelligence and knowledge, and need not be out of their range in teaching, though they are not confined to their sphere in thinking. It is time the illusion were dispelled, that superior mental endowments and extensive learning unfit a wise man to be, not only a useful but the most useful teacher of simple folk.

Those who, for many reasons, desire to see an increase in the number of ministers who have abilities of the highest order, and have made large attainments, will apprehend a serious difficulty. The special course would have to be adapted to persons of ordinary capacity, with little development and slender resources. It would be in sharp contrast with the breadth and thoroughness of the full course. Though it might prove to be difficult enough for those for whom it would be intended, it would be comparatively *easy* for college-bred men. Some of these might be tempted to choose it when they ought to aim higher, and bend their energies to severer tasks, and fit themselves for harder and relatively more important service in the Church. If this were to be the result there might be fear lest such a department would lower the tone of intellectual life, and quench enthusiasm for vigorous study and patient research throughout the institution. But it is quite as likely that the higher department would react healthfully on the lower, if we may keep our faith in the earnestness and devotion of our candidates for the ministry. And it might be an advantage to the Church if men of only moderate abilities, who have struggled through college without making much growth and gaining much power, and nevertheless give promise of usefulness by their sincerity, industry, piety and consecration, should drop from the higher to the lower department. If any should be disposed to descend through sheer indolence, it would certainly be an advantage if they would drop not only down, but out.

A sifting process of this sort would leave in the higher department a select body of capable and laborious men who would respond earnestly and heartily to the most urgent endeavor of their teachers to advance them, by an exacting discipline and severe study, toward the front rank among biblical and theological scholars. Not all of them would respond to the same degree and make the same advancement; but all of them would make progress in development and attainments not otherwise possible. A few would manifest superior abilities and aptness for original investigation, and give evidence of fitness for constructive work in biblical and theological science. For these there should be provided a post-graduate course of instruction, with leisure and opportunities for research, discussion, practice in expression and criticism by the writing of essays and reviews.

It may be said that such a course would tend to determine the students for service in the schools, and fit them for it rather than for the ministry. No doubt some of them would ultimately be called to

chairs of instruction. This is desirable and even necessary. If we are to have theological schools, competent teachers must be constantly provided, and they must be thoroughly trained for their tasks. Probably a limited number would go abroad and avail themselves of the peculiar advantages offered by foreign universities to obtain discipline and knowledge, become specialists, and return to enter at once upon their duties as assistants to professors, ready to fill the places which in time would be vacant. The greater number would enter the pastorate. Such of them as might be able to maintain and advance their scholarship, without neglect of preaching and pastoral care, would be eligible to the call of the Church to the office of teaching, and would be all the better prepared to undertake it by their experience in the labors of the pulpit and the parish.

Those who remain in the pastorate will be needed in it. The Church has use for the ablest men and the most "thoroughly furnished." It is the mistake of many to suppose that it is the function of the minister to preach as an "Evangelist" in order to the conversion of men. Accordingly they regard fitness as consisting in ability to present truths, and move feelings which conduce to repentance and faith in order to salvation. The source of their error is a very superficial view of the reality and implication of genuine repentance and faith, and a lack of any profound conception of the nature of salvation. Repentance is vastly more than sorrow for sin, and faith is immeasurably deeper than mere trust in Christ for safety and deliverance from the consequences of sin as suffering. Salvation is the restoration of man to sonship in God, not only in filial love and trust, but in holiness, glory, co-operation, and the blessedness involved in these. And this is not all. Believers are called to union with God in Christ, and are to be "filled with the Spirit." The Church is the body of Christ, in which He is present, through which He continually manifests Himself to the world, and by which He lives, acts, and works among men. The Lord, who gave "some evangelists," gave also "some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This should be remembered by those so-called evangelists who are ever exhorting pastors to preach to children and servant-maids, and to keep *within* the range of those few truths and principles which are most elementary, and to aim not only primarily, but chiefly and uninterruptedly, at conversion. Let them read thoughtfully Heb. xii: 6, and remember the example of Paul, who not only fed babes with milk, but strong men with meat, and wrote to Timothy that a pastor should be "not a novice." All the members have not the same office, and the "evangelist" who enters into other men's labors, and then without lasting effect, unless other men continue their labors, has little warrant for his homiletical lectures to the patient, toiling pastor, who is laboring to "present every man perfect in Christ Jesus," and "to edify

the body of Christ," as the organ of His redeeming power to all mankind. He is the last one to presume to say to the "man of God thoroughly furnished unto *all good works*," "I have no need of thee." Rather, the latter might often well say to him, "Do the work of an evangelist" where it belongs, among those who have never heard the evangel.

But surely a pastor must proclaim the simple gospel to simple souls. Certainly. But not always and everywhere that and nothing more. To be sure the pastor meets a congregation composed of persons of all ages and conditions, and therefore he must often "do the work of an evangelist," in order rightly to divide the word of truth, giving to each a portion in due season. The time will come when we will be no longer hide-bound by custom, but will give to the Church the best methods and means of growth in knowledge and grace. Then preaching will not be confined to pulpits and Sabbaths, and the people will be not always massed for the only teaching they get, but will be classified according to their capacities and needs, and gathered on week days for tuition in the school of Christ. Though that will not be until Christianity is more real and earnest than it is now.

Still may not culture and learning unfit preachers for the preaching of the Gospel to ordinary men and women with effect? It is high time that this question were referred back to the stupidity which inspires it without response. Wiclif was not ruined as a preacher to the people by his twenty years at Oxford. Wesley was not without scholarship. Whitefield was not a dunce. Addison Alexander was not limited in his power by his genius and unparalleled learning, but was the prince of American preachers in his time. Charles Hodge was not unknown in the world for erudition, and yet had no superior in his day, as a tender, searching, and helpful preacher in revival seasons. Matthew Simpson was not lacking in talents of the highest order, and fine culture, and his eloquence is ringing in the hearts of thousands: "Being dead he yet speaketh." I have seen an average congregation listening with rapt attention to a sermon from Dr. Roswell D. Hitchcock, in which he manifested his intensest mental energy, and drew on his stores of knowledge for a full hour, and heard them talk of the truth he illuminated and emotions he quickened, and the enthusiastic purposes he formed in them, for months afterward.

The Church needs, and ever will need, men who know the original tongues in which the Scriptures are written; the history of their origin and collection in the canon; the principles, and methods, and results of Biblical criticism; the history of the active life and systematic thought of the Church; the history of races, peoples and nations; the movements and results of speculation in philosophy; and the facts, principles, and inferences of science, not only in the schools, but in the pulpit. There must be men in all communities "set for the defence of the truth," "able to convince gainsayers." And this they

may do, not by inapt allusions to philosophical speculations and "oppositions of science falsely so called," but by making it evident that they know and have weighed all that has been said against the truth, and then going on in the path marked for them by the Apostles, showing their undiminished confidence in the Scriptures, and their perfect rest of mind in the reality, and saving power of the "grace and truth" in Christ Jesus.

The following suggestions are made with humility and all respect to theological teachers, among whom are some yet living who have laid the writer under obligations he never can estimate, and have a claim upon him for gratitude which time will not give him opportunity to express. In other worlds they may know, and he may appreciate and acknowledge what he owes to them.

1. Is it not practicable to place the students in the mental posture in which they must hereafter do their work for themselves as soon as possible after they enter the theological seminary? Sir Wm. Hamilton did not so much teach his pupils philosophy, as "how to philosophize." Could not the student be taught the doctrine of method in each department, and then be put to work to apply it for himself? In this way he might be trained to be an exegete, a theologian, an historian, etc. To be sure the time is short and the art is long. But something fruitful might be done in this line. At any rate, this ought to be almost exclusively the work of a post-graduate course.

2. Care should be taken to keep the student conscious that he is dealing with realities throughout all his course and in every department of instruction. Truths of vital interest and eternal moment should not be bandied about like the comparatively barren ideas and conceptions of abstract mathematics. Forms of sound words should not be treated like the formulas of geometry and conic sections. Systems should not be constructed as dead wood and stone are built into cathedrals. What if the teacher should fall to *preaching* rather? In some quarters there have been manifestations tending to evaporate seriousness, and even to encourage levity. The impression has been made that thorough sincerity did not give worth to the teaching.

3. There seems to be need of a method by which the personal life, and magnetism, and spiritual force of the teacher should be communicated to the pupil by the loving intercourse of friendship. It was Tholuck, who not only because of his nearsightedness dropped his notes in the lecture room, and with deep fervor and mighty power, spake as a prophet of God; but also had about him in his home, his walks in the garden, and in the suburbs, little groups of students, who have testified to the quickening of their whole nature, and the invigoration of all their faculties and affections from this living contact with him. Is it too much to ask that our professors order the system by which they conduct their researches, and to limit their literary production so as to give *themselves* to their students?

V.—SYMPOSIUM ON PROHIBITION.

OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,
WITH WHAT LIMITATIONS?

No. I.

BY SAMUEL T. SPEAR, D. D.

THE importation, manufacture, and sale of intoxicating liquors, when considered commercially, supply the demand created by their consumption; and through this consumption, and not otherwise, the well known evils resulting from the liquor business make their appearance. These evils arise only when the consumption is that of a common beverage, frequently repeated, by the same persons, in considerable quantities, and for a considerable period, so as to form the habit of such use. Not every use of these liquors, as a beverage, comes within this description. Some people use them so moderately that, if such were the practice of all liquor drinkers, there would be no occasion for any special legislation on the subject. It is not true that all such drinkers are drunkards, or that they in the end become such; and yet it is true that, in respect to a large number of persons, liquor drinking becomes a confirmed and most injurious habit, and that from this source arise evils of awful dimensions.

It is this fact, and this only, that creates the necessity for remedial restraint, with a view to lessen or wholly remove these evils. The history of legislation in this country shows that, for the purpose of such restraint, special laws have, from time to time, been enacted by most if not all of the States of the Union, and that these laws were intended to be a tax upon the liquor business, generally imposed in the form of a license fee. All such laws have assumed the right of these States to regulate and control the action of the inhabitants thereof, to any extent demanded by the public good, subject to the limitation of certain inalienable rights belonging to individual persons, of which the right to manufacture and sell intoxicating liquors is not one, and subject to the further limitation of vested rights of property, of which no one can be deprived "without due process of law." (*Bartemeyer v. Iowa*, 18 Wall. 129.)

Prohibition, considered as an application of this legal principle, declares that there shall be no manufacture or sale of intoxicating liquors, except under circumstances and for purposes carefully specified. The design is to keep these liquors out of the general market, and to stop their consumption as a beverage by cutting off the supply. What is called the license system excludes the sale of intoxicating liquors, except by designated persons who, in distinction from the great mass of the people, are permitted to pursue the business under the regulations and restrictions of law. The two systems do not differ in kind, or in the evil had in view, but only in the degree of their re-

striction. Both are meant to be remedial, and legal restraint is alike the object of both.

Theoretically considered, Prohibition is the high-water mark of the idea. But if it is not practicable in a given State, and the license system is practicable, then the latter, though less restrictive than the former, is, in such a state of facts, practically the better system, certainly better than no restraint by law. Those who denounce every form of the license system, and will have Prohibition or nothing, make a grave mistake. What they denounce is much better than nothing, since it imposes *some* restraint upon the liquor business, and makes the evils less than they otherwise would be.

Let us concede to Prohibition all that its most enthusiastic friends claim for it, and that it should be established by law when and where this can be done ; and a very important question then arises, not as to the end to be sought, but as to the way of seeking it. Shall a distinct and separate Political Party be organized in the several States, and also in the nation, and shall distinct and separate candidates be nominated by that party for National and State offices, on the basis of Prohibition as the leading if not the exclusive issue to be submitted to the votes of the people, certainly as the controlling reason for the existence of such a party ? Some Prohibitionists answer this question in the affirmative.

And, in order to judge as to the wisdom of this answer, it may be well in the outset to note the following facts :—1. That this country has never had at the same time more than two great political parties, either in the nation or in the several States, and that these parties, either with or without a change of their respective titles, have perpetuated themselves down to the present time. 2. That the great mass of the voters have uniformly been divided between these two parties. 3. That, for a rule, the party that has controlled the General Government has also controlled the majority of the State governments, and that in this respect national and State politics have been identified. 5. That comparatively small political parties have, nevertheless, appeared from time to time, in opposition to one or the other or both of the great parties, without displacing either, and without obtaining control of the affairs of government, and that these parties have not lived longer in some cases than a single election, and that, whatever has been their duration, they have in the end disappeared altogether, being swallowed up and lost in one or both of the two great political parties of the country.

The task of creating an absolutely new political party that will, in the presence of the parties already existing, perpetuate itself and obtain control of the Government, or, to any considerable extent, of the State governments, is not, in the light of these facts, so easy as some people imagine. It has never succeeded, even once, in the whole

history of this Government. The Republican party of to-day is not an example of such creation. This party, formally organized in 1856, was not a new party contending for the mastery against two other parties in the field, and finally conquering both, but was simply the old Whig party under a new name, with elements of strength derived from the Liberty party and also the Democratic party, while some of the Whig elements, especially in the Southern States, went into the latter party. The Whig party gave place to the Republican party and was merged into it, and, with added elements, took a new name. Such are the facts in the case.

One need not look far to see why it is so difficult to create and perpetuate an absolutely new political party, and place it in power. There is practically no room for it, and no general demand for it. The ideas of the few, as compared with those of the many, make no such demand. The majority of the people can always get all they want, through one or the other of the existing parties, by simply voting it into power. These parties are constantly watching public sentiment, and, from time to time, adopting new principles or measures in accordance with its supposed demands. Their plan is not to lag behind this sentiment or go contrary to it; and neither proposes to disband or commit suicide, in order to make room for a third party. It is the constant study of both to keep on good terms with the majority of the voters; and the people can always get all the legislation they want through either of them.

How then is a third party, as a distinct and separate organization, to crowd itself into power, in the presence of the two great parties that already have the field, either of which stands ready to respond to the demands of public sentiment, and both of which are seeking to interpret these demands? This is a question which those who are so ready to extemporize new political parties, simply to suit their ideas, are not apt thoughtfully to consider. They practically forget that the majority of the people, speaking through the ballot-box, rule in this country, and that this majority has no occasion for a third party, and will not use it. Two parties are enough for all practical purposes, and a third party is just one too many.

The prospects of Prohibition, by the agency of a third political party organized for this special purpose, do not, in the light of these general facts, appear very promising. Such a party can give no legal expression to its views until it gets itself into power, and this it cannot do until a majority of the voters shall adopt its views; and when, if ever, this becomes a fact, the party will be wholly unnecessary to attain the result. Let public sentiment move up to the mark of Prohibition, so as to give signs that this is or is soon to be the choice and purpose of the people; and there will be no difficulty in realizing the end through an existing party, without any new organization. What

is wanted is not a new party, but a prevalent, popular opinion in favor of Prohibition ; and until this is gained, political Prohibition is powerless to attain the end.

It may, however, be said that a third party, though for the present powerless, is, nevertheless, the shortest and surest way to create the necessary popular opinion, in favor of Prohibition. I do not regard this as a correct view, but, on the contrary, believe that Prohibitionists will sooner and more certainly gain their end by identifying themselves with the political party that, by reason of its character and constituent elements, is most likely to sympathize with their views, and from which, by co-operating with it and helping to place it in power, they can most hopefully expect the necessary legislation on this subject. Let them work within the lines of such a party and make themselves part and parcel of it ; let them participate in its nominating conventions and support the candidates thereof ; let them attend its primary meetings ; let them seek to educate it up to the standard of their ideas ; let them agitate the question of Prohibition as much as they please ; let them do their utmost to enlighten the popular mind as to the merits of their cause ; and if by thus acting with and within such a party, they can convert neither the party nor public sentiment to the adoption of their views, how can they hope to succeed by setting up a third party ? Standing up to be counted, as a comparatively small minority, will not give them Prohibition, or increase their power to attain it, or add to the force of their argument, or change public opinion in their favor. The effect will rather be to disclose their own weakness and the hopelessness of their task by this mode of action.

But may not Prohibitionists, though gaining no victory for themselves, nevertheless, by taking a course that defeats an existing party, so discipline and punish that party by its defeat as to compel its acceptance of their views, as the only condition upon which it can have their support ? The party to which such an argument is addressed, will always answer this question in the negative whenever compliance with the condition named will bring to it greater losses than gains. No party will ever seek the votes of Prohibitionists upon a condition that, in its judgment, involves the loss of a larger number of votes. Every party will take the hazard of being defeated by the former, rather than that of being defeated by the latter. The argument *in terrorem*, however plausible it may seem to Prohibitionists, will not work, unless they are so numerous that they can by their own strength make their cause victorious ; and if this be the fact, then they do not need to use the argument at all, since one or both of the existing parties will, without the argument, be certain to adjust their action to the fact. There is no difficulty about the success of Prohibition, without a third party, whenever and wherever such a fact exists.

What then shall be done when both of the great parties are equally opposed to Prohibition and equally refuse to adopt it? This question virtually concedes that the predominant sentiment of the people is against Prohibition. If this were not the fact, the attitude of the existing parties would not be against it. The organization of a third party on the basis of Prohibition is not, so long as this fact remains, going to turn a powerless minority into a successful majority. The candidates of such a party will not be elected; and Prohibitionists will not thereby acquire any additional power more strongly to influence the public mind than they might otherwise have done. They will not be able to preach any better, or reason any better, or better do anything to change the thoughts of the people, and make their cause triumphant. They cannot vote themselves into power until they get the necessary popular opinion on their side; and there is nothing in the mere organization of a third party to secure this result. The opinion being given, such a party is not needed; and, without it, the party would be politically powerless.

The wise course for Prohibitionists, in the case supposed, is to accept the situation as it is, and then, by earnest efforts, seek to arouse public attention to the enormous evils connected with the liquor business, and to the urgent necessity of stringent legislation to abate these evils. Here is an ample field for the exercise of their best powers in the way of argument and persuasion; and if they are successful in leading the people generally to adopt their views, the end they desire will be gained without organizing a third party for that purpose. The existing political parties, assumed to be opposed to Prohibition, will, upon this supposition, change their attitude; and either, if placed in power, will give to the principle the sanction and force of law. No new party is needed when public sentiment demands a prohibitory law, and, in the absence of such a sentiment, no new party can secure the result.

The existing public sentiment, whether right or wrong, will, in this country, be practically the law on this subject; and no law, in advance of it or against it, can be effective as a corrective or reforming remedy. No political party can get into power, or, if in power, long stay there, against public sentiment. The many, in the matter of making or unmaking law, will have their own way, whether the few like it or not. The latter may and should do what they can to change the thoughts of the many, if believing them to be wrong; but they cannot establish Prohibition, and no party can establish it, against the judgment of the many.

Something may be learned on this subject from the strategy of what is called the rum power. That power never gets up a third party, never has a separate and independent ticket as the rum ticket. What it does is to ally itself with one of the existing parties, and, by

voting with it, to strengthen that party, and thereby control its action, so as to prevent the legislation it does not desire, and secure that which it does desire. This is good strategy in the pursuit of a bad end; and I am of opinion that the friends of restrictive legislation can do no better than to imitate this strategy in the pursuit of a good end. The fact that the children of this world are sometimes wiser than the children of light is no credit to the latter, and is the reason why the former often succeed when the latter fail.

It is well to remember that Prohibitionists, by organizing a third party, at once dissolve all their relations to the other two parties, except as an opposing and disturbing element, and that they may in this way do positive damage to the real interests of the temperance cause. They may get votes from one of these parties, the one most favorable to their cause, and which they would otherwise have supported, and in this way give victory to the other party, the one least favorable to their cause and most in alliance with the liquor interest, and in this sense the rum party. This surely is not a victory for Prohibition, but rather defeat. The party most likely to co-operate with them, if supported by them, is defeated; and the party least likely to act with them, and supported by the liquor interest, is successful, and they have contributed to that success. This is defeat to their cause, and in part by their own hands, and nothing else. It is well known that the Democratic party, in the recent election, calculated upon the Prohibition votes to be drawn from the Republican party, as one ground for the hope of success. Was this party in favor of Prohibition? Not at all. It simply wanted to use Prohibitionists for its own political purposes. Its hostility to their theory is without any disguise.

Prohibition, so far as it has won any victories, has done so, not through the organization of a third party, but by co-operation with an existing party. This certainly was the fact in Maine. The Prohibition amendment in Iowa succeeded as a Republican measure, and the Prohibition laws of that State were enacted by a Republican legislature. The same fact meets us when we turn to Kansas. The truth is that a distinct and separate Prohibition party has not yet won a single victory for its own cause, and that all the victories actually won have been gained by the agency and support of an existing party, with which the advocates of restrictive legislation had the good sense to co-operate, thus working with the party and through it, and not outside of it or against it. What has been done in this way can in the same way be done elsewhere, if at all, and much sooner and more easily than it can be done by the organization of a third party.

If, moreover, this third party enlarges the area of its principles beyond the single one of Prohibition, so as to embrace questions also embraced by one or both of the two great parties of the country, then, in relation to these questions, there is no occasion for the existence of

the party, since in respect to them the people can just as well and even better secure all they desire without it, and are not likely to attach themselves to it for this purpose. If, for example, they want to establish woman's suffrage, or repeal the anti-Chinese law, or maintain a protective tariff, they do not need a third party to attain any one or all of these ends. A Prohibition party is not likely to attract voters from either of the other parties by broadening its principles beyond the single one which constitutes the only occasion for its existence; and it is quite likely in this way to raise new difficulties with voters.

If, on the other hand, this party confines itself to the one principle which is the only reason for its organization, and, consequently, excludes all other political ends, then the basis of its action is plainly too limited to give any hope of ultimate success. He who supposes that a majority of the people, already having two great parties through either of which they can make their will effective on all questions that concern the public welfare, will attach themselves to a party of such narrow dimensions in what it proposes, gives full proof that he has some things yet to learn. There are other great interests, besides the one involved in Prohibition, which the people will and must consider in casting their votes.

The result then is that a distinct Prohibition party, if, in the presence of the other two parties, flinging to the breeze a flag broader than the one principle which calls for its existence, or if confining itself exclusively to that principle, really has no prospect of getting the majority of the voters on its side and electing its candidates, and thus enabling itself to realize its own idea. The final success of such a party through its own adherents is not among the probabilities of the future. The probabilities are that it will run a comparatively short race, and at last take its place among defunct political parties.

The correctness of this view is confirmed by the fact, not only that the overwhelming mass of the voters in this country have hitherto declined to attach themselves to such a party, but also that the party has not by any means secured the votes of all who believe in the principle of Prohibition, or of that large body of voters who do not believe in this principle, and do believe in the wisdom and utility of the license system. The elections in this country show this fact, and, in showing it, show the practical judgment of the people. Prohibitionists may scout and denounce the popular judgment as indicated by the ballot-box; but this will not affect that judgment, or alter the verdict rendered thereby, or change a minority into a majority. Every voter has the right to vote as he thinks best. The way in which the majority of the people vote tells the story as to what they think; and if we test political Prohibition by this standard, the prospect of its final success is very remote. The principle may succeed; but I do not believe that it will succeed by a separate party movement.

The difficulties are not removed or lessened, but rather increased, when it is proposed to make a Prohibition party *National* in the scope of its action. One of the things to be done by such a party, in order to realize its own idea, is, once in every four years, to nominate candidates for President and Vice-President respectively, and also to nominate Presidential electors who, if chosen by the people, will vote for these candidates. The chance of success, by setting up this electoral machinery, in the presence of the two great parties of the country, amounts simply to nothing at all; and if such a party could elect its candidates for President and Vice-President, neither of these officers could establish Prohibition over a single foot of the territory of the United States.

Another thing to be done by a National Prohibition party is, once in every two years, to nominate and elect, from the several States, candidates for membership in the House of Representatives, and to do so to an extent that will give it the majority in this house. The same party must be numerically strong enough in the States to control the action of the majority of the State legislatures, and thus secure a majority in the Senate of the United States. In a word, it must, by the election of its candidates, either directly or indirectly, obtain control of both Houses of Congress. A condition of public sentiment, in the several States, rendering all this possible, would entirely supersede the necessity for the party, so far as these States are concerned, since the end could and would be gained by State action; and if such a condition did not exist, then the end could not be gained by such a party. The tug of war on this subject is to supply the necessary public sentiment; and this is not to be done, on a scale adequate to the result, by the organization of a National Prohibition party. Such a party may by its action defeat one party and give victory to another; but this will convert neither to the adoption of its principles, so long as such adoption will cost more in votes than it will gain.

If, moreover, we suppose this party to become strong enough to control both Houses of Congress, it would then be confronted with the fact that Congress has no power to establish Prohibition within the territorial domain of the States. The utmost that Congress can do is to legislate on this subject in the District of Columbia, in the Territories of the United States, and in places used for forts, magazines, arsenals, dock-yards, and other needful buildings belonging to the general government, and to regulate foreign and interstate commerce, and commerce with the Indian tribes, including commerce in intoxicating liquors. Congress, as the Constitution now is, has no power to prohibit the manufacture and sale of intoxicating liquors in the several States, any more than it has to prohibit the manufacture and sale of bread in these States. It may, for the purpose of raising a revenue, impose a tax on the liquor business; but this, upon the very face of

the case, would not be Prohibition. To impose a tax so heavy as to make it absolutely prohibitory would be to defeat the constitutional end of the tax, and, without any warrant in the Constitution, to suppress a business allowed by State authority.

Far the greater part of the evil to be removed exists in the States, and hence beyond the legislative power of Congress. And if the public sentiment in the States were such as to secure a majority of the members of both Houses of Congress favorable to Prohibition, then, as already remarked, this sentiment would be abundantly able to establish Prohibition in the States by State action, without any legislation on the part of Congress, even if we suppose it true, as it is not, that Congress has power to enact a prohibitory law to operate in these States.

The only way in which Congress can be put in possession of such a power is by an amendment to the Constitution, giving it the power. If political Prohibitionists propose to secure this result, then they must elect a Congress that will by a two-thirds majority submit such an amendment to the legislatures of the several States, and must also gain such control over the State legislatures that three-fourths of them will ratify the amendment; or, if they do not adopt this method, then they must get two-thirds of the legislatures of the several States to ask Congress to call a Federal Convention to propose the amendment, and then get this Convention to adopt it, and then secure its ratification by conventions in three-fourths of the States. Is there any prospect that an effort to gain the result in either of these ways would be successful? Absolutely none whatever.

If the people of the several States were universally in favor of Prohibition they could and would establish it by State authority in these States, and would not seek to do it by Federal authority. To establish it by the latter authority would be to change the character of the General Government, and also that of the State governments, as much so as if Congress were authorized to pass laws in respect to all the rights of property in the several States, or in respect to all crimes committed in these States, or in respect to any other subject that is now properly regarded as a matter to be regulated by State authority. Whether intoxicating liquors shall be manufactured and sold in a given State is a question for that State to determine; and it cannot be determined by Congress without working a fundamental change in our system of Government. He who thinks that the requisite majority can ever be persuaded to sanction such a change in the "supreme law of the land," has passed beyond the reach of reason; and the attempt to reason with him would be labor lost.

These considerations show that the difficulties of the problem are not lessened or simplified, but rather increased, when it is proposed to create and perpetuate a Prohibition party that shall be national in

the scope of its action. The effort, however persistently made, can result in nothing but its own failure. Prohibition, as a third party movement, should not, at the very utmost, pass beyond the sphere of State politics; and, even here, the chances of its success are reduced to a minimum quantity. The conditions upon which it can succeed entirely dispense with its necessity as the means of that success. These conditions being given, the movement is not needed; and if not given, it is a failure.

I have, in this argument, purposely omitted to consider the question whether Prohibition can, in this country, be put into practice to such an extent that, by removing the facility for the use of intoxicating drinks, it would wholly or mainly remove the evils resulting therefrom. My object has been to show that, if this question be answered in the affirmative, the organization of a third party to attain the end, whether in National or State politics, is not a wise mode of action. Whether such a party shall be organized and supported or not is not at all a question of *principle*, but simply one of ways and means. I have never acted with any such party, and I do not expect to do so. I do not believe in its practical wisdom with reference to the end sought.

The political Prohibitionists, who form but a small fraction of the real friends of temperance in this country, have not, in my judgment, advanced their cause at all by their course at the recent election. They have indirectly helped the Democratic party into power, and, in so doing, they have done the very thing which the liquor interest desired to have done. The triumph of this party is not, in the light of its well known antecedents, to be regarded as a victory for Prohibition. Nor is the defeat of the Republican party, in part by the Prohibitionists, to be reckoned as such a victory. This party is not likely to be converted to Prohibition by any such process, especially when the conversion would be sure to secure its defeat. The political Prohibitionists are to-day a very small minority of the whole people of the United States, and a small minority of the whole people in each of the States; and I do not believe that their policy of organizing a third party will ever make them anything else. The reasons for this opinion I have stated in the preceding argument.

VI.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. IV.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

XLI. *The Last Judgment.*—Rev. xx: 11-15.

1. *The Throne.* "Great," because in comparison all other thrones are small. "White"—i. e., as intensest light that dazzles, blinds, repels. Earth and heaven flee away, as mists vanish, as owls and bats fly, as even stars grow pale and disappear at sunrise. Before such majesty and glorious holiness what can stand? Adam and Eve shrank behind the trees of the garden. Daniel's "comeliness was turned into corruption," and even John "fell at his feet as dead!"

2. *The Judge.* Jesus Christ.—John v: 22, 27.

3. *The Judged.* Small and great; no caste distinctions. The Sea, Death and Hades unlock their depths, and their dungeons deliver up their captives.

4. *The Books.* Records of the sorrows and service of saints.—Ps. lvi: 8; Mal. iii: 16, and of sins unforgiven.—Ps. li: 1. Especially *Book of Life*.

5. *The Law of Judgment.* Works, including all forms of activity, secret thoughts, words, acts, etc.

6. *The Issues.* Eternal Life and Death.

Yet the *believer* need have no fear.—Heb. ii: 14, 15; 1 John iv: 17; 2 Tim. i: 12. The Judge is his advocate; his name is in the Book of Life; the record of his sins is "blotted out"; he is not to be judged on his own merits, and his eternal life is already begun in believing.

XLII. *The Lion of Scotia.* A warm friend of Dr. Chalmers had his portrait in a conspicuous place in his study, and had inscribed under it "The Numidian Lion"—"asleep."

XLIII. *The Martyrs.* The word "martyr" means simply *witness*: but as the early witnesses sealed with their own blood their testimony to the faith, the first meaning was readily merged into the second. At Lyons, A.D. 177, those who had been scourged, branded and exposed to wild beasts, humbly disowned the name martyrs, preferring to confine that exalted title to Christ (Rev. i: 5; iii: 14) and to those upon whose testimony, as upon Stephen's, He set a special seal; and they said of themselves, "We are but mean and lowly confessors."

XLIV. *Prophecy anticipates the glory of History.*—John viii: 56. The people of a city were commanded by the oracle to assemble on a plain outside of the city, and he who first saw the sunrise should be made king. A slave turned his back to the sun and looked up the shaft of a high temple where the sun's earliest rays flamed, and he cried, "I see it." He had been told to do so by a wise citizen, who stayed at home. This citizen, revealed by the slave, they made king, and he was the wisest that ever reigned there.

XLV. *Next to not sinning is confessing sin.* A very learned man has said: "The three hardest words in the English language are, 'I was mistaken.'" Frederick the Great wrote to the Senate, "I have just lost a great battle, and it was entirely my own fault." Goldsmith says, "This confession displayed more greatness than all his victories." Such a prompt acknowledgment of his fault recalls Bacon's course in more trying circumstances. "I do plainly and ingenuously confess," said the great chancellor, "that I am guilty of corruption, and so renounce all defense." "I beseech your lordships to be merciful to a broken reed."

XLVI. *Success is the reward of endeavor*, not of accident. Rufus Choate, when some one remarked that great achievements often resulted from chance, thundered out, "Nonsense! As well talk of dropping the alphabet and picking up the Iliad."

The retort was not original with Choate. Dean Swift said that he would no more believe the universe to be the result of a fortuitous concourse of atoms, than that the accidental jumbling of the letters of the alphabet would fall by chance into an ingenious and learned treatise on philosophy. But, alas for originality! even Swift borrowed the idea from Cicero, and as Cicero was fond of borrowing, he may have gotten it from somebody else.

XLVII. *Training of a Jewish Boy.* Canon Farrar says: At five he would begin to study the Bible with parents at home; and even earlier than this he would doubtless have learnt the Shema and the Hallel (Psalms cxlii-cxviii) in whole or in part. At six he would go to his "vineyard," as the later Rabbis called their schools. At ten he would begin to study those earlier and simpler developments of the oral law, afterward collected in the Mishna. At thirteen he would, by a sort of "confirmation," become a "Son of the Commandment." At fifteen he would be trained in yet more minute and burdensome *halachâth*, analogous to those which ultimately filled the vast mass of the Gemara. At twenty, or earlier, like every orthodox Jew, he would marry. During many years he would be reckoned among the "pupils of the wise," and be mainly occupied with "the traditions of the Fathers."

XLVIII. *Irresistible grace.* Dr. Butler says that there may be irresistible conviction, but never irresistible conversion. Paul could not help seeing Jesus and knowing that He was the true Messiah: but nothing compelled him to ask, "What shall I do, Lord?"

XLIX. *Count Zinzendorf* presents a character and career of unique beauty. The faith that was in him dwelt first in his grandfather and father. It was like an inheritance of grace. At four years of age he made this covenant with Christ: "Be thou mine, dear Savior, and I will be thine"; and from the window he used to toss letters to the Lord, opening to Him all his child heart. At ten he was a pupil of Francke at Halle, and there formed prayer-circles, cultivating in himself and others a most devout piety. The ambitious designs of his uncle on his behalf, the seductions of the European cities he visited, and the allurements of his own wealth, all failed to draw him from Christ. His motto, adopted by Tholuck, was, "Ich hab' eine passion, und die est Er, nur Er" (I have one passion, and it is He, only He). At school he formed his fellows into "The Order of the grain of mustard seed," which bound them to work for the conversion of souls. He married Countess Reuss, and they two covenanted together to renounce rank and wealth, and be ready to go anywhere as missionaries. He founded the revived sect of Moravians, or United Brethren, and Herrnhut (Protection of the Lord) he gave for the community to dwell in. There, after a life of 60 years, he died and was fitly borne to his grave by 32 ministers and missionaries whom he had reared, from Holland, England, Ireland, North America and Greenland.

VII.—A LIST OF TREATISES ON THE "LIFE OF CHRIST."

BY HOWARD CROSBY, D.D., NEW YORK.

Editor of HOMILETIC REVIEW:

Will you answer in THE HOMILETIC REVIEW the following query: What are the leading "Lives of Christ" and books near akin which have appeared within the last century, and what are the character and the comparative merits of each?

P. R. P.

Lake Linden, Mich.

THIS century has been prolific in treatises on the Life of Christ. Strauss' "Leben Jesu," published first in 1835, and offering a mythic theory of the Gospel narrative, was probably the stimulating cause of these treatises. That work was a learned assault on not only Scripture, but common sense, and its learning made

it dangerous. Its author continued to hold his infidel position till his death, having, in 1865, published his work anew, addressed to the people of Germany. *Weisse*, in 1838, followed with his "Life of Christ," assailing the Gospels (especially the fourth) in their sources. *Renan* published, in 1863, his "Vie de Jesus," in which he treats the Gospel as a romance. *Keim's* infidel "Life of Christ" was issued in 1865.

So much for the infidel treatises.

In 1837 *Neander's* "Life of Christ" was the first antidote to *Strauss's* poison. In 1844 appeared *Hahn* and *J. P. Lange*. *Ewald's* learned, but unsatisfactory, "Life of Christ" was published in 1857. In 1862 *Andrews* (an American) published his admirable work—a careful and sterling addition to this literature. Of Roman Catholic writers on this subject, the most prominent are *Sepp* (1843), *Bucher* (1859), *Dupanloup* (1870), and *Joseph Grimm* (1876). In 1865 *De Pressensé* brought out his "Jesus Christ, His Times, Life and Work," translated into English the next year—a charming volume, full of unction as well as wisdom. In 1869, 1871, and 1872 were published the three American treatises of *Abbott*, *Crosby*, and *Deems*. In 1868 *Hanna's* interesting work appeared. In 1875 and 1877 the popular works of *Farrar* and *Geikie* were issued, and in 1883 *Dr. Eidersheim* published his magnificent two volumes, stored richly with Rabbinical learning, entitled "The Life and Times of Jesus, the Messiah;" perhaps the most complete, impartial and sound treatise on the subject ever written. It is imbued with a devotional spirit, the only spirit which should dare to treat so sacred a subject.

Bernhard Weiss's great work, published in 1882, completes our imperfect list. Most of these treatises are scientific, and enter minutely into questions of authenticity, genuineness and inspiration; but some of them start with the assumption of these points and treat the Life of Christ popularly, and yet critically, as regards the interpretation of the sacred books.

VIII.—THE DOCTRINE OF EXPEDIENCY.

By T. W. CHAMBERS, D.D., NEW YORK.

Editor of HOMILETIC REVIEW :

"On page 192 of *Meyer's* Commentary on *Corinthians*, there is the following statement by the American Editor, *Talbot W. Chambers, D.D.*: 'It is impossible to state more strongly than does the Apostle, the obligation to refrain from indulging in things indifferent, when the use of them is an occasion of sin to others. Yet it is never to be forgotten that this, by its very nature, is a principle the application of which must be left to every man's conscience in the sight of God. *No rule of conduct founded on expediency can be enforced by Church discipline.*' [Italics mine.]

"Now the Synod of Jerusalem, under the direction of *James*, sent forth a letter requesting, if not commanding, Christians to abstain from 'things sacrificed to idols.' It certainly has the appearance of a rule of discipline, for it is said: 'It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.' If such a letter were sent forth at the present time by a Synod, would it not be called a 'Rule of Church discipline'?"

"Paul bases his argument with regard to 'things offered to idols' on expediency. He was present at Jerusalem when that letter was sent forth, and undoubtedly gave his consent to its contents on the ground of expediency. Now, does it not appear that the Apostle founded a rule of conduct on expediency and enforced it in the Church?"

"The greater part of temperance workers base their opinions of intemperance on expediency. If they are right in doing so, and if *Dr. Chambers* is right in his statement, then the Church has no right to lay down a rule of conduct with regard to intemperance. We have no right to discipline a man for loafing at the saloon. The Church can lay down no rules with regard to dancing or theatre going. It cannot forbid a church member placing his signature on a license paper. We might exclude drunkards from the communion table on other grounds. But many churches have rules of discipline in regard to these things. Are they wrong? If we cannot enforce rules of conduct in these cases, how are we to keep the Church free from men who are bringing dishonor upon the Church?"

"These latter questions, to be sure, have no bearing upon the proper exegesis of the passage. They are questions which naturally rise from Dr. Chambers' statement.

"I may misunderstand him; but if I understand him correctly, then he certainly makes St. Paul contradict St. James.

"*Fairfield, Pa.*"

"H. H. SANGREE.

REPLY BY T. W. CHAMBERS, D.D.

Mr. Sangree bases his objection to the doctrine that Church discipline cannot be used to enforce rules of conduct founded on expediency, upon two grounds. One of these is the action of the Council at Jerusalem, which required Gentile believers to abstain from "things sacrificed to idols"—the very things which the Apostle deemed in themselves indifferent. Here is a difference certainly, and a great one; and the more striking because Paul was present at the Council, agreed to its conclusions, and bore them to the Gentile churches. The solution of the difficulty is found in the dates of these proceedings and their circumstances. The Council was held about 50, A.D., and the reason of its convocation was the claim of the Judaizers that Gentile believers should be circumcised and keep the law—should become Jews as well as Christians. Disputes on this point became so hot that they threatened to rend the infant church, and the apostles and elders were assembled to consider the matter. What were they to do? They could not concede the necessity of circumcision and keeping the Mosaic statute, without perilling Christian liberty and overshadowing gratuitous justification; yet, if they made no reserve whatever, they would grieve and offend the believing Jews. Hence the middle course of insisting upon a few of the ceremonial requirements, which would impose no very heavy burdens, and yet would imply some respect to the Old Economy. Now, eight years afterward, the Apostle discusses this very theme in his letters to the Corinthians and the Romans, without making any reference to the action of the Jerusalem Council. What is the legitimate inference? Simply that the decree of the year 50 had served its immediate, temporary purpose, and was no longer binding. It conciliated for the time being the opposing parties, and then left the questions at issue to be settled by the natural progress of Christian doctrine, as the apostles, under the guidance of the Holy Ghost, put the truth on record. This seems a sufficient explanation of the discrepancy between the views held at Jerusalem in the year 50, and those set forth to Rome and Corinth in the year 58. Certain it is that Paul did not hold the partaking of idol meats, etc., to be proper matter for discipline, for he only states principles and applies them; whereas, in the case of the incestuous Corinthian, he directed the Church to take action, and the offender felt the arm of ecclesiastical authority. It is for the violation of plain Christian duties, and not for his use of his Christian liberty, that any one is held amenable to church courts.

Another objection to the view I uphold, is the inference that the Church cannot lay down rules as to dancing, theatre going, signing applications for license to sell liquor, or "loafing at a saloon." I admit the inference, and insist that the church transcends its rights and duties when it makes any bar to communion save what is plainly stated in the Scripture. I have been over forty years in the ministry, and never yet saw a case in which the attempt to discipline persons for inferential wrongs succeeded, while I have seen not a few in which the result to all concerned was evil and only evil. Church authority, although only moral and spiritual, is a tremendous power, and for that very reason should be exercised only where a plain *Thus saith the Lord* is the basis of its action. Nor is there any loss in this. Church officers, in a private way, by judicious counsel and the quiet but earnest expression of opinion, can do what no summons, trial, or sentence can effect. Persons will often yield to suggestion and entreaty what they will not yield to authority, the rightfulness of which in this matter does not commend itself to their reason and conscience.

SERMONIC SECTION.

OF THE PETITION OF CERTAIN GREEKS.

BY LEONARD WOOLSEY BACON, IN THE
WOODLAND CHURCH, PHILADELPHIA.

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them saying, The hour is come, that the Son of Man should be glorified. [With the following verses.]—John xii: 20-33.

THIS being, in some respects, a difficult Scripture to intelligent readers (it presents no difficulty at all to the unintelligent) is presumptively a specially profitable Scripture to as many as shall come to understand it. For it is God's method in the difficulties of sacred Scripture, first, to provoke and stimulate inquiry, and then splendidly to reward it.

The questions that arise on the first reading of this story are several: first, what is the importance of the incident, that it should be mentioned at all? secondly, why there should have been so much hesitation and consultation among the disciples over so simple a matter as this request of "certain Greeks?" thirdly, why it should be that after the request had been related with so much particularity, nothing is distinctly said of what came of it—whether it was granted or not? finally, what was there in this seemingly trifling incident, just mentioned by one evangelist and then dropped, not so much as mentioned by the other three, that should so have agitated the soul of the Son of Man that He should almost be ready to say, "Father, save me from this hour?" What is the connection between the message of Philip and An-

drew to their Master that certain Greek visitors to Jerusalem at the Passover wished to see Him, and the answer that he made—"the hour is come; the Son of Man is to be glorified—but only through death. This grain of wheat, if it be preserved, will be but sterile; it must fall into the ground and die, and then shall it bring forth much fruit?" If we would know these things, we must study deeply into the spirit of the four Gospels, if by any means we may attain to the fellowship of Christ's sufferings.

The message of the Greeks came to the ear of our Lord just at that juncture in His ministry when He began to feel with its heaviest weight the meaning of those words of the prophet Isaiah, which He had been wont to read aloud in the synagogues of Nazareth and Capernaum—the words "despised and rejected of men." There had been days—the earlier days of His Galilean ministry—when all who heard Him seemed ready to bow in homage before the words which He spake with such authority. In the presence of His mighty works of healing, the voice of selfish bigotry itself seemed to be stricken dumb, and the contradiction of sinners to be abashed and put to shame. Here at Jerusalem, amid the pride of learning of the scribes, and the pride of "place and nation" of the priests and rulers, it was different; but even here such crowds followed to gaze upon the man who had raised up Lazarus from the dead, that it was said among His enemies, "behold, the whole world is gone after Him." And yet, for all this, it is evident, even to an unprophetic eye, that He is rejected of His own nation. He has come to His own, and His own receive Him not. For long months the bigoted Pharisee and the skeptical

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscript; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

Sadducee, who never have agreed on anything before, have been working with one accord to entangle Him in His talk, and embroil Him either with one party or with the other. Scribes and priests and rulers have been dogging Him from one retreat to another as spies upon His words and deeds. They have plotted murder in private. They have tried to provoke the mob to bloody violence in the Temple court. Already they are beginning to draw the heathen governor into their plans, and to tamper with one of the twelve disciples with proposals of treachery. His near friends will not believe it when He tells them; but there is no illusion in His own mind. He knows the set, fanatic purpose of His enemies to take His life. And, notwithstanding many evidences of popular affection, He knows the circumstances that are combining to abet that purpose. How soon the bloody end of that lovely and blameless life shall come, is evidently a question only of a few days. From amidst the incessant cavilings, disputes, intrigues, treasons, conspiracies, with which all this part of the story is filled, two incidents, which come close together in this Gospel of John, stand out in delightful contrast with the rest. The first is that jubilant processional entrance into the city and Temple with the palm-branches and hosannas of the multitude; and the other is this petition of "certain Greeks."

Looking carefully into the language of the story we find some slight but clear and unmistakable indications of what sort of people these Greeks were. The tense of the Greek verb used is significant: they were "among those who were in the habit of coming to the feast"—not chance-comers, passers-by on a journey, but habitual attendants at the Passover feast. And, secondly, they were not mere tourists, or sight-seers, such as doubtless did gather to witness that wonderful pageant, so unlike anything the world beside could show—a whole nation congregated to solemnize the memory of a Divine deliverance; these Greeks were among those who were wont to come up to the feast, not

to gaze but "to worship." These minute but distinct indications mark this group of inquirers after Jesus as representative men. They belonged to a class destined to fulfil a great and important part in the subsequent history of the kingdom of Christ—the class described again and again in the Acts of the Apostles under such titles as "devout Greeks," "devout persons," "they that feared God." The phrases are familiar to all attentive readers of the book of Acts, and you recognize how great was the part which this sort of people fulfilled in the spread of the Gospel to the ends of the earth. They were not converts to the Jews' religion, you understand. They never had received the sacrament of naturalization and adoption into the family of Abraham, nor acknowledged the obligation on them of the ordinances of the Mosaic law. Outwardly they were Gentiles still; but Gentiles who had seen the folly and falsehood of the heathen idolatries, and were seeking for something better. Such unrest and dissatisfaction with the "outworn creeds" of Paganism were felt throughout the Roman world. Some tried to rest in a general disbelief of all religion. Some tried to borrow a religion from Egypt or the East, and under the pressure of this demand the importing of foreign religions grew into a trade. [This was the ready explanation that occurred to some of the Athenian idlers as they listened to Paul and his "new doctrine" from the benches of the Areopagus—that "he seems to be one of those introducers of foreign divinities."] But in the midst of men's waverings and gropings, these "devout Greeks" had found what they were looking for in the Jew's synagogue. For already the Jews were wandering everywhere, and wherever a few families of them sojourned there was the synagogue. Every seventh day they met to read in Moses and the prophets of the hope of Israel, and with them, not only the converts who had entered into the Hebrew citizenship, but neighbors and fellow-workers who knew no citizenship but

that of Rome—men who, seeking thoughtfully from one school of philosophy to another the answer to the questions, What is happiness? What is virtue? What is the highest good?—had found, at last, in Moses and David, teachers greater than Plato or Aristotle. The synagogue meetings used to be full of these outsiders. The Jews had a name for them, calling them, not converts, for they were not such—calling them “proselytes of the gate,” as if hinting that they did not get beyond the threshold.* Such an one was the devout centurion Cornelius at Cesarea; another such was the good centurion at Capernaum, who built the marble synagogue because he loved the Jewish people. They were very apt to be centurions or soldiers. Such were the “honorable women which were Greeks,” whom Paul more than once found among his eager listeners in the synagogue. They were very apt to be women, revolted by the wickedness of heathen religions. Such were the multitudes at Antioch in Pisidia, who listened gladly to the Gospel, when the Jews blasphemed and contradicted, until Paul and Barnabas waxed bold and said to the Jews, “seeing ye put from you the Word of God, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.” Wherever the Apostles went, it was the “devout Greeks” that were the open door by which the Gospel entered upon its triumphs in the Roman world. Neither was the preparation of the heathen mind for the Gospel limited to these half-proselytes. Through the heathen literature of this period, the scholar is startled every now and then to come upon thoughts that seem strangely Christian as we read—thoughts of a holier God, of a higher morality, of a larger humanity—they are the thoughts of men who are straining their eyes to find the light, and who

already begin to get some glimpse of that true Light which lighteth every man that cometh into the world.

And alongside of this preparedness to receive the Gospel, which is discovered in the heathen mind of that age, is that marvelous providential preparation to dispense it, which is the admiration of all intelligent history. How often we say to each other, over the morning paper, “we live in a wonderful age!” The men of Paul’s time and of Jesus’ time lived in an age just so wonderful. Then, as now, the world had been brought into one place. The multitude of wrangling principalities, whose perpetual warfare had kept the earth in turmoil, had blocked the paths of commerce, and had disturbed the retreats of philosophy and the sanctuaries of religion, have been suppressed and supplanted by a universal empire, which may plunder and oppress, but will suffer none beside to do it; the track of whose conquests is the pioneering of great highways of peaceful trade; and whose title of *Roman citizen* is a panoply and safeguard to its wearer to the ends of the earth. And with the universal empire has grown up the universal language of literature, and thought, and commerce—the Greek. On this incomparable language it seemed as if the providence of God had conferred a sort of Pentecostal gift, that by means of it men of the most widely different lands and religions might hear and know His wonderful works.

It is evident—more evident to us than it was to the men of that generation—that the world was ripe for some great change. The nations, an-hungered, were seated by fifties, and there was a hush as of expectation that one should break and bring to them the bread of life.

Bearing these great facts in mind, we turn back to the story of the request of certain Greeks for audience of the great Teacher, and we find that in its method it seems marked with a sense of the grave importance of it. They would not venture to come with it directly to

* Dr. Edersheim (*Jesus the Messiah*, vol. ii. p. 390, note) gives a reason, which is hardly conclusive, for reckoning the Greeks, who sought to see Jesus, as “proselytes of righteousness.” This view might be admitted without substantially weakening the argument of this discourse.

the Lord. They took careful counsel. They sought the only one of the disciples whose Greek name, Philip, seems to mark him as the right man for their message. And it is not without deliberation and consultation with his fellow-townsmen, Andrew, that he ventures, coming with Andrew, to communicate to his Master that petition of certain Greeks, which, being announced to the Lord, seems to agitate Him with so deep a revulsion of feeling.

The Greeks were calling for Him. And why not go? Why should the Master hesitate? It seems to have been a thought not wholly foreign to the mind of the Lord or the mind of His enemies. In this same Gospel of John, there is a striking passage which receives light from this in the twelfth chapter, and reflects it back again. Said He to them that would lay hold on Him: "Ye shall seek me and shall not find me, and where I am ye cannot come." The Jews, therefore, said among themselves, "Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that he hath said?"—John vii: 34-36, R. V.

And now what nobler possibility had ever presented itself to one who felt that he had brought a great light into the world? Thus far his light had seemed to be hidden under a bushel. That little patch of historic soil at the junction of three continents, itself so secluded from them all by desert, and mountain, and ocean—that narrow beat from Galilee to Jewry and from Jewry back to Galilee again—had been the sole scene of all His life and teaching. It does not appear that he ever once set foot upon the shore of the Great Sea; although the broad vistas of it must ever and anon have opened up before Him, as from hill-top to hill-top He trod the weary distance to and from Jerusalem. Only once, exhausted with the burden that he bore, of our infirmities and sicknesses, he ventured over the rocky boundary of heathen Tyre; but then it was only to rest, not to

labor. "He was not sent," He said, "but to the lost sheep of the house of Israel." But now the prospect that seems to open itself before Him is as when from out the secluded little Galilean vale of Nazareth one climbs the slightly eminence of Tabor, and before him spreads not only the land of Israel, the distant cliffs of Judah, the teeming valley of Jordan, and the goodly mountains of Lebanon, but also "the great and wide sea"—the highway of the nations, the avenue of the world's commerce, the central scene of universal history and empire! This petition of the Greeks to Christ—how like it was to that voice which came a few years later to Paul as he slept beside the ruins of old Troy—a far distant voice, heard faintly across the surging of the Hellespont, as of one clad in the garb of Macedonia, saying, in the language of another continent, "Come over into Macedonia and help us!" O heavenly vision, to which he was not disobedient! but following it, told the story of his Gospel until "his lines had gone out into all the earth and his words to the ends of the world." What if it had been not Paul, but Jesus, who, being despised and rejected of His own, had said to the seed of Jacob, "Seeing ye put from you the word of God and judge yourselves unworthy of eternal life, lo, I turn to the Gentiles!" Suppose it had been Jesus, not Paul, who, following these seekers of His light back to their Gentile homes had taught the longing nations of life and immortality! Suppose it had been He, who, speaking as never man spake, had stood in the busy streets of Corinth, had climbed the marble steep of the Areopagus, and taught the Stoic and the Epicurean with such authority as He had used upon the Galilean Mount!—who had proclaimed amid the proud towers of Rome "to swift destruction doomed," the coming of the kingdom that is not of this world—the kingdom that cannot be moved!—who had sped Him like some auspicious star, through paths of light and "trailing clouds of glory," until the world had be-

held and owned His glory—"the glory as of the only-begotten of the Father, full of grace and truth!" We long to lay upon the brow of the despised and rejected Master whom we serve, this chaplet of success and triumph; and as we read the victorious career of Peter and of Paul, we grudge that the servant should be above his Lord.

And now we turn back from the contemplation of this splendid possibility, and look to see what is that alternative which stands awaiting Him at Jerusalem—the priestly plot, the heathen judgment-seat, the lictor's thong and scourge, the cruel gibbet and the open sepulchre beside it, and we cry like Peter, with his great love and little faith, "Be it far from thee Lord; this shall not be unto thee."

But where, then, would have been the Gospel? This successful and triumphant Messiah, that turns a defiant front on failure, that will not accept defeat, but tears his victory out of the very jaws of hostile fate, that demands success for His great mission from the Father, and with retorted scorn upon those who have despised His message, turns to new lands and races, resolved that the world shall hear Him whether it will or no—what sort of Gospel could such an one as this have bequeathed to the world? One more of those Gospels with which the world was plentifully supplied already—a Gospel of heroism and triumph, stimulating heroic natures to strenuous endeavor, and to every sacrifice—but one. The world is full of Gospels for heroes. You can read them by dozens in "Plutarch's Lives." History goes on adding to them in every generation—the story of the Luthers, the Fredericks, the Napoleons. But whither could we have turned to find a Gospel for the great multitude of us who have found out, by some sad experiences of ourselves, that we are not heroes at all, but very human men and women?—a Gospel for the unsuccessful and the disappointed, for the tempted and the sinful; for those who have got past the heroic point of saying of deadly sickness, "I will not give up to

it," and have owned, at last, that they are sick and in need of healing; for those who have got so far beyond the fine elation of self-reliance and "self-help," that in default of some help from outside, they are settling down into something like despair—where could we have found a Gospel for such as these, who make up so large a part of human kind?—a Gospel to stand by us in failure and tribulation, and be our support and comfort in sorrow and heartbreak—our victory in death.

No, no! It cannot be. This golden grain of wheat must fall into the ground and die, else it cannot bring forth fruit. The agony of soul must be endured. The supreme surrender must be made. With life just entered on, with great beginnings made, with the world opening to him, with the hope of near achievements within reach, this young man Jesus must prepare Himself to die. "For this cause came he to this hour." It is the law of the kingdom of heaven to which He bows Himself, thus leading many sons to glory. If ye will bear fruit, ye, too, must make the like surrender—must die to your personal plans, hopes, ambitions; die to your selfish loves and hates; die—O last struggle of the best and worthiest souls!—die to your longings and purposes of useful service in God's kingdom, so far as these are your purposes and not God's—that so God may glorify His name in you—yea, and glorify it again.

How hard it was for the disciples to see the purpose of this waste! How hard it is for some to-day! So great a teacher and example as He was! These two or three years of public life; these few pages of recorded sayings; how they have blessed the sinful world! How rich the world would have been if that fair and lovely young life could have been lengthened out, illuminating all the vicissitudes of human joy and sorrow with its blessed light, till it had filled the round of three-score years and ten!—if the recorded sayings of those holy lips could have been increased to volumes; if the hand which

wrote no syllable but those unknown words upon the ground, soon to be effaced by trampling feet, could itself have given us gospels and epistles out of the fulness of His own heart! O the calamity to the world that shall cut off this divine life from among men! We may well believe such searchings of heart to have mingled with the whispers that ran through the little circle when Philip telleth Andrew, and Andrew and Philip come and tell Jesus that the Greeks desire to see Him.

It was the judgment of human hearts. But how different the estimate which men put upon the value of Christ's life and work, and the estimate which He put on them Himself! He turned away from Greece with all her schools; from civilization with all its forces; from the West, then, as now, having the world's future in itself—turned away from these stretching out their hands to receive Him; and gave Himself instead into the hands of treacherous Judas and jealous Caiaphas, and vacillating, truckling Pilate, saying to the Greeks that would speak with him: "No, not yet; it is not teaching that can save the world; but I, *if I be lifted up*, will draw all men unto me."

It is not thus that the world estimates the fruitfulness of a life. It glorifies success. It loves to witness a career of strenuous resolution, a will bent on success, lashing all untoward circumstances, like fractious steeds, into obedience to its purpose; and when the purpose is worthy and beneficent, they say, "There is a fruitful life; that life accomplished something!" "Success is a duty," they say; "nothing succeeds like success." And that highest virtue of the gospel, triumphing over the last and noblest of temptations—the virtue that is willing for God's sake and righteousness' sake to fail and die—the virtue that can stand by and see a good and holy cause go down, and can go down with it, rather than lift one unrighteous finger to save it—this is what the world calls failure, and folly, and waste; and herein, sometimes, the Church seems no wiser than the world.

So men spake with one another on that Sunday which was the first of all Lord's days, when the great feast was over, and, like the melting of the snows on Hermon, the streams of home-returning pilgrims poured down the slopes of Zion and Moriah. "We trusted that it had been He which should have redeemed Israel. Think what He might have accomplished with a little prudence, a little tact, a little concession to prejudice, a little reservation of unwelcome truths, a little conciliation of people in high places! He might have led the whole nation—people and priesthood. He might have won the very Gentiles to Him. But He wouldn't. He wouldn't concede. He wouldn't compromise. He wouldn't so much as humor the time and the situation—and you see the result."

And only a few weeks later, so good men spoke to each other when Stephen died. How they had loved Stephen—so full of faith he was, so full of the Holy Ghost! What hopes of great things for the Church had centred upon Stephen! What an irreparable loss was his untimely death! Thus good men "bare Stephen to his burial, and made great lamentation over him."

And no long time afterwards, when the ranks that had been thinned by persecution began to be filled up, they led forward to the baptismal water a young man, a convert of the aged apostle John, on whom, for the great hope they had of him, they named a new name, Polycarp, which is by interpretation *much fruit*. In his happy and useful old age, the fierceness of the heathen persecution bore him unresisting to the amphitheatre and to the stake. And when the flames divided on either side, and refused to consume the martyr's life, the executioner came with a spear and quenched the embers with the old Christian's heart-blood. Thus, said they, will we cut down this fruitful tree, that it bear no more fruit.

The history of the advancement of Christ's Kingdom is a long record of sore disappointments. You may go to the old burying-ground of Northampton,

Massachusetts, and look upon the early grave of David Brainerd, side by side with that of the fair Jerusha Edwards, whom he loved but did not live to wed. What hopes, what expectations for Christ's cause went down into the grave with the wasted form of that young missionary, of whose work nothing now remained but the dear memory, and a few score of swarthy Indian converts! But that majestic old Puritan saint, Jonathan Edwards, who had hoped to call him his son, gathered up the memorials of his life in a little book. And the little book took wings and flew beyond the sea, and alighted on the table of a Cambridge student—Henry Martyn. Poor Martyn! Why would he throw himself away, with all his scholarship, his genius, his opportunities! Such a wasted life it seemed! What had he accomplished when he turned homeward from "India's coral strand," broken in health, and dragged himself northward as far as that dreary khan at Tocat by the Black Sea, where he crouched under the piled-up saddles, to cool his burning fever against the earth, and there died alone, among unbelievers, no Christian hand to tend his agony, no Christian voice to speak in his ear the promises of the Master whom, as it seemed to men, he had so vainly served. To what purpose was this waste?

But out of that early grave of Brainerd, and that lonely grave of Martyn, far away by the plashing of the Euxine Sea, has sprung the noble army of modern missionaries!

And the blood of such as Polycarp, sinking into the sands of many a fierce arena, was the seed of the Church that has sprung up in many a land to wave like Lebanon, and bear its healing fruits.

And from that most sad spot, hard by the city gates, from which men bore away the mangled form of Stephen to his burial, there went pricked in the heart the young man who had kept the executioners' clothes, who by-and-by should take up Stephen's message as from his bleeding lips, and bear it afar among the Gentiles.

And from that sealed and guarded tomb by Golgotha came forth the Lord of glory, King of kings and Lord of lords, declared to be the Son of God with power by the resurrection of the dead.

THE FIREMAN'S CALLING.*

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Quenched the violence of fire.—Heb. xi: 34.

It must not be supposed that modern civilization is entitled to all the credit for devising means of extinguishing fire and saving life and property. So far is this from being true that we find a regular force-pump in operation for this purpose at Alexandria, Egypt, two centuries before the Christian era. Its inventor was one Ctesibius, whose pupil, Hero of Alexandria, has left us a work on Hydraulics, in which he represents his master's double-cylinder pump, with certain additions and improvements of his own. Nor is there any doubt that such fire-engines—which the Romans called *siphones*—were employed by various ancient towns and cities for their protection. The younger Pliny wrote to the Emperor Trajan that the town of Nicomedia, in Bithynia, would not have burned up, as it did, if the inhabitants had not been so indifferent about the matter, and especially if they had not neglected to provide themselves with suitable fire apparatus.

But it was in the city of Rome itself that the greatest fires, and the greatest skill in fire equipment, were exhibited. Ulpian, a law writer in the latter half of the second century after Christ, speaks of householders being required to have small hand-engines in their houses. In the sale of a dwelling with its furniture and effects, he mentions these *siphones*—which must be taken here to mean portable force-pumps. He also names other things which would be required for this use, and which were therefore regarded as belonging to the property.

No doubt the immense fire at Rome, kindled by order of the reckless and

* Preached at the request of Essex H. & L. Co.

cruel Nero, had much to do with these increased precautions. The Emperor's slaves and paid retainers acted as a band of organized incendiaries. In the year 64 after Christ, which was the 817th of the city, the flames broke out in the western part of a closely-built district and raged through the metropolis for six full days. If at any time this conflagration seemed likely to be checked, Nero's hirelings again set the buildings and roofs on fire. Of the fourteen quarters or wards of the city of Rome, six were entirely destroyed, four were much damaged, and the remainder, being on high ground and consisting of the palaces of the rich and the great, were comparatively uninjured. Nero was asserted to have witnessed the spectacle with delight from a turret in his palace. His conduct was very different from that of the Emperor Claudius, his immediate predecessor on the throne, who, at a time of fire, came and sat in a small counting-room with bags of silver money at his side, and incited the firemen by his presence and his rewards to do all that they could to check the flames.

That city of Rome is exactly represented to-day by our own city of New York. It was confined by fixed limits, which contracted its space and made every foot of ground immensely valuable. Into it poured the population of all regions. Many were in a condition of pauperism and starvation. The delay of a corn ship from Alexandria meant famine to the poorest. Certain quarters were appropriated by certain classes, trades and nationalities. Huge tenement-houses, called *insule* and built precisely as ours are built to-day, reared their six, eight and ten stories of height towards heaven. Add to this that the streets were scarcely more than alleyways, and that these *insule* were built of wood, and you have every condition for a disastrous fire. The old wheel-ruts show that the vehicles were exceedingly narrow in order to fit with the narrowness of the streets, which narrowness was itself rendered necessary by the intense heat of the sun. Thus,

it was not easy to manœuvre the fire-apparatus, or to drag it to a position where it could be useful. Those vast tenement-houses and that seething and terrible population, vicious and untamed, afforded a constant element of danger to the metropolis. In the year 80 after Christ there was a repetition of the calamity of Nero's reign—and in this instance the flames climbed the hills as well as swept the valleys. Thousands perished like rats and vermin in the blazing tenements; and ancient writers, who are not much given to sentimentalism, speak of the distress caused by these two great fires as something appalling. Out of all this, however, grew a fire-system, which we are imitating at the present day.

The city had been placed at an early date under the control of the *triumviri*, or *tresviri*—three chosen citizens, whose duty it was to keep up a police and fire-patrol. They employed *vigiles*, or watchmen, and occasional references in the classic authors show us that these persons discharged their duties in a very modern fashion. "Therefore the watchmen" (says one of these accounts) "who guarded the neighboring region, when they supposed that the house of Trimalchio was on fire, broke open the door in a hurry and began with water and axes to upset things (*tumultuari*) according to their manner." Such a fire-patrol was in existence in the Augustan age, just about the time of the birth of Christ. The fire-bucket (*hima*) and the small ax or hatchet (*dolabra*) were a portion of their equipment. It is a singular experience for us to read, at this lapse of time, that "P. Villius, the triumvir of the night, was accused by P. Aquilio, tribune of the people, because he had made the circuit of the guards' posts carelessly." And it is still more singular for us to find that "M. Malvius, Cn. Lollius, and L. Sextilius, *triumviri*, were accused to the people on the aforesaid day by the tribune of the people, inasmuch as they had come late to put out a fire which had begun on the Via Sacra"—one of the principal streets.

Among the results which were soon

attained by these repeated disasters to life and property, were the laying of water-mains and the diminishing of the height of the houses. The large *siphones* could not throw a stream which was effective at an elevation of over sixty or seventy feet; and Seneca says that in his day the houses were too high to be reached by the engines. Therefore the law restricted the elevation of the buildings, first to seventy and then to sixty feet. In preventing the spread of the flames in places beyond the reach of the engines, actual chemical extinguishers—rags dipped in vinegar (*centones*)—were employed.

We might readily follow this story through the Middle Ages. It is noticeable that about the sixteenth century fires grew less frequent. By this time fire-hooks (*hami*) and fire-ladders (*scalæ*) were well known, and they are named as vernacular words in a dictionary of the German language published at Zurich in 1561. And in the year 1657 there is a description of John Hautsch's fire-engine made at Nuremberg, and which had the capacity to throw a stream, one inch in diameter, to a height of eighty feet. It stood on a sledge or truck, ten feet long and four broad, and its tank or cistern was eight feet long, four feet high, and two feet wide. It was worked by twenty-eight men, and was practically the same as the man-power fire-engine of to-day. This ingenious Hautsch had a flexible hose, with a nozzle, to his engine; and the Van der Heydens soon afterwards arranged a suction-tube by which the supply of water could be taken directly from a cistern. The long leathern hose was invented by these two Dutchmen, called Jan and Nicholas Van der Heyden, about the year 1672, at which date the first public use of it took place. The air-cylinder, to regulate the flow of the stream, also belongs to this period, and perhaps to these men. They are certainly the inventors of the flexible suction-tube, and their hose, made first of canvas and afterwards of leather, was for a long time called *wasserschlange*, or "water-snake." Seamless hempen hose

was woven by Beck, a lace-worker, at Leipsic, in 1720.

This is the brief history of the origin of our modern fire apparatus; and it shows us that towns and cities had learned the importance of protecting themselves at a period not far distant from the beginning of the Christian era. It is but one more proof, out of a great many, that all the germs of our modern life lay there at that "fulness of time" to be vivified and nourished by Christianity. Self-interest taught men to guard life and property. Self-interest compelled them to care for their neighbors. Self-interest imposed taxes and organized a special watch and guard over this great peril. And it was time for Christianity to complete, by voluntary means, what had been begun by the rude hands of struggling semi-civilized people, under the tyrannous control of kings. Thus it is not to be forgotten that the days of the free cities, and of the Reformation in Germany, were also the days when the fire-department was permeated by a sentiment of religious philanthropy. For, let any one say what he chooses, philanthropy and benevolence can always be directly traced back to the Spirit of Him who came to earth in love to man.

Nor is this a circuitous or improper course by which to arrive at our text. The words are a portion of that splendid story of courage and endurance which makes the eleventh chapter of the Epistle to the Hebrews to sound like the chant of one of the old Sagas, describing the deeds of mighty kings and of valiant heroes.

The allusion is, of course, to "the three children" on the plain of Shinar—to Shadrach, Meshach and Abed-nego, upon whom no smell of fire remained. I do not enter upon the consideration of this miracle, for it belongs to another line of inquiry altogether. It may be enough for me to say that in the Old Testament Moses is represented as quenching the flames at Taberah by his intercession with God, and that there are many instances of similar miracles asserted in the early Church. That

the human body can, under certain conditions, be unburnt by the fiercest flames and heat seems to be well established. It was firmly believed, for example, by Martin Luther and other reformers, that one Leonard Keyser of Bavaria had exhibited this power. He had been arrested by the Bishop of Passau, and was being hurried to the stake in a cart. Just beyond the limits of the town he bent over and plucked a flower, and said to the judge, who was on horseback beside him: "My lord, I have plucked this flower. If you can burn me and this flower in my hand, then believe that you have condemned me righteously; but if you can burn neither me nor the flower, then reflect on what you are doing and repent." The story goes that extra wood was heaped about the stake, and that Leonard Keyser indeed perished, but his body was unconsumed. The three principals and their servants then made a new and larger fire, but still the body was unburned, the hair only being slightly singed and the nails somewhat darkened. The little flower remained in the martyr's hand unfaded. The executioners then cut the body into pieces, but once more the flames burnt out without destroying it. Finally, the fragments of the poor victim were collected and thrown into a running stream. The judge was so terrified that he gave up his office. The chief executioner joined the Moravian Brethren, and it was from his lips that the account was taken down.

Without any pretense or claim of miraculous agency, there have also been cases of a similar sort. Evelyn, in the year 1672, saw a man named Richardson at Leicester House who entertained the Duke of Sunderland and his guests by taking a live coal on his tongue, and by holding hot iron in his hands, with other marvelous feats. In 1818, Signora Josephine Girardelli accomplished these, and even more astonishing things; while a person named Chaubert, at about the same period, endured the greatest heat of a baker's oven in the presence of scientific inquirers.

But, after all, this is not what is meant

by the words of the apostle. To him these earthly elements were representative of spiritual truths. To shut the lion's mouth was to be victorious over that enemy who "went about as a roaring lion seeking whom he might devour." To "subdue kingdoms," to "escape the edge of the sword," to "receive the dead"—all these had their parallel in the advance of the kingdom of Christ, in the victory over the sword-like tongue of the wicked, and in the upraising of them that are "dead in trespasses and sins." In like manner it is impossible to confine the meaning of this text to the restricted sense of merely physical flame. But, even as this material element must be fought and mastered, so I would have you remember that there are higher lessons to the fireman's calling—lessons which his duties and his dangers impress upon every thoughtful and practical man.

I. The first of these is the necessity for *vigilance*.

We have just heard of the three Romans whom the watchful conservator of the people's interests indicted for tardiness at a fire. Then as now "eternal vigilance" was regarded as the price of safety. From the steeple-towers of the Middle Ages—a most suggestive association, by the way—the watcher of the night called forth the hour and scanned the horizon for a speck of unusual light. Nothing is more insidious than fire. It creeps like the serpent through concealed crevices; it burrows and winds like a beast of prey; it suddenly leaps up exultant and flashes its red banner over the doomed dwelling.

In precisely this very fashion does vice of every sort seize upon a man. Its first movements are pleasurable and warming; they tend to whatever is social and convivial and cheerful. The light of a ruddy joy seems to be flung abroad through the life. How little, in these moments of gladness, and high spirits, and careless ease, does the man realize the way in which this subtle fire is creeping through vein and nerve! It is only when the vice breaks out into an appetite—when it crackles and blazes

through the nature, consuming whatever it touches—that its danger is seen.

The greater the value of property the more vigilant is the watch that is set over it. But men themselves are far less careful of their own most precious things, than they are of the perishable property of their neighbors. And many a man, in the excitement of energetic labor, will lay the foundation of dangers which he finds it hereafter impossible to control. "Be sober, be vigilant," cries the thoughtful apostle from his steeple-tower. "Be sober, be vigilant!" it rings down into the night. "Behold," he cries, "I see your enemy going about." And thus from these high places of the truth comes this solemn and mighty warning, that by vigilance we also should swiftly quench the violence of the flame.

II. The second quality is *courage*.

There is no more relentless enemy than this same fire. It has a giant's strength and a giant's cruelty. Its long fierce grip is suddenly fastened upon what it claims, and it will not give it up. In such a battle there is need of what we call courage.

Now, this is a totally different thing from a reckless or rash indifference to danger. "Not to know what fear is," is often exalted among us as the truest courage. But it is not. The very ignorance and inexperience which produce a foolhardy exposure of life and limb are the precise things which should be avoided. For this ignorance and this inexperience will prevent intelligent and collected thought in the presence of sudden peril. No good sailor is ever reckless—and no good fireman is, in any sense, reckless either. Both of them are battling with elements which are infinitely treacherous and have infinite resources of mischief. One needs to know and understand them well. They work according to laws, which ought to be understood, and which can never safely be despised.

When, therefore, one who fully understands the danger goes to meet it with steady, unflinching courage, that man may truly be called brave. Such

a man was living on the island of Jersey, in the English channel, in the year 1804. His name was Edward Touzel, and he had gone with his brother Thomas to the new fort, just above the town of St. Heliers, to take down a flag-staff. It had been the King's birthday—the 4th of June—and the garrison had celebrated the occasion with military salutes. The magazine was then shut up and 209 barrels of gunpowder, with bombshells and other ammunition intended for the channel fleet, were left under lock and key by Captain Salmon, the Artillery Officer. While he and other officers were dining in the town near at hand, smoke was seen to escape from the air-hole at the end of the magazine. The soldiers on guard shouted "Fire!" and ran away, thinking that all was over. Lieutenant Lys, the Signal Officer, ordered Touzel and his brother to inform Captain Salmon at once, and to get the keys. Thomas started and begged his brother to follow. If the magazine exploded it was plain that the town was gone, and that many lives would be lost. So Edward refused to go, and saying that he "must die some day or other," he did his best to stop the panic-stricken soldiers and secure their help. Out of the whole number only one—William Ponteney, of the Third Regiment—responded. He and Touzel then shook hands to stand by each other to the death, and thus the fight began. With a wooden bar and an axe, they broke open the door. The magazine was on fire, as they feared. By this time Lieutenant Lys was with them. They carried out the bundles of brimstone matches, which were most combustible. Touzel went into the flames and pitched this and other loose stuff to Lys and Ponteney. Lys, with an earthen pitcher and his own and the soldiers' hats, fetched water from a cask near by; and Ponteney helped him to get them to Touzel, who worked inside in the midst of smoke, not knowing how far the flame had gone, or what moment might be his last. The beams above him were in flames; cases containing horns full of powder were blazing, and

an open barrel of gunpowder stood there, into which a spark might at any moment drop. A single crackle of flame—a mere scintilla of the fire—would have hurled them all into eternity. Touzel cried out for some drink, as he was stifling. Lys passed him in some spirits and water, which he drank and fought on. The magazine was being rapidly emptied of its contents, and now the cowardly garrison, growing ashamed, came back to assist the three brave fellows in their hard struggle. The last of the smouldering fire was soon extinguished, and the town and the fort were safe. It is pleasant to add that hearty appreciation was shown to the gallant three. Mr. Lys, who had a large family dependent on him, was voted £500; £300 were given to Touzel; and Ponteney, who said he had sooner serve the King as a soldier than follow any other calling, received a life annuity of £20 and a gold medal.

This was genuine courage of a noble and heroic kind. And courage like this is demanded of him who would quench the violence of a fire that is even more insidious and even more deadly.

III. Need I name *endurance* as a third quality in this valiant endeavor? The Bible is full of commendation for this sublime feature of a fine character. It speaks again and again of him that "endureth to the end," of the masterful power shown by patient endurance, and of that ultimate victory which springs from "continuance in well-doing." We estimate the virtue of faithfulness at far too low a rate. To put our best work into what we do is often a matter that is disregarded by us, on the plea that there is no necessity for it, or that it is not expected of us. Yet this doctrine of faithful endurance—of perseverance, of continuance, of patient and unremitting endeavor—can never be urged too sharply upon any man who has life to preserve and property to protect. It demands less energy and skill to make a cavalry charge than to lead a campaign. And, in the event of a long, hard and stubborn fight with the flames, there is nothing more grand than the

endurance which opposes each foot of the enemy's advance and saves all that it can. When the Duke of Wellington held his men in that awful pause and delay, for so many hours, at Waterloo, the shot and shell came whistling among and over the troops. He himself sat grim and steady on his horse, and once he is reported to have said to his staff, "Hard pounding, gentlemen! Well, we shall see who will pound longest!" It was that spirit which won the greatest battle of modern times—a battle on which the map of Europe was pivoted, and out of which came that majestic sense of Anglo-Saxon endurance which has dominated the world.

In fact this Bible-thought has entered the fibre of Americans even more deeply than it has that of Englishmen. From the day when we began to be a nation it has been taught to us as a first principle of true success; and in this present day it ought to be repeated again and again. Nothing can ever be what it should be, without this quality of endurance becoming manifest in it. The application of this to our own town affairs, and especially to the organization which I have the honor to address this evening, requires no further word of mine. Otherwise there is always the danger of defeat; and the best-planned structure may at length stand exposed to the biting sarcasm of Holy Writ: "This man began to build, and was not able to finish."

IV. It is almost superfluous to conclude this list of noble qualities with the virtue of *self-devotion*. All work which is done for others should possess this, if it is to be of a sort to make the world better and purer. We hear but little of self-sacrifice before the days of Christ. It is Mr. Lecky, himself a rationalist, who tells us that the "utilitarian theory"—by which is meant a calculating and self-interested method of living, the style, indeed, of Rome herself—is, "in the very highest degree, unfavorable to self-denial and to heroism." It is also Mr. Lecky who admits that out of the self-denial and asceticism of the early Christians sprang

that moral enthusiasm which is such a blessing to mankind. "The habits of compromise, moderation, reciprocal self-restraint, gentleness, courtesy and refinement, which are," he says, "appropriate to luxurious or utilitarian civilizations, are very favorable to the development of many secondary virtues; but there is in human nature a capacity for a higher and more heroic reach of excellence which demands very different spheres for its display, accustoms men to far noble aims, and exercises a far greater attractive influence on mankind."

It is this feeling which prompted the artist and the sculptor, when they would represent the fireman at the highest point of his duty and his daring, to show him bearing a child or a woman out of the midst of the flames. One instinctively realizes that this is the place of the truest heroism, when life is put in peril for the sake of the helpless and the suffering. So is it when the physician stands at his post through the epidemic; or when the soldier marches to certain death, in order to stop the enemy for a sufficient time to cover the retreat of the main army.

And I repeat that this quality, dimly seen of old by the eyes of peering heathen sages, is the glorious martyr spirit of those whose record is in this chapter whence our text is taken. This is, indeed, to "quench the violence of fire." Such men were not afraid to meet man, or lion, or flame. Of God, and of Him alone, did they stand in awe. Through the throng of the foemen, or the fierce blast of the fire, they pressed on, supported by two words—faith and duty.

And I would have you also think of that greatest of victories which any of us can ever achieve—that quenching of the violence of fire which is the result and outcome of a genuine faith. No structure reared by human hands can flame up with so wild a light, no precious things can suffer such a remediless destruction, as this temple of the body and these virtues of the soul. It will not be enough for us to have per-

formed our earthly service with Vigilance, and Courage, and Endurance, and Self-devotion. We must apply to our own lives, and to the lives of others, the mighty power of this overooming Faith.

It is written that, in the centre of that dreadful hell of flame on the plain of Shinar, one walked with the three Hebrews, whose form was "like that of the Son of God." Gentlemen, in these moments which you have courteously granted to me, can I do better than to remind you of that love which makes life worth living—which sets a man free from selfishness and from sloth, and brings him forth into the liberty of the children of God? Was it not for this that Jesus Christ taught us those very doctrines which, as you have seen, grew up into an organized protection to life and property; which called in brave hearts and strong arms to battle with the most dangerous of foes; and which lift merely benevolent and philanthropic schemes into the region of the grandest endurance and the most heroic self-devotion? And to any one who has learned this secret of true Christianity the heavenly Word speaks and says: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine! When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee!"

THE GAIN GREATER THAN THE LOSS.

BY JAMES R. DAY, D.D., IN ST. PAUL'S
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Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?
—Matt. xix: 27.

THERE had just occurred that incident of the young man refusing to give up his great wealth and enter the kingdom of Christ, expressing a preference, by his conduct at least, for the treasures which perish rather than for the pearl of great price. Peter listened to the

conversation; he heard the terms and conditions which were laid down by the Master, and saw them rejected, and then turned to his Lord, and said: "We have forsaken all to follow thee."

Here we find a condition which has proved the stumbling-block of a great many thousands of people. Here also is a condition which other thousands have made the first step up into fellowship with our Lord. The trouble with many people is that they do not understand the requirements made, and with many more that they overvalue the things which we are obliged to give up. Many people say, "Do you really mean that if I am to become a Christian I must renounce all the world; I must turn aside from all of its gains and its pleasures?" In some instances that is the requirement. It is true that God, at different times in the world's history, has laid His hand upon a man and required that he should go out from his home and his country; that he should turn his back upon all the prospects of worldly gain; that he should renounce all of the pleasures of self; that he should make prodigious sacrifices, and that he should even give his life. We glance over the history of God's cause for these centuries gone, and here and there you see a Xavier, a Wesley, an Asbury. You come to our own threshold, and you see in the persons of a Taylor and his African missionaries, illustration of this thought. So that it is true that sometimes following Christ means abandoning about everything else in this world that men call good.

But I believe, brethren, that these are the exceptional cases, and that it is a wrong inference that for one to follow Jesus Christ he must abandon everything of comfort and everything of fond worldly prospect. That inference has been drawn from these teachings, and I think the result has not been at all wholesome to the world. You know you have in the world's history the period of religious mendicants—their homes in the dens of the earth; but you and I believe that the domi-

nance of that kind of Christianity would have left the world in barbarism up to this day. Then, you have doubtless become acquainted with some people who entertain, conscientiously—whatever you may say for their conscience—the thought that if they love Jesus Christ they must by just so much cease to love about everybody else; and so they will tell you that you must be very careful not to love your child too much, because God will take your child away if you do; that you must not set your heart upon your home; and these very good people are constantly making keen and sharp examination to discover whether they be loving their family more than they love their God; and they are always going through a process of getting themselves willing for their wife to die, or their husband to die, or their children to be taken away; and as that is a very difficult thing to do, and something that one can never quite enjoy, they are pretty generally in a funeral mood.

Now we believe that that is all a mistake. God has made the family, and God has cemented it together with love: and He has made the love to be so deep and ardent that one must leave father and mother and brothers and sisters, and country, if need be, for this marriage union; and the deeper the affection, the more ardent the love, the truer is the marriage. And he is almost a sinner (if not quite), and quite a fanatic, who believes that in order for a man to love God more, he must love his home and his family less. There is quite a difference between that sacrifice which brings everything to God, to be regarded as His, to be used and to be enjoyed in His fear, and that slavery which dispossesses one of all worldly goods and all earthly affections, in order to appease the heart of the infinite Creator. The one is the acme of faith, the other is the essence of fanaticism, and is scarcely an inch above heathenism. It is a sin for a man not to love his wife, as it is not to love his God. There are many people who love the wife, but do not love God; but I cannot conceive that a

man shall love God and not love his wife. In fact, just in proportion as our heart is touched by the tender love, the pure affection of the Cross, shall we have a very deep and ardent affection for those whom God has given to us, and so shall we be in sympathy with all God's children who have His image and walk in His ways; and so shall we have compassion for those children of God who have become wayward and transgress His law. Love of God intensifies our home affections, makes a wife dearer, makes the child a fonder child, so that our hearts are always in sympathy with its little plans and its little strifes to walk in ways of duty. And it is no sign that a man is loving God more, because he is loving these the less.

So with regard to worldly possessions and worldly gain. If the Lord has given to man means of enlarged usefulness, whatever those means may be, it is the duty of that man to conserve them; and he is not at liberty to embarrass these means of enlarged activities and usefulness in the world even by bestowing upon good causes. It is necessary that he cut off luxury, that he see to it that he is not indulging in mere sensuous gratifications, and he must make many sacrifices if God's cause demands it; but the Lord intends that he shall have a working capital, and that he shall employ it. He is to have it as the steward of God; he is to use it in the fear of God, but nevertheless he is to have it as the gift of our heavenly Father. And the forsaking of worldly gain, as I understand it, means that we shall not have a miserly affection for it; that we shall not have a pride and vanity in it; that we shall not have self-indulgence with it; and that we shall conscientiously, as far as we are able, respond to the demands for the help of the poor, for the education of the ignorant, and for the publishing of the gospel of peace over the earth. It is not what a man possesses; it is what possesses a man. A great many people have had an idea that if one could only be poor enough he would certainly be

approved of God, and if one were only rich enough he was certain to be damned. But there are a great many people who might be as rich as Dives and as blessed as Lazarus, and there are many who might be as poor as Lazarus and as lost as Dives. Where one's heart is, there his treasure is; and God looks at the heart and measures the treasure by the heart, by the purpose of the man, by the disposition of the man, by what he feels himself to be, what he purposes to do with his gains.

That this is true we find by studying the nature and character of the Gospel of Jesus Christ. If one shall observe all the rules of the Gospel and live according to its teachings, he will probably acquire gain, possess himself of revenue—i. e., other things being equal. The surest way to lawful revenue is to be found in the economy of that Gospel, in the prudence, in the frugality, in the industry, and also in the measure of intelligence, the quickening of faculties, the widening opportunities that come by the presence of that truth and by the inspiration of that spirit among the children of men. The Gospel itself depends upon material gain and material acquisition for its publication and its progress on the earth. Because I am a disciple of Jesus Christ, have I forfeited all comforts of life, imperiled all prospects of worldly gain? Is it true that everybody can have gold and silver and pearls, except myself, and I cannot have them because I am a follower of the Lord Jesus Christ? Is it true that everybody else may cultivate the acres, may possess the cattle of the hills, may be sheltered and fed and clothed and comforted, but the child of the kingdom? Rather do I understand, from the teaching of God's Word, that, because I believe in Jesus Christ I have a larger expectancy of possessing the good things of this world, of being comforted in my present and blessed in my future.

So then, I understand that my duty as a disciple of Christ is to bring to His feet myself and my possessions, and say, "Here I am, as Thy steward, and

here are the few things with which Thou hast surrounded me in this life. They are all stamped with the mark 'Perishable,' and, so far as ministering to my higher demands, they are of no enduring worth. But I have received them from Thy hand, and by Thy kind providence I may retain them. I hold them in Thy fear, and purpose to devote them to Thy cause, remembering that my own home and the Church and the State, the ignorant, the poor, the unsaved of this land and all lands, are Thy cause: and to these purposes I intend conscientiously to devote these things which Thou hast given to me." It seems to me that that is the forsaking of worldly gain intended in the teaching of the Gospel, and that he who conscientiously, with a conscience that is keen and sensitive, does that manner of thing, does honestly in the fear of God forsake worldly good so far as it would in any way restrict him, or imperil his soul's salvation.

But there comes up another question: If I am a follower of the Christ, what is to be my attitude toward the world's amusements and pleasures? It is said to me, that if I am going to follow the Master I have got to give up the world's pleasures. What is the real truth in the case? The real truth in the case is this, if I understand it: That if I am to be a follower of Christ I must give up the follies of this world, but not the pleasures. For there is a high and honorable sense in which a man is to live soberly in Christ Jesus; but if there be any person on earth that has a right to the pleasures of this world, it is the disciple of the Christ. If there is any man that has a right to inherit the earth, its products and the pleasures that come from its products—the fruits, the blessings, the joys, domestic and social—it is the disciple of our Master. And then, in addition to these, there are pleasures which the world does not know of, and yet pleasures which are experienced and enjoyed in this world, with its limitations and restrictions and conditions of humanity. You speak to a man about pleasure, and he at once

thinks that you mean only the pleasures of sense, of seeing, or hearing, or tasting—the experience of mere physical good. And so when you say to a man that he has to renounce pleasures in order to follow Jesus Christ, he supposes that if he gives up any one of these that belong to sight or hearing or sense in any way, by just so much are his pleasures to be restricted and his joys limited. He has no conception whatever of any other pleasure than this, and he does not know what you mean when you tell him that the renouncing of certain things which he calls pleasures, but you rather regard as follies, shall be to lay tribute upon a wider and grander sphere of enjoyment. He looks at you in amazement. He cannot understand you. He does not know what is meant by real rational joy. He is an animal; he has eaten and slept, and is in the habit of seeing and hearing, and he is an animal and nothing more. But tell him that he is a man; that there is such a thing as rational joy; that there is such a thing as a man's pursuing truth; tell him that Noah Webster, when in the acquisition of knowledge detected the increase of his pulse-beat, that there was a great passion in his soul, that there was a pleasure which the man devoted to mere sensual enjoyment never experienced; tell him of that scientist that will plod and dig away to get into the interior of some suspected truth, the man who surveys in the depth of the earth or in the depths of the skies, but who never thinks of eating and drinking, and almost begrudges the time that is necessary for these things; tell him that that man is a man of supreme enjoyment, of wonderful pleasures, and he will look at you in amazement. He cannot understand that. The fact is, the range of enjoyment of a great many people is a very narrow one, and they think that when they lose any physical good they are to lose by just so much the pleasures that may be experienced in the world.

Some day this man becomes something beside an animal, something a step higher than a mere rational being.

Some day this man starts right off into the wilderness of loneliness and hunger. He stood on the borders of it; he has contemplated it; it has troubled him; he knows that he ought to follow his Master even into the wilderness, but he does not expect anything better than the wilderness. He knows that to follow the Lord is to go into scenes of trial and temptation: but one day he makes bold and simply presses right into the wilderness and follows his Lord, but immediately finds himself in the green pastures and walking beside peaceful waters: finds a new sphere looming up round him, and under a magic touch the wilderness changes into a land of milk and honey and moral beauty; and this man's soul immediately begins to unfold, and to feel the joy of discovered truth. His mind grasps new problems, and his sensibilities come under the dominance of a new passion, a new power, and he lives in the world as a new creature. Hitherto he has lived upon the mere stalk and husk; now he obtains the full corn in the ear. Hitherto he has been contented to gather up the windfalls and feed upon them, but now he climbs up into the sun-filled branches and gathers the fairest fruit of the orchard. Hitherto he has lived in a miasmatic valley, where he has breathed distemper and death; he has been contented with the mere fitting shadows of life, with the mere pretense of actual living. But now he walks upon a height and treads on summits that are kindled by the light of the morning sun, and looks over a soul kingdom and feels himself to be the conqueror and possessor of it all.

So then we see that what a man gives up to follow the Christ is really nothing, since what he takes is such a marvelous compensation. In the first place, he brings along with him everything to which any man's senses have a right, and in the second place he gets everything that it is possible for a soul to experience, and in the possession of this quickening energy and power looks out over God's world and says: "He hath

given me freely all things to enjoy." So the man who has been walking in the wilderness of mere animalism comes into an *Elim* of wells and palms; he who has had some pleasures comes now to an experience that exceeds all the joys he has ever known.

I would like to ask any Christian reader if he really thinks that he gives up much in following the Christ? Every Christian that is here was confronted by the proposition that we have got to abandon everything, and we are to gain little or nothing here; but every one of us understands full well that the things which we gave up before we became Christians, and since that time there has been no withholding or giving up for God. The things which might be called sacrifices, if we have been living in the faith of the Son of God and walking in His Spirit, have been joys for us to accomplish. Any self-denial brings with it a pleasure so great that we scarcely think of it as a thing which we have suffered for God. But even if a man had to walk in the way to *Emmans* all alone with his Savior, feeling that all things were against him, that all his hopes were disappointed, all plans broken down, all prospects blighted, would he feel that to be a great sacrifice? No; there be thousands of such who say to their brethren, "Our hearts burned within us when He talked to us by the way."

So that a man does not make much of a sacrifice to follow the Lord Jesus Christ. If Peter wanted to make a boast, that day—and I think that is what it looked like—the Savior simply turned upon him and told him that his boast was to no purpose, since the things which he gave were to be infinitely compensated by the things which he should get. If there is any man here to-day who feels that he has to forsake great things in order to follow the Christ, I say to you, that for everything that you are obliged to give up for the Master there shall come down upon you a hundredfold from the hand which is held over you to rule you. For while that hand holds a sceptre, it bestows blessings without

measure; while it holds above you a rod, it is a rod that blossoms to the very outermost and with fragrance divine, that bears fruits and blessings that cannot be imagined by a soul that has not entered their delicious, health-giving, life-imparting enjoyment. What a man has to give up is the follies of his life, and for every one of them comes imperishable pleasure from above.

But there will come a time in the life of every man when this text will have a certain literalness about it, when, in fact, we shall be obliged to turn aside from everything, when there will be no question as to what we are going to leave, but the great, profound question will be, what are we going to find? There will come a time when a man will have to turn his back upon his possessions, be they dollars few or millions many; when he will have to turn his back upon his lands, be it the merest garden patch around his cottage, or the wide acres stretched out far under God's kind sun. There will come a time when he will have to turn his back upon his home, whether he loves it or not. He stands now inquiring what is to be. Ah, in such a day as that—sublime, wondrous fact—He of whom we have been talking is that One who alone will have the power and the virtue to come and stand right by our side and assure us that henceforth we are saved. We come down to that frosty, chilly, dark valley; we stand upon its edge; we are straining our eyes to look across it; we are full of apprehension; we have a thousand inquiries come upon our lips; we do not want to utter them lest they might seem to be a lack of faith. But in that hour, while these thoughts are passing through our mind, while the apprehensions are disturbing our hearts, while we lie there still and those around us are silently weeping—we are through with this world, we are not yet in the other, there is that little border valley which must be crossed—while we are thus awaiting, ah, then the supreme value of the ability and the privilege of following the Emmanuel will dawn upon us with immortal promise. We

shall see Him whom we have sometimes thought it hard to follow, when we have nothing to give to Him, when we cannot say to him that we are leaving country and father and mother and children; when we shall be compelled to say, "All have forsaken us." We shall see Him then fulfilling the promise which follows the text: Life, "life everlasting." And He will permit us to walk with Him across that valley, and climb with Him that mysterious height and go into the midst of the throng, where our names are already familiar, entering into the possession of that inheritance, coming into the city that is symbolized by gold and pearls and many precious stones, standing there half doubting that we are ourselves, fearing lest after all it may be a dream, out of which we shall awake, and wondering, wondering at all our eyes behold, and yet having a wonderful assurance, a wonderful confidence in our hearts that we are at last at home, surrounded by the light of God, dwelling in the midst of rapture, having with us those we have loved, being with the Emmanuel who hath redeemed us. This is the reward; this the final consummation.

So I think that when we stand in the great hereafter we shall not be disposed to think much of what we have given up for God. I feel a great deal more like putting the emphasis upon what Peter did not do, and upon what Jesus Christ did do, than I feel like naming to you the things which a man must surrender in order to be a Christian. It is all gain; it is all reaping; it is all gathering of pearls out of the deep; it is all enriching with treasure out of God's mountains of eternal truth; it is all blessings of sunshine; it is all waterings of dew; it is all crownings of immortality; it is all triumph of soul powers. Amen.

CHRISTIAN LIFE.—"A Christian life is full of mysteries; poor, and yet rich; base, and yet exalted; shut out of the world, and yet admitted into the company of saints and angels: the world's dirt, and God's jewels."—T. MANTON.

THE GUIDING VOICE.

By REV. THOMAS KELLY, [METHODIST],
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Thine ears shall hear a word behind thee, saying: This is the way, walk ye in it, when ye turn to the right hand or to the left.—Isa. iii: 21.

WITHOUT attempting a critical exegesis of this passage and its relations, I shall proceed at once to occupy your attention with the practical lessons suggested by the words of the text. With this object only before me, I notice:

I. That the sinner's attitude towards God is unseemly and dangerous. "A word behind thee." Now the person who hears "a word behind" him, has his back turned to the speaker. This is the awfully dangerous attitude in which man by nature and practice stands towards God, the wide world round. 1. The fact is also implied in the context that the sinner has not only his back turned toward God, but that he is going away from Him, and that of a set purpose. 2. That he is stubborn and persistent in his efforts, and continues his course in spite of repeated entreaty and overtures. He is not content to be near God, even with his back towards Him, but like the prodigal, he takes his journey into the far country.

II. That God's overtures and warnings are simple and easily understood. "A word." Mark you! "A word." Not a confusing, rapidly uttered discourse—not a cold philosophical, or logical treatise; not a metaphysical disquisition, couched in scientific phrase—bewildering and vague, but, "A word." Not a mysterious echo from the hill-tops, or an unknown voice speaking from afar, but, "A word behind thee." God never makes the blunder of speaking to a man who is too far away to hear him. How is the sinner to hear this guiding voice, so simple and so near? "Thine ears shall hear." God is not unreasonable in his demands. When He calls, man possesses the God-given capacity to hear and obey. That lazy man in the Gospel with the unused talent lied, and only added one sin to another when he represented God as

"an austere man, gathering where he had not scattered." Before He speaks to man, He not only gives him intelligence, but "ears." So that no man deliberately walks away from God without the consciousness that he is doing wrong, and also that he has the power to do right, and ought to do it.

III. That a knowledge of his duty is not optional with the sinner. "Thine ears shall hear." There is no "if," "but" or "peradventure" here, as to whether he shall "hear" or not; he must hear. "Shall hear." A man's knowledge of his duty is not conditioned by his conduct, as are the experimental blessings of religion. It is as unconditional as was God's promise to Noah never to drown the world again, no matter how bad it might become. The sinner may persistently stand aloof from all church and gospel influence, and even seek the companionship of the vile: Yes, you may break loose from all influences that are sacred and elevating, and plunge into the mire of sensual degradation; but however deep you may sink, however far you may go, you can never get out of hearing of "A word behind thee."

IV. That God's warnings and instructions are adequate and ample, therefore the sinner is without excuse. "This is the way, walk ye in it." In His teachings, God always presents duties as well as doctrines; practice as well as principles. 1. Here we have doctrine. "This is the way." "The way," mark you. Not one of many ways, or an improvement on the old. It has neither duplicate nor substitute. "This is the way." Here we see the origin of all true religion; it begins with God. No religion is true, or unto salvation unless God broke the silence and gave the directions which called it into being. True religion may become diluted, corrupt, false, but no false religion can ever eliminate its errors and become pure and true. The difference between a God-given system of religion and one of merely human device must eternally remain infinite and bridgeless. "This is the way." Here is doctrine. But doctrine is of value only as it prompts and inspires to prac-

tice. 2. Here then we find with the doctrinal, also the practical. "Walk ye in it." Most blessed and inspiring permission this. A divinely selected pathway, and divine permission to walk in it. "Walk ye in it." Whom? Everybody. The worst sinner on this side of perdition, if he would but listen, would find himself within full hearing of the "word behind" him. All manner of doubt, discouragement, and dismay should be trampled under foot, or flung to the winds, in the presence of the inspiring revelation, "This is the way, walk ye in it."

V. That the life of the sinner is not of necessity fixed and monotonous. "When ye turn to the right hand or to the left." The tremendous dower of free agency leaves it with every man to mark out and determine his own activities. As to whether he is to *sink or soar*; as to whether he is to rise to the dignity of an exalted manhood, or be a curse and dishonor to his generation, remains with him alone to determine. Let us notice the broad sphere open to the sinner, and from which he is to select his pathway. (1) *He may go straight ahead.* This may involve nothing specially good or bad. He may simply drift. But that which drifts is carried, and never goes up stream. Or he may be regarded as a worthy, honorable man. Like Jonah, he may pay his fare and be morally conscientious, while God may be marshaling the elements for his overthrow. Or he may turn (2) "To the right." There is such a thing as "right hand" sins. Popular, paying iniquities, which evoke but little human condemnation: but the very magnitude, wealth and swagger of which, appear to daze a sleepy Christendom into tolerance, if not into sympathy. Prominent among these are our lusty brewers and liquor sellers, who, vampire like, suck the life-blood out of the country, and yet have the audacity often, to ask the votes of an outraged community to place them in high official positions. There is such a thing as "right hand" stealing; by which a

man, through the minifying, or inflation of stocks, or making "a corner" in breadstuffs, clears five-hundred thousand dollars, and is only regarded as a shrewd business man; while that poor mother, driven by the cries of her hungry children, is sent to State-prison for stealing a spare-rib and a few vegetables from the butcher's stall. Woe be to little sinners in our day and generation! If you steal a barrel of flour or an overcoat, you will be hustled to jail in the culprit's van, and heartlessly thrust into the cold, naked, gloomy cell; but if you steal eight or ten millions, and they go through the form of taking you to prison, you will be carried in the finest outfit, and have parlor comforts and accommodations during your stay. Here is a poor, ragged, homeless urchin: he takes a few green, hard pears from the fruit stand, but he is "sent up" for three months; while the very man who had him arrested, had, in the eyes of God, just stolen \$200 from a poor man by "shaving a note," which he knew had to be discounted that day. (3) "To the left." There is also such a thing as "left hand" sins: Conduct, which, like mildew and blight, ruins reputation, health, character and destiny. The forger, the liar, the thief, the drunkard, the sensualist, all come in here. Everything sacred, noble, valuable is sacrificed to the absorbing demands of the present. This kind of "left hand" sinning fills our jails and Penitentiaries, our Alms Houses and Hospitals, and sends a great tidal-wave of destruction through our great centres of population. It sends men and women out by the thousand to waylay the peace and order of society; to waylay property, life, virtue, and family sacredness; and, demon-like, to scatter desolation and death. (4) Right about face! Thank God that the sinner has such a glorious possibility as this; and no change is of any avail until this grand revolution takes place. My unconverted hearer, whether you go straight ahead, or "turn to the right hand or to the left," you are equally on the way that leads to death. There is no other destiny but destruction for the man who

does not turn squarely around to God and duty. Then the voice that was behind, is found to be blessedly in front, saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

SUCCESS IN APPARENT FAILURE.

By REV. W. WOODSON WALKER [EPISCOPAL], BELLAIRE, O.

He saved others; himself he cannot save.—
Matt. xxvii: 42.

THESE words were uttered as a taunt. "In spite of all He has done, or claims to have done, He is crucified at our hands, and is by that fact proved a failure." His friends and followers, in a different spirit, felt in the same way. "He has saved others—of that we are sure—but Himself—how is this? He seems a failure." Thus His enemies with joy asserted, and His friends with sorrow admitted, that He was not successful.

I. Were they right? What is success? We hear a great deal about it. Many worship both its shadow and its reality. And its opposite, failure, they dread as a pestilence. Yet such people are most frequently mistaken in their estimates upon this question. *What, then, is success?*

(1) Certainly not that which is merely in appearance strong, beautiful, or prosperous, for inwardly it may be quite different. The ship upon the waters may be beautiful to look at, but, if made of inferior material, she is not a success, and the first storm is likely to give us a rude intimation of the fact.

(2) Not that which is good merely for the time being. He who makes a capital stranger is near of kin to a tramp. The finest house built on a sand-hill has its ruin beneath it.

(3) Nor is it a necessary element of success that it should confer aught of benefit or reward upon him who has brought it about. Sometimes it is, sometimes it is not. The highest fame comes generally after death.

(4) Nor is any result, however magnificent, obtained on doubtful principles

worthy of this royal title. God and His Laws are against it.

What, then, is success? *It is that good purpose which hath been conducted upon right principles to a prosperous and durable completion.*

II. Christ, we claim, was and is a success. 1. His purpose was good: to "save His people from their sins." 2. His purpose was conducted upon pure and holy principles; He answered all the requirements of justice and fulfilled the law in every jot and tittle. 3. Though small in its beginnings, His purpose is evidently destined to prosper. His influence has been and is steadily increasing. 4. His success is always durable. The soul redeemed and saved to-day is not lost to-morrow. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors through Him that loved us." So then in Christ we have our definition fully met: He was a success.

III. Hence the scribes and Pharisees erred. They mistook the dawn of success for the clouds of a coming failure. Were they the only people who ever made this mistake? No, the race is still living. How shall we know them? What is more important, how shall they know themselves? Simply by observing the *causes* which led the Pharisees to their error. And what were they?

1. The bad habit of looking only at the outside of things: ornate, ritual, and multiplied observances rendered in beautiful temples. These things were their delight. They were quick to see a cloth or a color, but a principle they could not, and they would not see. Christ was the opposite of all this, and hence was to these Pharisees a puzzle, an enigma. Appearances with Him went for nothing, and in all things He was quiet and simple. That such a plain, unostentatious being should be the incarnate Son of God was inconceivable. 2. Because they judged results by what *they* wanted instead of by what *He* wanted. They desired a temporal Messiah, a

deliverer from Rome; He purposed to be a spiritual Messiah and deliverer and ruler of souls. 3. Because they deemed success a matter of thirty or forty years instead of all time. They could not conceive of a work which would take the lifetime of mankind to accomplish. The temple of Solomon they could appreciate, but the infinitely grander temple of the Church of God, whose foundations were now laid in their presence, they neither saw nor imagined. 4. They could not understand His leaving self out of view. With them self was everything. But He, after the most wondrous miracle, charged the recipient, "Go and tell no man." When the people would take him by force and make him a king He "withdrew himself from them." To the Pharisees this was incomprehensible, as indeed it was to His disciples. They did not believe it real. Hence, when they reached the climax of His *self-abnegation* in the voluntary death upon the cross, they expressed, what all along had been their wonder and their secret belief: "He saved others, himself he cannot save." But there was a meaning in those words of which they never dreamed—a meaning which has given to Christ the divine crown of an eternal success. He could not save *Himself*, for if He had, we should all have perished. He could not look on in safety and see us lost forever. The Omnipotence of love far exceeds mere physical almightiness. The One could create a world, or launch a star into space; it could lift the everlasting hills and cast them into the sea; but only the Omnipotence of love could reach forth its hand and sacrifice, for a sin-cursed world, the incarnate Son of God.

Will you not join this day in the triumphant song of God's people? Will not this day see your soul cleansed in His blood? Can you not say: "He has saved others. Oh, how many! His failure is an ever-brightening success. No one has ever gone to Him in vain—the worst as well as the best. I will go to Him and ask him in his love to save me!"

THE LABORERS IN THE VINEYARD.

BY JAMES M. LUDLOW, D.D. [PRESBYTERIAN], BROOKLYN.

Matt. xx: 1-17.

COMMENTATORS are not agreed as to the lesson which our Lord would teach by this story of the householder who gave equal wages to all his hirelings, though they had rendered different amounts of service. Divine sovereignty over souls, encouragement to duty even after unjustifiable delays, rebuke to a covetous and uncharitable spirit, the equalizing of the saints of various historic ages relative to the favor of God, etc., are among the most prominent interpretations. But still another lesson will be brought out if we fix our thought upon a part of the narrative which is generally overlooked by those seeking to explain it, viz.: the fact that these various laboring men were found, though at different hours, in the same place—the town market.

The market-place in the East is generally at the open square in the centre of the town, by "the entering in at the gates," or along the main street. Here people came from the villages and farm districts beyond, not only to purchase and dispose of commodities, but to offer and hire all kinds of service. There you will go to engage a guide, a porter, a camel driver, a domestic servant, or a farm hand. There those wishing to hire themselves out will display their muscle, their agility, their testimonials, with as much zeal as hackmen besiege a traveler in our city. The fact that they are in the market-place, though "idle," shows that they have no disposition to be idle, but are unemployed through adverse circumstances; "no man hath hired" them. But they are as truly "about their business" while waiting, as many of our merchants are in their dull times, who are waiting for custom. Had these men been idlers in the usual meaning of that word, they would have been in their homes, playing in the fields, etc.; certainly not "standing here all the day."

May we not then draw from this par-

able the lesson, that God takes into account not only the work we do, but also *our opportunities*? He does not allow us to be discredited with Him for not doing what we could not do, if only we show the disposition to do it. The justice with which He treats us is not of the legal and literal kind, but that justice which is tempered with *goodness*; which makes the *dikaion* the laborers were to receive (verse 4) that which was prompted by the *agathos* (verse 15) in the noble charity of the householder.

Waiting is as acceptable as working, if we cannot work. But the true spirit will prove itself by watching for better opportunities. It will cry, as in the market-place, "What wilt thou have me to do?" It will spring to meet outward duty the moment it appears within the range of possibility.

We suggest that this parable has nothing to do with the *time* of conversion. It was addressed to the disciples while they were discussing amounts of service and sacrifices, and is only a definite application of the common Biblical doctrine, that God looks upon the heart.

DO THE HEATHEN NEED THE GOSPEL?

By ARTHUR MITCHELL, D.D., NEW YORK.
Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, etc.—Acts xxvi: 16-18.

DID you ever think of it, that the only time that Christ has opened heaven since His ascension was to ordain a foreign missionary? The only time after His disciples heard His farewell at Olivet was on this occasion, when the Redeemer inaugurated and commanded the enterprise of foreign missions in giving this message to the converted Saul to go to the Gentiles, "to open their eyes and turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and inheritance among them that are sanctified."

Looking either at the native abilities of Paul, or the work he was enabled to do, we may regard him the chief of the

apostles. He was the man of men, one who has wielded an influence second to none in the history of the race. Was he sent on a superfluous errand?

A Philadelphia merchant recently remarked in my hearing, as a few of us were congratulating ourselves at the increased interest in the foreign field: "That may be true of Christian women, but not of men. Indeed, I fancy that forty-nine out of fifty in this city think foreign missions are needless. They don't believe that the heathen are lost, but that they will be saved without the gospel." I think that his ratio is large, but there is no doubt of the existence of a wide-spread skepticism, even among evangelical Christians, in regard to the condition and destiny of the millions who are sitting in darkness. It is well that the feeling should be frankly confessed, if it exist, that it may be fairly met and answered. Is this mammoth enterprise, in which the Christian Church has been for centuries engaged, a needless toil? Do the heathen need the gospel? We cannot do better than to look at the testimony of the New Testament. Nothing can be plainer than that they do need it for salvation, and that it is our duty to carry the gospel to them. Look at the text. The Redeemer, in the most august manner, speaks from heaven; speaks to this chosen messenger, and bids him go forth to do what? To a useless task? To danger and death for trivial ends? No; "to open blind eyes." Are not the heathen blind? To deliver "from the power of Satan." Is not the pagan in Satan's thrall? To receive "forgiveness of sins." And does he not need forgiveness in order to have part with the sanctified? This is what Christ commissioned Paul to do. He had, before his departure, declared to his disciples that they were to be his witnesses "in all Judea, Samaria, and unto the uttermost part of the earth." He had said, "Go ye in all the world and preach the gospel to every creature;" and now he opens the heavens to Paul and emphasizes the duty of carrying the gospel to the Gentiles by saying to him, "NOW I SEND THEE!" We evap-

orate the meaning of the Master's command if we say that the heathen are saved without the gospel. We cannot go behind His words. I care not how many scientists, philosophers, jurists and experts you may summon. The question before the court is, "Do the heathen need the gospel?" The man of the world says "No." I challenge the witness. He is not competent. The Lord Jesus knows all things, in heaven and in earth. In His life and death He reveals the mysteries of grace. Nothing is clearer than this: the guilt of the heathen world, their need of the gospel, and our duty to carry it to them. Hidden things belong to God, but this much is revealed. It belongs to us and to our children. This command and promise of Christ lie at the very foundation of missionary effort. The enterprise is not a needless task, but one of imperative necessity, and one to which God has set the seal of His favor with conspicuous distinction.

Look briefly at what one Board, the Presbyterian, has done in fifteen countries among thirty nations. We have carried the gospel to eleven tribes of Indians, who were as thoroughly pagan as the Hottentots. Our first missionary went to them, and some four hundred since. The Scriptures have been given them, and thousands gathered into schools and churches. Yet we have heard it said, "Nothing is done for the Indian;" said by those who are supposed to be informed, but prove themselves to be lamentably ignorant of the progress of missions. General Sherman, in reporting his Indian campaign to Congress, said that Government had spent some thirty millions, and killed fifteen or twenty Indians! We with a million have saved thousands. The Chinese in our land, and the people of Mexico and South America, have been visited. Africa, Syria, Persia, India, China, Japan, and last of all, Corea, are countries where our workers are busy to-day. There are only one hundred and sixty-three ordained preachers, while there are 5,400 left here in the United States. About twenty

thousand have been gathered into Christian churches, a vastly larger ratio than in our favored land. Are not these "the seals" of their ministry, and an emphatic endorsement of the Master Himself?

I have listened to the rattle of the press in Syria, whence have issued in a single year nineteen million pages of the gospel in Arabic—two hundred and sixty-four million pages in all—and have looked on the stream as a richer river than if it ran rubies and gold. Think what philanthropic, as well as religious and educational work, enters into this inventory! We have built hospitals all over the earth these forty years past, in one of which 700,000 Chinese have been healed or helped. The work presses. Means are needed. Why is it that Brooklyn Presbyterians give but little over a penny a week to this cause? You would not wipe your feet on that sum. Your door-mat represents more. Is it from lack of generosity? No; your liberality is well known. It must be because your attention is not drawn to the matter. A revolution in giving is called for by the demands of this cause. All praise to Christian women for what they are doing; but you would as soon leave to them the work of putting down a rebellion in the land, as to commit to them alone this enterprise. The Lord calls upon us all. He opened the skies to commission Paul. We, too, are his witnesses. Let us not sing our Advent and Easter hymns and forget the millions who know not the name of Jesus. If it is a wrong, it is an enormous one; if a sin, a dark one; if a blunder, a fearful blunder. Accept the responsibility. Its cheerful discharge will drive out of life its empty puerilities, heal its divisions, and fill it with joy and praise to all eternity!

There is no moment like the present. . . . The man who will not execute his resolutions when they are fresh upon him, can have no hope from them afterward, they will be dissipated, lost and perish in the hurry and skurry of the world, or sunk in the slough of indolence.—*Mrs EDGEWORTH.*

GOOD FRIDAY AND EASTER SERVICES.

"To pity distress is human; to relieve it is Godlike."—HORACE MANN.

Good Friday.

THE DIVINE SUFFERER. *And they crucified him.*—Matt. xxiii: 25.

THE unbelief and enmity, the madness and wickedness of humanity, culminated on Calvary when the Son of God was nailed to the cross, and lifted up to receive the scorn and curses of a Jewish rabble. Through all time, nay, throughout eternity, that hour will be the most memorable in the history of the universe—that act of creature depravity will stand forth in its horrible and unparalleled atrocity. Sin, when it is finished, brings forth death. It stops at nothing. It breaks through all restraint. It fears not God, neither regards man. Sin, left to itself will rest not until it meets its terrible doom in hell!

And the like experience attends upon sin *everywhere and at all times*, unless the grace of God be interposed. The law of sin is a law of *progress*, both in the heart and life. A career of sin once entered upon can be held in check or turned from its purpose by no human will or power. "The wages of sin is death." It will not hesitate, when the time comes, to "crucify the Lord of glory and put him to open shame." Doubtless there were many in the crowd that cried, "Crucify him, crucify him," and that mocked the dying Sufferer as He hung upon the cross, who had once attended on His ministry, and been impressed with His teaching, and had cried "Hosanna to the Son of David." And now *murder* is in their hearts, and with jeers and wagging of heads they mock the dying agony of Him who came to save them. From that climax of wickedness to the nether depths of hell there is but a *step*, and that step is *sure* to be taken by the sinner, unless Omnipotent Grace steps in and prevents it.

Suggestive Themes.

Hopes Disappointed. *All the disciples forsook him and fled.*—Matt. xxvi: 56.

The Loneliness of Suffering. *I have*

trodden the wine press alone; and of the people there was none with me.—Isa. lxxiii: 3.

Suggestive Thoughts.

. . . The literal cross on which Christ suffered was but two rough pieces of common wood put together, yet it "lifted up" Him who is to "draw all men unto Him." That cross is the real centre and attraction of God's universe. It has consecrated all suffering in a holy cause. It has become the recognized symbol of all moral power and all moral victory in the Kingdom of Righteousness.

. . . A thing in itself insignificant and of little value, like these two pieces of wood, may be made pre-eminently useful. The ministers of the Gospel are only "earthen vessels," but what infinite "treasures" do they contain and give out! A cup of water is nothing in itself, but as a symbol of love to the Master it has Heaven in it! The widow's two mites, though "all her living," were the smallest of all gifts, and yet it has brought untold millions into the Lord's treasury!

. . . "Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire, and through their tears have the sorrowful first seen the gates of Heaven."

Easter.

I am he that liveth, and was dead; and behold I am alive for evermore.—Rev. i: 18.

CHRIST'S DEATH. That Christ Jesus the Lord actually suffered death on the cross without the gates of Jerusalem, more than eighteen hundred years ago, is a fact fully attested by history, both sacred and profane. It is a cardinal article in the faith of Christendom. If it be not so the Gospel is a myth, the four Evangelists were either deceived or deceivers, the Church of all ages has borne false testimony, and no redemption for sin has been made.

CHRIST'S RESURRECTION. This is also a doctrine of the Christian Church, vital and all-embracing in its character and relations, both to God's moral government and man's spiritual condition and eternal destiny. It is likewise an historical fact. All the Evangelists and Apostles and many more of the primitive disciples, were eye witnesses to the fact of His resurrection. No fact in sacred or profane history is more clearly established by credible evidence.

CHRISTIANITY, THEREFORE, RESTS UPON A SOLID HISTORICAL BASIS. Its claims are verified, not only by Divine testimony, but by the attestation of human history. This is a vital fact to keep ever in mind, especially in this day, when the integrity of the Scriptures is not only assailed by infidelity, but when bold and destructive criticism is fast undermining the very foundations of the Christian faith. "To the law and the testimony;" they bear emphatic testimony to the **LIFE** and the **RESURRECTION** of Jesus of Nazareth, the Divine Son of God—the two grand historic facts upon which rests the whole infinite structure of human redemption.

MAGNIFYING THESE FOUNDATION FACTS. Everywhere in the Holy Scriptures—in the Old Testament and the New—in prophecy and in history, in the Gospels and in the Epistles, in promise and in fulfillment, in profession and in practical recognition, these two facts are given *special prominence*, are kept in the foreground, are insisted upon and urged as vital and indispensable to the Christian system. Wherever they went preaching salvation, and Christ's death upon the cross as our atoning sacrifice, and Christ's resurrection from the dead as the earnest and pledge of eternal life to the believer, were the theme, the substance, the inspiration of apostolic teaching and testimony. And this was true in the faith and practice of the great brotherhood. Faith, the simple and earnest faith of primitive believers, fastened on these two truths and held on to them, and willingly, joyfully, fellowshiped the sufferings of Christ in view of the resurrection glory.

What the Church needs to-day is a return to the simple, earnest and effective faith of the early disciples. We do not dwell enough on these central, fundamental, all-influential facts. Speculation, criticism, doubt, unbelief, worldliness, dulls the edge of truth, and robs these great and essential doctrines of their power to rule the heart and life.

Suggestive Themes.

A primitive Sermon. *He preached unto them Jesus and the resurrection.*—Acts xvii: 18.

Death and Immortality. *Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.*—Ecc. xiii: 7.

The Abounding Grace of the Gospel. *And yet there is room.*—Luke xiv: 22.

The Lord of Life and Glory. *And he said, Lord, I believe. And he worshiped him.*—John ix: 38.

Easter Thoughts.

... O chime of sweet Saint Charity,
Peal soon that Easter morn,
When Christ for all shall risen be,
And in all hearts new-born!

LOWELL.

... Christ's appearing to any benighted soul, brings light and conviction. He appeared to Saul of Tarsus on his way to Damascus, and the "light from heaven" eclipsed the "mid-day" sun and smote him to the earth as one dead. He appeared to unbelieving Thomas, and so strong was the light that he could disbelieve no longer: "My Lord and my God!"

... It was for the glory that was set before Him that Christ endured the humiliation and suffering of the cross. Let us keep our eye steadily fixed on the crown immortal, and then our sacrifices, and services, and sufferings for Christ's cause, will seem light and trivial in comparison.

"There is not a more effectual way to revive the true spirit of Christianity in the world, than seriously to meditate on what we commonly call the four last things: death, judgment, heaven and hell."—BISHOP SHERLOCK.

THEMES AND TEXTS OF RECENT

LEADING SERMONS.

1. The Holiness of Wrath. "God is angry with the wicked every day."—Pa. vii: 11. A. T. Pierson, D.D., Philadelphia.
2. The Power of a Look. "For I will rise up against them, saith the Lord of hosts," etc.—Isa. xiv: 22. A. T. Pierson, D.D., Philadelphia.
3. The Spirit of Christ as a Flame of Fire. "I indeed baptize you with water unto repentance. . . he shall baptize you with the Holy Ghost and with fire."—Matt. iii: 11. Theodore L. Cuyler, D.D., Brooklyn, N. Y.
4. Spiritual Measurements. "It will be fair weather, for the sky is red."—Matt. xvi: 2. Rev. David Swing, Chicago.
5. Moral Causes of Infidelity. "Then said Jesus to his disciples, If any man will come after me, let him deny himself and take up his cross and follow me."—Matt. xvi: 24. J. H. Barrows, D.D., Chicago.
6. The Compulsion of Love. "Compel them to come in."—Luke xiv: 23. Theodore L. Cuyler, D.D., Brooklyn, N. Y.
7. The Divine Tragedy. "Then delivered he him therefore unto them to be crucified."—John xix: 16. "We preach Christ crucified."—1 Cor. i: 23. John H. Barrows, D.D., Chicago.
8. The Thirst of Jesus. "Now there was set a vessel full of vinegar; and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth."—John xix: 29. C. S. Robinson, D.D., New York.
9. The Ascension and the Second Advent Practically Considered. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye?—Acts i: 10, 11. Rev. O. H. Spurgeon, London.
10. Conflicting Convictions. "And finding disciples, we tarried there seven days; who said to Paul, through the Spirit, that he should not go up to Jerusalem."—Acts xxi: 4. C. S. Robinson, D.D., New York.
11. Life's Method and End. "Knowing that tribulation worketh patience, and patience experience, and experience hope."—Rom. v: 3, 4. H. W. Thomas, D.D., Chicago.
12. The Liberty of Heart and Will. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" etc.—Rom. vi: 16-19. E. D. Pressensé, D.D., Paris, France.
13. Spirituality. "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof."—Rom. xiii: 14. Archdeacon Farrar in Westminster Abbey.
14. The Deadliness of Trifles. "Destroy not him with thy meat, for whom Christ died."—Rom. xiv: 15. J. B. Thomas, D.D., Brooklyn.
15. The Mysteries of Christianity. "Steward of the mysteries of God."—1 Cor. iv: 1. Canon Liddon, St. Paul's Cathedral, London.
16. A Call to Light. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. v: 14. Rev. W. G. Richardson, Ph.D., Stanton, Tenn.
17. Infidel Attacks upon Christianity. "And I took the little book out of the angel's hand, and ate it up." etc.—Rev. x: 10, 11. T. DeWitt Talmage, D.D., Brooklyn.

SUGGESTIVE THEMES.

1. Cain and Abel: or, The Naturalist and the Christian at Worship. ("Cain brought of the fruit of the ground an offering unto the Lord. . . . Abel of the firstlings of his flock," etc.—Gen. iv: 3, 4.)
2. Unreasonable Prayer. ("Wherefore criest thou unto me?"—Ex. xiv: 15.)
3. Much in Hand, Much more in Hope. ("And they came unto the brook of Bahool, and cut down one branch, with one cluster of grapes," etc.—Num. xiii: 31.) [This Bahool cluster at once a type and a pledge.]
4. A Sad Religion a False Religion. ("And they brought up an evil report of the land," etc.—Num. xiii: 31-33.)
5. A Child yet a Father. ("Unto us a Child is born . . . and his name shall be called . . . the Everlasting Father," etc.—Isa. ix: 6.)
6. Where God Is. ("I dwell with him that is of a contrite and humble spirit," etc.—Isa. lvii: 15.)
7. Neither Day nor Night. ("And it shall come to pass in that day, that the night shall not be clear nor dark."—Zech. xiv: 6.) [Mingled light and darkness.]
8. No Brother like the Elder Brother. ("There is a friend that sticketh closer than a brother."—Prov. xviii: 24.)
9. The Two Foundations for a Soul. ("No man can serve two masters," etc.—Matt. vi: 24-27.)
10. A Sepulchre or a Sanctuary—Which? ("Woe unto you scribes and Pharisees . . . ye are like unto whited sepulchres . . . beautiful outward . . . but within full of dead men's bones."—Matt. xxiii: 27.)
11. A Street Devil and a House Saint. ("But Jesus sent him away" [the man out of whom he had cast a legion of devils], "saying, Return to thine own house, and shew how great things God hath done unto thee." Luke viii: 38, 39.)
12. The Devil after the Wheat. ("Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat."—Luke xxii: 31.)
13. Mary Magdalene the first Missionary. ("Go to my brethren, and say unto them," etc.—John xx: 17.)
14. The Church's Care over Young Men and Young Women. ("Feed my sheepings."—John xxi: 17.) [Probatia in distinction from Probata and Armia.]
15. God has no Dumb Children. (" . . . inquire in the house of Judas for one called Saul of Tarsus, for behold, he prayeth."—Acts ix: 11.)
16. The Emptied Cross. ("To preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect [empty]."—1 Cor. i: 17.)
17. Blood will Tell. ("And to the blood of sprinkling that speaketh better things than the blood of Abel."—Heb. xii: 24.)
18. Unbelief Ended. ("The devils believe and tremble."—Jas. ii: 19.)
19. The Two Foundations for a Church. ("Thou art Peter, and upon this rock I will build my church."—Matt. xvi: 18. "Behold, I lay in Sion a chief corner-stone," etc.—2 Peter ii: 6.)
20. A Perfect Vision and a Perfect Likeness. (It doth not yet appear what we shall be; but when he shall appear we shall be like him."—1 John iii: 2.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD.

April 1.—PRACTICAL TEST OF SUPREME LOVE TO CHRIST.—1 John iii: 14.

THE Scriptures do not leave us in doubt whether we are Christians or not. It not only furnishes intelligible and sufficient evidence on which to base our judgment, but in addition it states several *practical tests*, by means of which it is possible to determine, each for himself, the great question,

"Do I love the Lord or no?
Am I His, or am I not?"

One of these practical tests of discipleship we have plainly laid down in the passage which leads our present thoughts. The Master himself declares: "Thou shalt love the Lord thy God with all thine heart. . . . Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Love, then, is the fulfilling of the Scriptures—love toward God, and love toward man, our "neighbor" or "brother."

It is possible to deceive ourselves in the matter of love toward God, whom we have not seen, who is infinitely above us, and with whom we are connected by no visible ties, and to whom we can render no direct services. But not so with reference to our "brother." We can "*know*," and do know whether we "love" or "hate" him. The state of our heart toward him cannot be uncertain. Our treatment of him cannot be misunderstood. If there be "hatred," it will show itself in numberless ways; and equally so if there be "love."

Especially will this be true in reference to "the brethren." "We know that we have passed from death unto life, *because we love the brethren.*" The unconverted have no sympathy with, no love for, Christians, as such. They shun them just in proportion as they are faithful in duty and holy in life, and often speak evil of them and feel bitterly against them. But when the grace of God changes the heart of a man, there is a total change manifest in his feelings and conduct. He is irresistibly drawn to "the brethren." He feels the

force of new and sacred ties. He loves to be with Christians—to join in their worship—to share their labors—to be one with them in life and aim and spirit.

Let every one of us apply this simple, unfailing test, and "*know*" whether we "have passed from death unto life" or not.

April 8.—THE WALK TO EMMAUS.—Luke xxiv: 13-32.

We can note only a few of the points embraced in or suggested by this remarkably interesting passage.

1. "*They talked together*"—the two disciples—about the strange things which had happened. Their hearts were sad. They were in full sympathy. They poured into each other's ear the thoughts and feelings which were uppermost in their minds. If there were more of this "talking together" on the part of Christians—unburdening their hearts to each other—more intimate communion of spirit and fellowship of joy and sorrow, hope and fear—it would lead to blessed results.

2. "*Jesus himself drew near, and went with them.*" "Where two or three are gathered," etc. These two disciples "communed together" concerning Jesus, when lo! Jesus himself joined himself unto them, and "went with them," and discoursed blessed truths unto them. What a traveling companion! What a teacher! What a boon to hold converse with the risen Jesus in this familiar way and drink in the blessed words that fell from His lips! They never forgot that walk!

3. "*But their eyes were holden that they should not know him.*" Whether the "holden" was a natural or supernatural effect, we are not told. It is not important that we should know. Alas! it is a common experience. The Master often joins himself to us in the strifes, temptations and trials of life, and drops words of warning, or cheer, or reproof, into our ears, and we know Him not: we are "holden" by some fatal spell that we should not know Him. He is

in "the midst" of the circle of prayer, or the sanctuary of public worship. But His special presence is not recognized—He is *not* made known unto them.

4. "And their eyes were opened, and they knew him." But not till the walk was over, and they were at supper, and He had broken the "bread" of the humble evening meal, "and gave to them," and then "he vanished out of their sight." How thrilling the simple narrative! How suggestive the time, the place, the manner of this blessed revelation! What surprise, what joy and gladness, filled their hearts!

5. "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" They were in a receptive frame of mind. Their hearts were like the thirsty land which drinks in the rain. Though they knew not who was their traveling companion and teacher, His words were full of cheer and strength, for they were the words of Holy Scripture. Many a disciple can testify to a similar experience. There is near and blessed communion with God as they read or hear His Word. The Lord of life and glory is made known to them in the breaking of bread.

April 15.—SYMMETRY OF CHRISTIAN CHARACTER.—Ps. cxix: 6.

Character is based on obedience. Only where the obedience is complete, is the character complete. A *symmetrical* character is a character which has respect to all the requirements of God in their due proportions and relations. The Psalmist's words are truthful and weighty. "Then shall I not be ashamed when I have respect unto all thy commandments." So long as one commandment was ignored or broken his salvation was incomplete; he was liable to be put to shame. Note,

I. *That Christian Truth itself is complete and symmetrical.* Every fact and doctrine, needful for man to know, may be found in the Bible, and found in its proper relations and proportions. Not one of them all is out of place. Though not a "system of divinity," scientifically arranged and set forth, after the manner

of the "Scholmen," the Scriptures give us the mind of God definitely, clearly, and fully, on every point essential to man's salvation. Nothing is omitted; nothing slighted; nothing unduly magnified. Law and grace, faith and works, love and penalty, promise and threatening, are all in perfect harmony. To reflect Christian Truth in the heart and life, in all its fulness and completeness, is to present to the world a life rounded out, a character symmetrical and harmonious throughout.

II. *That all God's commandments are equally obligatory and sacred.* The principle of selection is not allowed. The law cannot be neglected for the gospel, nor the gospel despised because of the law. Justice cannot be sacrificed to mercy, nor mercy to justice. Love cannot supercede penalty. The active graces must not triumph over the passive. Faith cannot do away with works. The fruits of the body will not atone for the sins of the soul. No amount of sacrifice will offset the lack of obedience. (See 1 Cor. xiii: 1-3.) Large gifts will not excuse the neglect of duty. Grace in the heart will not prevail over sin in the life.

III. *That symmetry of character is exceedingly rare.* Few Christians, comparatively, obey all the commandments. Christian character, for the most part, is disjointed and disproportioned, partial and imperfect. The Truth does not find fitting expression. All the graces of the Spirit do not appear. One virtue, one duty, conflicts with another. And thus the Sun of Righteousness is obscured, and the power of Christian example, and Christian testimony, is greatly lessened.

April 22.—THE TWO WAYS.—Matt. xii: 13, 14.

INTRODUCTION: The Scriptures abound with contrasts or antitheses. This method gives special point and force to the truth. The wise and the foolish virgins; the choice of good or evil, life or death; the end of the righteous and the end of the wicked; building on the rock and on the sand; the wages of sin and the

gift of eternal life, are a few of numberless instances. In the passage before us we have the "strait" [narrow] gate and the "wide gate," the "narrow" way and the "broad way"; the "many" that throng the one, and the "few" that find the other.

I. *The strait gate and the narrow way aptly and forcibly set forth the difficulty of salvation.* The entrance to life is so "strait," that pride, self-righteousness, the love of the world, cherished sin of any kind, can never pass it. It is the gate of humility. The soul must bow low in penitence, in self-abnegation and abasement, before it can gain admittance. And, having passed "the gate," the "way" will be found to be the way of strict obedience, the way of self-denial, the way of cross-bearing, at every step. No broad, delightful highway, with bowers of ease, with song and revelry and boon companionship, to cheer and delight; but a narrow, steep, difficult path, where one must constantly "ponder the path" of his feet and "strive" against opposition and hindrance from within and without. Such is the path of life. And is it any marvel that only here and there one finds it and perseveres in it unto the end?

II. *The other gate is "wide," and the other way is "broad," and the metaphors give us a graphic idea of the facility and ease with which sinners, even under the Gospel, make their way down to hell!* 1. Note the fact that *no striving, no effort* is necessary to pass the gate which opens into the broad way "which leadeth to destruction." The gate itself is "wide," and always open, day and night, and crowds of eager men and women are incessantly flowing through it. No restraint is felt. A thousand influences tend thitherward. The world, the flesh, and the devil entice. No penitence, no self-renunciation, no humility is called for. 2. Note again that the "way" corresponds to the gate. It is equally wide, and always thronged. The way, too, is found *easy* after it is entered upon. No effort is needed to get along in it. The whole trend of the heart, and the whole

trend of the life around, is just in the direction it takes. There are no mountains to scale, no rivers to cross, no battles to fight. The momentum—the propelling force of sin and of a multitude of evil doers, all going one way, all bent on the same purpose, all moved by the same spirit—is tremendous. Seemingly, there is no resisting it. Hence it is no marvel that the *multitude* go in this way. The heart of man inclines to it. The wide open gate invites. There is attraction and excitement in the crowd. The way is smooth and full of carnal pleasure. And so, old and young, the serious and the gay, the rich and the poor, the wise and the foolish, here they come together, and join hands and voices and destinies in the way that "leadeth to destruction."

What a fact to move to pity and tears the Christian heart!

What a subject to call forth prayer and Christian effort!

April 29.—THE BLESSEDNESS OF GIVING.—Acts xx: 35.

There is a world of unbelief, even among Christians, on the subject of giving. Who believes in his heart, or practices upon the precept, "It is more blessed to give than to receive?" And yet it is positively asserted in the Scriptures; and this great law of benevolence is exemplified in the life of Christ. He has taught mankind that it is better to bestow good than to receive it; better to spend than to hoard; better to serve than be ministered to; better to seek out and relieve the poor and distressed than to make self the end and centre of being. Let us note a few leading particulars in the way of illustration:

1. *There is more real pleasure in the imparting of useful knowledge than in the mere acquisition of it.* This is the testimony of Newton, Milton, Bacon, Cuvier, Hugh Miller, and a host of others—scholars, artists, statesmen, divines. Great and ennobling as the pleasure of acquisition is acknowledged to be, the pleasure of revealing their discovered treasures to the world, for its enrichment and grat-

ification, is still more exquisite and satisfying.

2. *It is more blessed to honor God with our substance than to acquire it simply for its own sake, or to spend it in self-gratification.* There is no man so poor as he who multiplies the means of happiness and knows not how to use them; piles up his millions only to devote them to vain-glory and self-indulgence. Money acquired, business pursued, *for the sake of Christ and His cause*, is an ennobling virtue. Money consecrated to benevolent ends from love to the Master, is, in this day, a prodigious power for good. Our millionaires might wear the brightest crowns in glory!

3. The same law holds good in its application to personal efforts for the salvation of souls. The more we do for others, the more we ourselves are blessed. Christians are never so happy, so joyful, so full of hope, as in times of revival, when self is lost sight of, and heart and hands and lips are earnestly enlisted to win souls to Christ. So true are Christ's

words in their widest sense: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

4. The same law will equally apply to the manifold kind offices and ministries of social life. How great and pressing and constant the need for their exercise! And how unspeakable the privilege! for in so doing we minister to Christ himself. And what blessed experiences have been had in these walks of self-denying duty!

"Mercy is twice blest:

It blesses him that gives, and him that takes."

The service may be humble, and cost but little in time or money. For

"Tis a little thing

To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame,
More exquisite than when nectarian juice
Renews the life of joy in happier hours.

It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourned, 'twill fall
Like choicest music."

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

The Spirit of Missions.

ONE grand law of God's economy is, "no receiving without imparting." He lives to impart, the personification of Disinterested Benevolence, always giving lavishly, without return or recompense.

The spirit of Christ is *self-abnegation*. "He saved others, himself he could not save." And because no other work appeals so little to selfishness, as that of carrying His Gospel to a benighted world, the spirit of missions rises into the loftiest altitudes of self-oblivion, and is peculiarly the Spirit of Christ. The argument, commonly most potent, in behalf of a so-called benevolent cause, is advanced also in favor of a business project: "*It will pay*," i. e., what you give comes back to you in material compensation, sometimes quickly, manifestly, manifoldly. Your

gifts work reciprocally, reflexively. In giving to "Education," we raise up a ministry to supply *our own pupils*, which are moral educators in their turn. In aiding "Publication," we are sowing broadcast a high-toned literature which makes better citizens. In teaching the Freedmen we help to control a race which otherwise might be like uncaged wild beasts.

Home missionary work is so identified with national well being, that no line of separation can be drawn between piety and patriotism. The projectors of railways help to build churches along the lines, because a church is a nucleus for population, which means traffic and travel. Those who have no sympathy with Christ, or Christianity, may give money to home missions as a means

of national development, and build churches as a pecuniary investment; may even give largely, knowing that they are opening new avenues of commerce, and will indirectly get back all they expend.

All this may be worldly wisdom, and foreseeing patriotism; but it is not *benevolence*. It is on the principle of worldly investments. The Arab is as unselfish as this, for he framed the proverb: "the water poured on the roots of the coconut tree comes back sweetened in the milk of the coconut which falls from the top."

Christianity lifts a higher standard: "Be ye perfect as your Father in heaven is perfect," i. e. in *benevolence*. He is kind to the thankless and evil, makes His sun to shine on the evil and on the good; His gifts have no reference to any returns.

No man ever has had a *purely benevolent emotion*, until he has done a deed or given a dollar without any desire or expectation of any recompense but the approval of God! And any work which makes no appeal to selfishness, and offers no return save in the expansion and enrichment of our own spiritual nature, is therefore most closely related to our Christian growth!

The *great object* of a true giving is to develop this unselfishness; not because God or His poor need our help, but because *we need* the discipline of giving. Hence "the poor are always with us, that whensoever we will we may do them good." And hence, also, the command of secrecy, lest we look for the compensation of human applause.

PART II.

MISSIONARY TEXTS, THEMES AND THOUGHTS.

Shaftesbury says: One city missionary is worth a hundred police, as a moral force in society. The French Government says to McAll that his mission stations have proved better than police stations in preserving order. Everywhere, missions are the best friend to good government, the best corrective of misrule and anarchy.

A seven-fold argument for missions:

1. A missionary *Gospel*. It teaches all men are lost and need salvation, and the offer is universal.

2. A missionary *Spirit*. Nothing else marks such a high type of piety and consecration, in disciples.

3. A missionary *History*. The highest civilization has sprung from, and is linked with, Christianity.

4. A missionary *Progress*. However slow, a gradual and sure moulding of personal and social life.

5. A missionary *Purpose*. To carry the good news to every land and to every creature.

6. A missionary *Prophecy*. That the kingdoms of this world are to become the kingdoms of Christ.

7. A missionary *Presence*. Lo, I am with you always, even unto the end of the world.

The various languages and dialects have been thus classified: In Asia, 987; in Europe, 587; in Africa, 300; in America, 1,664; total, 3,538.

God specially calls Christian women to foster the missionary spirit. 1. As numerically in the majority in the Church. 2. As the real creators of public sentiment. 3. As representing the class most needing the Gospel in foreign lands. 4. As the only practical missionaries to women abroad. 5. As rocking the cradle of the world's future missionaries.

The Internal Revenue tax on tobacco, in New York alone, in 1879, was over \$7,000,000, while the whole Christian Church gathered only 6,000,000 to evangelize the world. Rev. F. T. Bayley says, "a deified appetite" thus practically outranks a "crucified Christ."

A collector handed me the following report of a collection at a monthly concert where 600 people were present: 2 dollars, 1 half-dollar, 17 quarter-dollars, 27 dimes, 66 half-dimes, 11 three cent pieces, 3 two cent pieces, and 288 pennies!!

Dr. J. B. Angell, who went on a

special mission to China, says the greatest trial of missionaries to the heathen is the tremendous pressure of heathen life, almost forcing their own life out, and in the isolation of the Interior begetting mental aberration.

The Moravians are models of missionary sacrifice and heroism. Small as their numbers are (13,000) they have 17 mission fields, 323 missionaries, with 1,500 native assistants, and over 80,000 converts under instruction; 215 mission schools, with 283 teachers and 17,000 pupils. It costs, to carry on this work, \$250,000 annually. This money is not *all given by them*, but the example of their liberality has stirred up liberal minded disciples to aid them by their contributions. Yet out of their poverty they do give an average of \$5.19 a member! nearly three times what any other denomination gives.

PART III.

MONTHLY BULLETIN.

INDIA.—It is no longer true no Moslem in India ever accepts Christianity. A Moulvie in Calcutta recently renounced Mohammedanism, and accepted the Gospel. He shows great intelligence in regard to Christian doctrines, and has placed himself under instructions for future usefulness. He has been a champion of Islam against Christian teachers. Another converted Moulvie, in Northern India, has been abandoned by his Mohammedan wife, and subjected to bitter persecution by Moslems.

Dr. J. E. Clough reached Ongole Oct. 8, after an absence of ten months. He greatly stirred the churches here by his appeals.—At the late Mission Jubilee, at Lodiana, Furrukhabad and Kohlapur were also represented, and the attendance outran the accommodations of the missionary homes, and resort was had to tents; the grounds presented the aspect of an encampment of the Army of the Lord.

AFRICA.—The year 1884 was the *annus mirabilis* for the Dark Continent. The International Conference at Berlin embraced fifteen great powers, Protestant, Papal, and Mohammedan: the United

States, Britain, Germany, Austria-Hungary, Belgium, Denmark, France, Spain, Portugal, Italy, Holland, Russia, Sweden, Norway, and even Turkey. A century of political action has done less for Africa than these few weeks of the closing year. On Dec. 2, was adopted a platform of free trade and free intercourse in the basin of the Congo; enterprises, scientific, philanthropic and religious, are to be encouraged, and the native races to be protected in all their rights; slavery and the slave trade, suppressed. Civil and religious freedom is guaranteed.

CHINA.—At Swatow, English Presbyterians have been giving medical aid to lepers, and a rich harvest has been reaped from the seed sown. One leper, finding the Great Physician of souls, bore the Gospel message into the distant interior as its pioneer missionary! A score of converts in parts where Christ had never been named before, were found there waiting for baptism when the missionary came.—The firmness shown by native converts in Canton, etc., in the late persecutions, is a proof of their sincerity and of the sterling stuff they are made of.—The Chinese are the Yankees of the Orient, and they swarm in every direction. Some years ago it was stated that the Chinese adults outnumber the Hawaiian adult males, and in the Hawaiian group already they have several Christian churches.—Dr. Angell says trade cannot be carried on by foreigners only at 19 open ports; but the Bible can be carried anywhere. Every Chinaman has three religions: Tanism, Buddhism and Confucianism. They are very proud of their own system, and very hostile to foreign notions, but their antagonism is not *religious*. Woman is in a deplorable condition and needs *women missionaries* and *women physicians*.

JAPAN.—Rev. Dr. Hepburn, of the Presbyterian mission, doubts whether a missionary will be needed in that country fifteen or twenty years hence. He says, "If all the foreign missionaries were expelled to-morrow, the work would be carried on by the natives."

A band of graduates of the Osaka Theological school, appeal through Mr. Neesima to American Christians, to enter the open door presented for the gospel in Japan, to multiply missionary recruits and training-schools for youth; and they declare that so great are the changes in that land, that "about the only thing that remains as it was is the *natural scenery*." In one district, since 1873, 71 Buddhist temples, have been abandoned to secular uses; and since 1871, 700 in the whole empire.

COREA.—Dr. H. N. Allen is already widely useful as a medical missionary; the faith of the people in him emboldened him to stay in Seoul when other foreigners felt it necessary to withdraw, during the late outbreak.

ROMANISM.—In the college at Rome are 31 foreign cardinals and 32 Italian ones. If the number of foreign ones should be increased, would the next Pope be an Italian? is the question they are discussing, now that there are new cardinals to be appointed.

It is reported that a "Temporal Power League" has been formed at Rome, in order to establish committees throughout the world, to advocate in the press and from the pulpit, the restoration of the temporal power and domains of the Pope.

SYRIA.—Presbyterian missions, now in their 63d year, recently kept their half century Annual Meeting, some thirteen years having elapsed before the annual gatherings first began. The Turkish power is growing more hostile, and the crisis of conflict seems gradually approaching. The authorities put obstacles in the way of building, and are scheming to close the schools and press; they hint that the mission buildings are designedly located on commanding sites, and built in such fashion as to be easily turned into fortresses in case of war.

NEW HEBRIDES.—Rev. Mr. Inglis, twenty-five years a missionary, says: When I went to Aneityum there was not a widow on the island, not even a *name* for a widow, for the law doomed every woman, on the death of her hus-

band, to be strangled, and her body thrown into the sea with his. Now not only has this horrible practice disappeared under the influence of the missionaries, but the whole of this island and another have become Christian.

REVIVAL METHODS.

By J. O. PECK, D.D., NEW HAVEN, CT.

THE editor asks for an article on the above subject. It is limited to a brief space. Hence it must be only tentative. Again, I assume that what is wanted is *my own* methods. I could portray ideal theories, but they would remain, as those of many others, mere paper theories. For twenty-five years I have been learning by experience some methods which have been honored of God. He has left me no year without a revival, more or less extensive; several thousands have been hopefully converted in that period, in the East, the West, the South, and the Middle States; and yet I am learning every day how little I know. I am writing this article in the midst of one of the mightiest revivals that has visited this classic city, in the memory of this generation. Hundreds have come to Christ. But I don't see any less to learn.

To begin at the beginning. There are some things more fundamental and vital than any or all methods. They are *convictions*.

1. The conviction that to save souls is our supreme business. Making polished sermons, cultivating literary tastes, studying theological lore, seeking wide ranges of scholarship, are fascinating and alluring, but they must be held in abeyance to the one great work of saving men for whom Christ died. Until a minister will put his best thought, hardest work, and highest ambition into the work of saving dying men, he will make an indifferent soul-winner. Until he flings sermons, reputation, popularity, in short, *self*, at the foot of the Cross, in one overmastering passion for souls, no methods will avail much. Look on the facts. Churches going on from year to year with just about the same number of members,

gaining about enough to fill the gaps by death, while thousands are going down to hell, and no earnest determined efforts to save them are made. If such churches are not selfish, barren, heartless travesties on evangelical Christianity, then Paul was a fanatic, and the New Testament is a delusion. Maintaining a genteel Sunday club for aristocratic self-satisfied saints (who are often mere baptized worldlings, masquerading in the sacred name of holiness) is a burlesque on the religion of Jesus. Must Christ, revisiting our planet, cater to the complacent righteous in our churches, or *seek sinners*? Ministers must throb with the conviction that saving souls is their *supreme* work, before methods are essential. A poor method vigorously pursued, avails more than the best method weakly followed. Yet the aforesaid conviction and the method will be found.

2. The conviction that to save souls they must first be *converted*. Truism? To be sure. But it is not evidently a deep conviction. Much more work seems to be expended on the members in the church. To what avail? Only to produce over-fed, somnolent, gouty Christians. Year after year, they bear "nothing but leaves." Not a soul brought to Christ by them. Half of them have a name to live, but are dead. The way to edify Christians is not in their devouring many excellent sermons, but in impelling them to go to work to save somebody else. Nothing builds up the members like direct intense labor for souls. It is not the ninety and nine in the fold, but the one *lost* soul that Christ says is the supreme concern. He teaches that we are to "leave" those in the fold and *seek* the perishing. They must be converted. Relatively too much is done for the church, and too little for sinners.

3. The conviction that God is ready to send a revival at all times. The old theories of periods, set times, and favored seasons, are exploded. God is as willing to save souls at one time as another. He is yesterday, to-day, and forever the same. Whenever we use

the appointed and approved means, He will bless. Not for twenty-five years, in eight different cities, in the four sections of our land, has He failed to revive His work in any one year of my ministry. I expect it and work for it. It always comes. I teach the church to expect it.

Now, with these and other convictions impelling to the work, we turn to the question of

METHODS.

First. Select by indications in the condition of the church or by convictions borne in on the pastor, or by godly judgment, the most favorable season for special meetings. Usually I have found the opening of the new year and the week of prayer the most desirable.

Second. Having decided on the set time, clear the decks for action. Plan for the opening of the work. See that no concerts, lectures, fairs, nor other distractions are admitted for this period. Suspend all young people's associations, lyceums and literary societies for the time. Give the revival the right of way. Give notice of all this.

Third. I have no evangelist or helpers, but the local church. The pastor and his church, *with God*, are sufficient. If they *believe* this, they will have the victory. If they have not this faith, all is vain.

Fourth. Let the pastor lead the movement with inspiration and courage. If he is aflame with zeal and confidence, the members will take fire and burn with his spirit. Let him be sure that "the spirit of the Lord is upon him, for he hath anointed me," and then they will follow him, as their pillar of cloud and fire. He will tell his discouragements to God, and his hopes to the people. Do not scold them, but electrify them with holy confidence in God. Appear on the field as a general, confident of his cause and of his men. Inspire the Church with courage and faith.

Fifth. Employ the members in the revival. Do not wait for the ideal condition, when all shall have the armor on for the battle. Begin with the faithful,

the "old guard," and you will muster more. A revival comprises both the quickening of the Church, and the conversion of sinners. The best way to get the Church quickened is to give them something to do. They will soon find out where they are spiritually, and begin to seek the anointing of the Spirit. Get them to praying for a revival, and they will get revival. Get them to speaking, and the unfaithful will soon be confessing their sins and barrenness. Urge them to talk with sinners, and they will soon feel their need of more grace. The Holy Spirit and conscience are always at your side. Aim all arrows at the conscience. At the same time, instruct them in methods of work for Christ. They feel awkward. Drill them. Set them on picket duty, to speak to strangers, to seek out the wandering, to talk with their families. Produce a conviction of personal responsibility.

Sixth. Seek at once the conversion of sinners. A few souls converted intensifies the flame of revival. Seek out those most easily to be reached first. They are the tinder to kindle the fire. Nothing arouses the church like the actual conversion of sinners. There are always some who can be reached quickly, by seeking them out, in every parish. These first fruits thrill with joy and hope, and zeal, the church, and tend to awaken seriousness in sinners.

Seventh. Preach directly at the conscience. Sinners know their duty. The Spirit convinces them of their condition. Preaching should be aimed at the conscience and will to induce decision. The first and imperative point to be reached, is unconditional surrender to God. Motives urged should be scriptural and pungent. The word of God is the chief instrument. But this preaching must be red-hot; searching and simple; pressing on the conscience as the dentist's instrument on the nerve. Penitential pain should follow the preaching. Not elaborate sermons, but short, sharp, searching exhortations are most effective. During the revival meet-

ings the preacher must forget his reputation for preaching.

Eighth. Vary the services night by night. Largely use the members in prayer and speaking. Get them to tell sinners what led them to Christ, what they did to find peace, what evidence they had of conversion. It is surprising what interest this has to the unconverted but awakened ones.

Ninth. Continuous services are better than occasional meetings. Night after night press the battle. Hard work? I guess it is! It is not the sortie, but the *seige* that conquers. Persistence is power. Pluck wins.

Tenth. Insist upon open confession. Christ allows no secret disciples. In some form demand that the surrender to Him shall be open commitment.

Eleventh. The greatest means of promoting the revival is in private personal persuasion of sinners. I know whereof I affirm. There is no method that is so effective as face to face appeal to the unconverted. I always spend the day in visiting and pleading with sinners, and the effect is seen at night in the presence of penitents seeking Christ.

Twelfth. Urge the church to this personal labor with the unsaved. It intensifies them and strikes the sinner a telling blow.

The above points, skeletonize some of the methods which I have found royally effective. Limited in space, I could only hint, not unfold them.

THE PRAISE SERVICE.

No. II.

By CHAS. S. ROBINSON, D.D., NEW YORK.

It does not seem necessary to keep up the fashion of an actual assembly in these sketches; once we have been over that in order to make a suggestion concerning one of the ways in which a praise-meeting might be conducted. It will be better to leave forms to the ingenuity and taste of each pastor, and give our time and space here to annotations upon the hymns.

On the Tuesday before his death, Mr. Thomas Bywater Smithies—the genial-

hearted editor of the *British Workman* for so many years, known all over the habitable globe for his works of kindness and philanthropy—while quietly resting and apparently asleep, suddenly broke the silence of his chamber by repeating in a firm and joyous tone the verse :

“Father of mercies ! in Thy Word
What endless glory shines !
For ever be Thy name adored
For these celestial lines.”

This is the opening stanza of a hymn containing twelve verses, from which in our modern collections seven are usually omitted. The original poem was written by Miss Anne Steele, of Broughton, Hants, in England. She was the daughter of a clergyman of much piety and force, who ministered without salary or stipend to a Baptist congregation for sixty years in succession, in that village where she was born and lived all her life. What Isaac Watts was on the one side, Miss Anne Steele was on the other ; differing in sex, but both unmarried, they sang the sweetest songs of praise and experience for the Christian home, and gave to the church of Christ some of the noblest lyrics for divine services in the sanctuary. And they lived tranquilly in the South of England, only fifteen miles apart. This devout and spiritually-minded woman became a member of her father's church when she was only fourteen years old, and for all the rest of her life she was the faithful associate and worker with him in everything that was for the glory of the Master whom he loved. In her early life, she was betrothed to a gentleman named Ellsworth ; but on the day previous to their expected wedding he was suddenly drowned. Her heart was almost broken ; she remained true to his memory ; and for all the long subdued years afterwards, she spent the little strength she possessed in doing affectionate and generous deeds of good among the neighbors with whom she was thrown. She wrote many hymns, some of which are among the most prized by God's people of every name. Her health was always feeble ; her spirit was pensive, but not

sad ; aspiring, but never excited ; for many seasons a great sufferer, she sang for the churches some of their most cheering songs ; then in full faith died at the last in 1778, aged sixty-one.

“Abide with me ; fast falls the eventide.”

This hymn, now grown to be dear all the world over, was given to the Christian public in the year 1847. It was written by the Rev. Henry Francis Lyte, a clergyman of the Church of England, then traveling for his health, and in the final stages of his disease. His home was in Lower Brixton, in the midst of a community of sailors and fishermen, who were generally kind and attentive to him, but had little or no education or cultivation of life. Indeed, from reading his biography, one would be led to say that he does not seem to have ever been happily settled in his ministry. He was born of gentle blood at Kelso, in Scotland ; but his fortune was scanty, and he had a severe struggle to obtain his education. Giving up his early purpose to study medicine, he took orders as a preacher ; and though during his academic studies his scholarship was quite promising, he immediately fell into what he himself called “a dreary Irish curacy.” His life was filled with disappointments and afflictions. His ambitions were crossed, his affections were betrayed, his health failed. He died in his fifty-fourth year, and was buried away from home in the cemetery at Nice, on his way to Rome, where he had hoped to find more helpful rest and more soothing air than that of his seashore parish in England. The incidents connected with the composition of this, his last poetic utterance, are singularly pathetic. Before leaving for the south, he girded himself up for the administration of one more communion service, although in strength, as he wrote, he was “scarcely able to crawl.” The final words of his address at the table have been preserved : “Oh, brethren,” said he, “I can speak feelingly and experimentally on this point ; and I stand before you seasonably to-day, as alive from the dead, if I may

hope to impress it upon you, and induce you to prepare for that solemn hour which must come to all, by a timely appreciation of, and a dependence on, the death of Christ." Then he gave his farewell to the members of his flock, and retired to his chamber. As the evening of the Sabbath day gathered its shadows, he came forth wearily, and laid in the hand of one of his relatives this hymn of eight stanzas, together with some music set to it, which he had himself prepared. The tune has perished, but the hymn is immortal.

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"Jesus, I my cross have taken."

Nearly half a century ago, Professor Wilson, in his *Noctes Ambrosianae*, exclaimed: "Have you seen a little volume entitled 'Tales in Verse,' by the Rev. Henry Francis Lyte, which seems to have reached a second edition? Now that is the right kind of religious poetry." It is evident that the critic had a foresight of the merit which the church would recognize before long. This obscure country rector was to become famous among the singing children of God. The fine poem arrested so much attention at once, that for many years it was credited in all the American collections to Sir Robert Grant; for nobody knew even the name of this modest curate, who was dividing his time with working out unwelcome parochial tasks and teaching African freedmen, just liberated from slavery, so that they might go as catechists and schoolmasters to Sierra Leone. In 1829 the familiar piece of

poetry appeared in the Home Missionary Magazine, its general form being the same as now, with six double stanzas. But it must have been composed several years earlier than this. It has a living connection with the most interesting fact that up to 1818 he was not a truly converted man. He was preaching a gospel which experimentally he did not understand. This he did not suspect, till, on a certain occasion, he was sent for by a brother clergyman, who was dying and needed counsel. Then he found that he knew no more than this unfortunate neighbor about the way of salvation by a crucified Redeemer. They were both frightened and subdued. Together they commenced an eager and anxious study of the Scriptures, and in turn each was soon changed by the Spirit of divine grace in the whole temper of his mind and life. From this moment the author of the hymn began a career of thorough devotion. It is evident that these verses were inspired by the one great text of the New Testament: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Often in the American manuals the last two stanzas are used as a hymn by themselves, commencing "Know, my soul, thy full salvation." The sentiment of the poetry changes rapidly from surrender to triumph. And it is well to know, and sometimes to call to mind, that the last glorious words of this troubled man, who sang almost till breath failed him, were just these: "Peace—joy."

PREACHERS EXCHANGING VIEWS.

He hears but half who hears one party only.—ESCHYLUS.

The Church and the Children.

LET me commend to the consideration of all pastors the following extracts about the relation of the pastor and the Church to the children:

A Christ-loving pastor will be always a child-loving pastor. The real victory over a young heart is a castle for your life. Pray for the young. Pray with them in language perfectly simple, in terms expressive. Lay aside your grandeur, and be yourselves little children with them. They will cling to the knees which have

bent with them before the throne. You can never have a happier ministry than this. And if you are truly faithful in it, you will get, in the affection and faithfulness of the young of your flock, a most abundant reward.—*Stephen H. Tyng, Sr., D.D.*

A child of ordinary capacity and destitute of property, but converted to God in childhood, is frequently worth more to the Church than ten wealthy men converted at the noon of life.—*Rev. John Todd, D.D.*

It is desirable that children should be received into the Church when we see them from day to

day seeking to come into the ways of the Lord. In my half-century of experience, children taken into the church at eight and ten years have done better than those who entered as adults.—*Rev. Henry Ward Beecher.*

A child who does not want to go to church is permitted to stay at home without any good reason. He "does not want to go," he "does not see the use," he "will not go." And so parents allow their children to do as they please. Not, indeed, in reference to the public school are they permitted to choose for themselves. To that they *must* go, whether they wish to or not: and so they go. Parents are not afraid to prejudice their children in regard to secular studies, but when the attendance at preaching is in question there is no parental authority—or, at least, there is the largest degree of laxity. Now I assert, that parents are *responsible for the absence of the children from the pews on Sunday morning.* Let a man resolve that his family *shall* be at church, and they will be there.

It is not merely *authority* that is needed at home, but an appeal to the child's *conscience.* Let a boy express disinclination to attend service; show him that he owes all that he has to his heavenly Father; show him the propriety of keeping up the public recognition of God; show him the divine commands that call us to the house of God. In ninety-nine cases out of one hundred the boy will see the duty in a clear light, and his conscience will take him to the sanctuary.

The *pulpit* itself is not without fault. Do our ministers always make the service of the church interesting and instructive to the children? Do they preach so that plain, unlettered men and little children can understand what they have to say? Do the pastors of our churches in their casual intercourse with the children urge them personally to come? Do the pulpits ring with pleadings and exhortations with parents as to their duties in the premises? Do ministers visit from house to house in this interest? And do the children of our ministers go to church by the authority of their parents?—*Rev. J. H. Vincent, D.D.*

I devote as much time and labor to my children's sermons as to those prepared for the elder people.—*Rev. Richard Newton, D.D.*

The reason why it has come to be a received truth that so few are adapted to talk with children, is because so few take the time and thought necessary to *prepare* themselves for the work. Then, after thorough preparation they must put themselves in sympathy with their youthful hearers, and should aim rather to talk to them than address them.—*Rev. Alfred Cookman.*

We should get at the children as soon as we can. The devil begins early enough; if possible, let us steal a march upon him.—*Rowland Hill.*

I hope that the above extracts may be as suggestive to other clergymen as they have been to me.

New York. CHILD-LOVING PASTOR.

"We Spend our Years as a Tale that is Told."

In the exposition of this text in the JAN. HOMILETIC REVIEW (p. 76), you say, "Our version renders it as a tale that is told"—i. e. "An idle story that is told for a moment's amusement and is then forgotten." You note, however, that in the margin of our Bibles it is as a "meditation." Some render it as a "thought," the most rapid of all things; others as a "sigh," that escapes from us and vanishes."

Now is either one of these renderings the true one? I think not. Does not the word "tale" here have the same meaning as in the expression, "the tale of bricks?" (Ex. viii: 8, 18.)

Webster gives as the second definition of "tale": A number told or counted off; a reckoning by count; an enumeration; a count in distinction from measure or weight; a number reckoned or stated." He also gives the following illustrations of its use:

"The ignorant who measure by *tale*, not by weight" *Hooker.*

"And every shepherd tells his *tale*
Under the hawthorn in the dale."
(i. e. Counts his flock.) *Milton.*

"In packing they keep a just *tale* of the number." *Carew.*

With this definition in mind, the passage under consideration means: We pass the years allotted to us, counting them off, one after the other, until the whole number is completed, or until "the tale is told."

Without criticising the translation in our version, it will be seen how well this turn of the passage makes it harmonize with the thought of the 10th verse:—"The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength, labor and sorrow; for it is soon cut off, and we fly away." Also with the 12th verse: "So teach us to number"—*tell the tale of*—"our days, that we may apply our hearts unto wisdom."

West Medford, Mass. C. W. WILDER.

How to Economise Time and Strength.
In HOMILETIC REVIEW (Jan. p. 80),

Rev. W. F. Crafts advises young ministers to learn shorthand; will you state 1. Which is the best system to learn? 2. After writing one's sermon in shorthand could one read it from the pulpit, if intelligibly written, without difficulty?

A. 1. The best system, on the whole, is Munson's. Text Book: "The Complete Phonographer." The "Phrase book" and "Dictionary" are also necessary for one who learns without a teacher. This system may be "learned" in twenty lessons of not less than 4 hours each, i.e. allowing a half hour per day, about 7 weeks will give one a speed of 30 or 40 words per minute on ordinary work. Practice of a half hour a day for ten or twelve weeks longer ought to give one a speed of 100, easily. Verbatim reporting speed is 140-160. This is very difficult to attain. 2. It is not advisable to read whole sermons in the pulpit from shorthand. The eye is too closely confined to the paper, to the loss of anything like freedom in delivery. No amount of "familiarity with the signs" will do away with this objection.

W. F. CRAFTS.

"Going Out of Church," once more.

"W. E. T.'s" method (Aug. H. M., p. 665) was a good one, for it was crowned with success. Another plan was once tried in an "out-of-the-way" appointment. The people had not been educated to "staying in during meeting;" so the preacher told them that at his

next appointment he would arrange his sermon in three parts: Part 1st, of five minutes duration; Part 2d, ten minutes duration, and Part 3d, fifteen minutes. So, at his next monthly appointment, he preached for five minutes by the watch and stopped to allow any one who desired, to leave the church. Then ten minutes more were consumed, followed by a pause, after announcing that he desired anyone who could not remain to go quietly out. After this he concluded his discourse in fifteen minutes, and *no one left the church at either of the pauses.*

H. E. H.

Ministerial Education.

I send you the following as a fitting illustration of Dr. Van Dyke's theory, judging by his article in the February REVIEW, and as a proof that "a little learning is a dangerous thing," and that a self-made man needs something more than to be hewn out with a broad ax. A little hamlet near a theological seminary supports a small chapel. A preacher holding forth there not long since, chose as his text, "What is man?" and in the course of his remarks said that some men were self-made—that he himself was a self-made man—that desiring to learn the ancient languages he bought a *Latin* grammar, and in less than six months he was able to read *Homer's Iliad!*

Cobleskill, N. Y.

W. S. H.

EDITORIAL SECTION.

SERMONIC CRITICISM.

He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.—PROVERBS, xviii: 17.

Expository Preaching.

EXPOSITORY preaching cannot be very sharply defined: for every sermon worthy of the name is more or less pervaded with the Word of God and exposes the meaning of that Word. A sermon is a text unrolled, a divine seed-thought unfolded, a tree whose roots are in deep waters while the dew lies all bright on its branches. It grows in

the preacher's mind like a plant in the earth: first the seed, then the blade, then the ear, after that the full corn in the ear. To write an essay upon some subject which is not discussed in the Bible, and then to search the Scriptures for a suitable *motto* with which to adorn it, is not sermon making.

But, while all good preaching is more or less expository, expository preach-

ing (technically so called) consists in the selection of a large text or passage of Scripture and making the whole discourse to consist in the explanation and application of the very words. This, when it is well done, is the highest style of preaching. It looks easy to one who has not tried it; but it is, in fact, the most difficult mode of preaching, requiring the most profound knowledge of God's Word, and the highest skill in the use of clear and simple language. But, difficult as it is, any diligent and devout student of the Bible may attain by practice to a useful proficiency in this mode of preaching. Let the minister be moved by a desire not to show his own learning nor to astonish the people by his ability as a sermonizer, but simply to impress upon the minds of others the meaning of a passage of Scripture with which he has first fed and refreshed his own soul; and let him persevere in the attempt, in spite of stumbling and failures, and the difficulties will vanish after a while, like mists before the rising sun. The parables and miracles of our Lord and the beautiful and frequent stories of the Old Testament, furnish the best subjects for a beginner.

The advantages of expository preaching are manifold. The following are a few of them:

1. It honors God's Word: "By reading in the book of the law of God distinctly and giving the sense, and causing the people to understand the reading" (Neh. viii. 8); and this, by the way, is the divine authority and the best definition of expository preaching.
2. It enriches the mind of the preacher. If it is persevered in for years it will so fill him with Scripture thought and illustration that he need only turn the faucet of his mouth, and the word of truth will flow out from the fullness of his heart like water from a fountain.
3. It is the most profitable to the people. What they most need is instruction in the truth—not every kind of truth, but the truth God has revealed and recorded for their enlightenment and sanctification. "Sanctify them through the

truth: thy word is truth." 4. It will furnish an exhaustless variety in preaching. It will *hit*, in their turn, all classes of hearers, and hit them without the offence which often comes from personal preaching. Hearers who will resist the authority of the minister without a "thus saith the Lord," will bow to the authority of God's Word. There is no danger that a preacher who is "mighty in the Scriptures" and skillful in their exposition will run in a rut or preach himself out. Ministers who take their texts out of the newspapers and fill up their sermons with their own speculations, and find it necessary to move every few years because they are themselves exhausted, or because the people crave fresh novelties, would "dwell among their own people" and "still bring forth fruit in old age," if they would only labor from the beginning to feed the flock out of the crib God has filled with an everlasting fullness.

Declaring All the Counsel of God.

No feature of Paul's example comes home to the preacher of our day with greater force, than that which he describes in his address to the Elders of Ephesus, when he says: "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." The Bible is full of themes which are avoided and tabooed in multitudes of pulpits. How many ministers have preached during a year past on the *sinfulness of sin*, the *nature and authority of God's law*, the *necessity of being born again*, the *day of judgment* or the *future punishment* of the wicked? Does any one say that these themes are not the Gospel? Then neither Christ nor Paul confined himself to the preaching of the Gospel, for they certainly discoursed on these subjects. The Sermon on the Mount is but an exposition of the Law. True, there is here no thunder, nor lightning, nor terrible voice, at which the hearer trembles. But how the clear light of the Savior's words searches the dark scenes of the human heart; how it puts to flight the false

glosses by which men have made void the law of God with their traditions; how it brings out the secret motives of men and blackens them into guilt, showing us that hatred is murder, lust adultery, and covetousness theft! The truth is, that Sinai stands in the way to Calvary, and we must come to the burning mountain of the Law before we can come to the Cross. Men must be convinced of sin and of their personal need of salvation, before they will accept of Christ as a savior. If we would preach with the demonstration of the Spirit, we must make ourselves the Spirit's instruments in convincing the world of sin, of righteousness, and of judgment to come.

It is easy to flatter men, to prophecy smooth things, to declare only that part of God's counsel which it is pleasant to hear. But it is not *honest* to do so, and in the long run it is but a cruel kindness. The very people who are amused and pleased with the skill that plays on the surface of the Gospel, and substitutes sweet sentiments for the hard doctrines of God's Word, if they were alive to their own interests would rise up in protest against it. They would say: "We do not want to be flattered and amused in the house of God on the Sabbath day. We came here for a better purpose. Tell us the whole truth. Show us our sins. Let us hear what the law says to them who are under the law, that we may understand why we are shut up to faith in Christ. If we are sick, let us know the full extent and danger of our disease, that we may see our need of the great Physician, and the greatness of the remedy He offers." This will be the judgment of all men in the day when the secrets of all hearts are revealed. And the minister must anticipate that judgment, if he would be like Paul, "pure from the blood of all men." It is better to convince one man of sin, that he may know also the blessedness of pardon—to slay one soul by the law, that it may become alive forever in Christ—than to sing a pleasant song and play skillfully on an instrument for the admiration of a multitude.

It is the primary object of all preaching to prick men in their hearts, that they may cry out: What must we do to be saved? But a sermon ought not to be made up exclusively of the exposition of the Law. The remedy should always accompany the diagnosis of the disease. The Law, with its penalty and its punishment, is the dark back ground on which the light of the knowledge of God, in the face of Jesus Christ, shines with celestial brightness.

A Sermon Criticised.

"J. M." sends us the plan of a sermon for criticism from the text, "Whatever a man soweth, that shall he also reap." His theme, "Morality does not save." We make the following criticisms and suggestions:

1. We would never have thought of taking from this text the theme, "Morality does not save."

2. We would not be willing to use the word "morality" with M.'s definition, "A studious conformity of our actions to the relations in which we stand to each other in civil society." This gives us no real standard of moral judgments. What are these relations? Something unsettled, differing in different ages, civilization and communities. Perhaps M. means the relations which *ought* to subsist between members of society. But who is the judge of these? Society is divided as to what these laws of social morality really are. The conflict of to-day is not solely between those who obey and those who do not obey social morality, but between those who hold radically antagonistic views of the principles on which society should be built. There is no worthy definition of morality which does not take in the consensus of the enlightened consciences of men. And there can be no definition of it worthy of the Christian pulpit which does not go even higher, and take in the principles of right as declared in the Word of God. Indeed, these are now commonly understood to be involved in all real morality. An openly unchristian deed would be called an immoral deed in almost any community where

the Gospel is known. Besides, M.'s definition excludes all the private actions of men from the field of morals. While our lives are largely interwoven with the lives of others, we are constantly conscious of an independent, even isolated, sphere of responsibility, viz. : to ourselves. The use of our time, the treatment of our bodies, the whole brood of "secret sins," are certainly of moral import.

3. This incorrect definition of morality leads M. into other misstatements, e. g. : "Morality is confined to outward

acts," a statement in which even Pagan moralists would not follow him. If we are not mistaken, M. will find that even the unconverted men of his congregation will mean something vastly higher and better by what they term their morality, than their preacher gives them credit for. Better allow to morality its noblest significance, the answer of a good conscience, the obedience of all laws of right; and then preach the Bible doctrine that no man is really perfectly moral; "there is not one that doeth good; no, not one."

HINTS AT THE MEANING OF TEXTS.

Our ideas like pictures, are made up of lights and shadows.—JOURNET.

Christian Culture.

SIX KINDS OF EVANGELICAL JUSTIFICATION.

How should man be just with God?
Job. ix: 2.

I. By *Christ*, its Righteous Author.—Gal. ii: 17.

II. By *Grace*, Sovereign in its origin.—Rom. iii: 24.

III. By *Blood*, Divine in its merits.—Rom. v: 9.

IV. By *Knowledge*, Intelligent in its character.—Isa. liii: 11.

V. By *Faith*, Appropriating as an Instrument.—Rom. v: 1.

VI. By *Works*, Evidential in Results.—James ii: 17.

OR,

I. *Divinely*, by *Christ*, its appointed Author.—Rom. iii: 25.

II. *Freely*, by *Grace*, its unmerited source.—Rom. iii: 24.

III. *Meritoriously*, by *Blood*, its precious purchase.—Rom. v: 9.

IV. *Intelligently*, by *Knowledge* of Christ's character.—Isa. liii: 11. Ps.

V. *Instrumentally*, by *Faith*, as an Instrument.—Rom. v: 1.

VI. *Declaratively*, by *Works*, as an evidence.—James ii: 17.

GOD'S THOUGHTS AND WAYS.

For my thoughts are not your thoughts, etc.
—Isa. lv: 8, 9.

With God, salvation is a present gift and experience (Jno. ii: 36), with man,

it is a future hope and blessing. The one works from *happiness to holiness*, the other from *holiness to happiness*. With God, faith brings joy and peace, then works by love, purifies the heart, and overcomes the world. With man, it is a nauseous medicine, taken not from pleasure, but to remove pain; he "turns earth into a hell, in hope to merit heaven."

God gives a new heart and thus secures a new life (Ezek. xxvi: 26, 27). Freedom first, service next (Ex. iv: 23). Man would make himself a new heart by leading the new life, sweeten the stream and so filter the fountain, improve the tree by raising better fruit. God works from *within*, from the centre to the circumference. Man from *without*, beginning with the circumference in hope to reach the centre.

Diseased humanity spends all its living in the use of quack medicines, and only grows worse, when a touch of Christ cures the patient.

THE SOUL'S SOLILOQUY.

Why art thou cast down, O my soul? and why art thou disquieted in me?—Ps. xlii: 5.

I. DAVID'S DISQUIETUDE.—1. God's forgetfulness; 2. His own mourning, and 3. Enemy's oppression.

II. DAVID'S HOPEFULNESS.—1. God is; 2. God is mine; 3. God will yet be praised by me.

Though a fugitive, David could thus encourage himself in God. Do trials drive you to God as *delighting in, submitting to, and commencing with Him*? Joseph sold, yet saving his brethren. Job, bereaved of children, friends, property, yet richer than ever. Nebuchadnezzar eating grass like an ox, then wearing the crown of Babylon. Jonah three days in the whale, yet living to preach in Nineveh. Lazarus dying, yet raised to everlasting life. All, all are instances of God's mercy, illustrations of what we too may be or do, and the recollection of which will draw forth the sweetest songs of praise.

Revival Service.

LINGERING LOT; OR, "GOLD MAY BE BOUGHT TOO DEAR."

And while he lingered, etc. (Gen. xix: 16.)

I. LOT WAS A CHRISTIAN.—2 Pet. ii: 7, 8. To be a Joseph in Egypt, an Obadiah in Ahab's palace, a Daniel in Babylon, a "saint in Nero's household," and a "righteous man in Sodom," one must have the grace of God in his heart.

II. LOT LINGERED. The gold became dim, a disastrous eclipse darkened the disk of his luminary, the dry rot of worldliness spread through his soul. (xiii: 10.) Perhaps he reasoned: "I can dispose of my herds to better advantage, consult the 'Sodom Sun' or 'Gomorrah Gazette' as to the state of the markets, procure a higher culture for my daughters, and introduce them into fine fashionable society." So he lingered, was loath to leave the city, and would not have left it, had not the angels thrust him by force away from the impending ruin.

III. HIS LINGERING DISPOSITION GREW UPON HIM. At first he pitched his tent *towards* Sodom. (xiii: 12.) Though he knew the character of the citizens, we find him next in Sodom. (xiv: 12.) Though rebuked for his worldliness by God who gave him and his goods into the hands of Chedorlaomer, he did not learn the lesson; he was mean enough to keep the advantage obtained through the generosity of the grand old Christian gentleman, his uncle; a spiritual par-

alysis seems to have mastered him; he succumbed to temptation, and, were there no distinct Bible testimony, we could hardly believe he was a righteous man at all, so effectually did "evil communications corrupt good manners."

IV. THROUGH LINGERING, LOT'S LIFE WAS A FAILURE. So feebly did he represent the cause of truth and righteousness in Sodom, that he must have passed for a hypocrite. To justify themselves in sin, they would naturally taunt him with his inconsistencies, scorn his religion, disbelieve his warnings, and so perish in the fiery flood. Homeless, friendless, wifeless, he welcomes a cave in the mountain as a refuge for himself and two daughters; who tempt him first with the intoxicating cup, and then to deeds of darkness, over which the angels must have wept. God could say of Abraham, "I know him that he will command his household after him"; not thus could He testify of Lot. "The evil that men do lives after them; the good is oft interred with their bones." The Midianites and Moabites perpetuated his sin and shame to distant generations. Not one soul saved in Sodom, or in his own house by his instrumentality; this world's wealth all lost. Lot passes away to the judgment, the Spirit of God not deigning one word of information as to the *time, place, or circumstances* of his death. Lot bought gold too dear.

SINS OF OMISSION RUINOUS.

"How shall we escape, if we neglect so great salvation?"—Heb. ii: 3. See Barnes *in loco*.

The Indian did not row himself over Niagara, he simply moored his boat some miles up the river and went to sleep—the current did the rest.

Archbishop Usher used to pray, "O Lord forgive me all my sins, especially my sins of omission." In the judgment, men will be condemned for neglect, and not for positive violations of the Decalogue.—Matt. xxv: 42-6.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James iv: 17.

LIVING ISSUES FOR PULPIT TREATMENT.

Where my people think I am bound to think.—H. W. BEECHER.

The practice of divorce, though in some countries permitted, has been discouraged in all.—BURKE.

The Divorce Question.

For the Lord, the God of Israel, saith that he hateth putting away.—Mal. ii:16.

NOWHERE is the problem of divorce so poorly solved, or so charged with danger to the future, as in the United States. It is certainly an alarming fact that the ratio of divorce to marriage is rapidly on the increase, and has already reached frightful proportions. We give below some statistics on the subject, gathered by the Rev. Samuel W. Dike, Corresponding Secretary of the National Divorce Reform League, who has given years to the study of this question, and is generally accepted as the best authority on the subject of divorce in the United States.

In 1849, Connecticut granted 91 divorces, about 1 for every 35 marriages. In 1878, the annual average for 15 years had become 445, or 1 to every 10·4 marriages. In 1860, Vermont granted 94 divorces, or 1 to every 23 marriages; in 1878, 197, or in the ratio of 1 to 14. In 1860, Massachusetts granted 243, or 1 to 51 marriages; in 1878, 600, or 1 to 21·4. In New Hampshire there were 107 in 1860, and 314 in 1882, or in the ratio of 1 to 10·9 for the latter year, against 1 to 31 in the former. Rhode Island granted 162 in 1869, or 1 in 14 marriages, and 271 in 1882, the ratio being 1 to 11. In Maine, in 1880, there were 587 divorces, or 1 in 10, or, possibly 9, marriages. And a similar condition of things is found in other States. In Ohio the ratio of divorces to marriages, in 1865, was 1 to 26; in 1882, 1806 were granted, or 1 to 16·8 marriages; while in 1883 the number reached 1965, or 1 to 16. In two large counties of Minnesota the ratio of divorce *suits* to marriages rose in 10 years, in one county from 1 to 29·3 to 1 in 22·9; and in the other from 1 in 19 to 1 in 12. In 6 years the ratio of divorce *suits* begun in Cook County (Chicago) to marriage *licenses* granted was 1 to 9·5. In 1882, the ratio of divorces actually decreed

was 1 to 13·4. St. Louis granted 205 divorces one year, and the very next 430 suits were entered.

The state of things in California is still more alarming. The Rev. Dr. Dwinell, of Redwood, Cal., in an admirable article in the *New Englander* (Jan. 1884) shows that there were in a single year, in 29 of the 52 counties of California, 789 divorces to 5,849 marriage licenses, or 1 divorce to 7·41 *licenses*. San Francisco divorced 333 married couples in 1880, and 364 in 1881. Making the estimate of 9 marriages to 1,000 inhabitants, there were actually granted in that city, in 1880, 1 divorce to each 5·78 marriages! Other parts of the Pacific State, it is claimed, make as bad, if not a worse, showing. Philadelphia, in 1862, granted 101 divorces; in 1872, 215; and in 1882, 477, or more than quadrupled in 20 years! New York city divorced 212 in 1870, and 316 in 1882. The number since has greatly increased, but we have not the exact figures at hand.

One of our New York daily papers recently printed a full summary of the divorce suits now pending in the cities of Philadelphia and Chicago. All told there were 719 cases, of which 426 were brought by women, and 293 by men, with seven cross suits, in the four Courts of Common Pleas in Philadelphia. This list, however, goes back to the March term of 1881, and is hence the accumulation of nearly four years. Chicago has pending at the present time no fewer than 674 cases—45 less than our supposed exemplary Quaker City. The period covered, however, is somewhat less. And it is to be said for these and other of our large cities, where the laws make divorce easy, that they are sought unto by parties who only abide there for the required statutory time. But, palliate it as we may, the showing is most disgraceful. It speaks in trumpet tones of the utter passion and selfishness of many men and women; of their disregard of both the moral and material

welfare of their children and of the community.

Complete returns for 1878 show that New England granted 2,113 divorces, and probably the number in 1884 was still greater, notwithstanding important legislation which has reduced the evil in some of the States. "*It is safe to say*," says Mr. Dike, "*that divorces have doubled in proportion to marriages, in most of the Northern States, within 30 years*, and present figures indicate a still greater increase."

Comment on such facts seems needless. If such a state of things, existing even in New England, the centre of Puritanism, as well as in all our Northern and Western States, and measurably at the South, does not excite deep and wide spread alarm, and arouse the people to take concerted and active measures to check the growing evil and save the Family from actual spoliation, alas for us! our glory and our strength will quickly depart.

It is a noteworthy fact that this fearful increase of divorces has quickly followed *the relaxation of divorce laws, and the new facilities for obtaining them*. In many of the States the causes on which divorces are obtainable have been ma-

terially increased. Some of the States have gained an unenviable reputation for granting divorces on the most frivolous grounds, and thousands have flocked thither to have their marital relations dissolved. And, worse than all, the possibility of getting a divorce without publicity, on manufactured evidence, and by means of fraud and collusion—lawyers, for "filthy lucre's" sake, selling their services for such a despicable and criminal purpose—has had a potent influence.

The remedies to be urged are patent to every reflecting mind. First of all, public sentiment must be aroused by means of the pulpit, the press, and leagues of citizens, and concentrated and voiced in clear, ringing tones throughout the land. Next, the divorce laws of the several States must be materially changed and made more stringent and uniform, and conformed to the teachings of Christ on this vital subject. And last of all the Constitution of the United States should be changed, so as to have one uniform law everywhere. So eminent a jurist as Chief Justice Noah Davis says that it is necessary to add only *two words* to existing provisions in order to secure this important end.

EDITORIAL NOTES.

High License No Remedy.

"Do you not think high license a good solution of the Liquor Question?"—A READER.

We do not; and for three reasons: (1) It makes more respectable, and hence more dangerous, the liquor saloon. The effect, of course, of a high license is to reduce, for a time, the number of saloons, but *not* the amount of business done. The saloons which remain are larger, richer, more royally furnished, and more inviting. (2) It intrenches the liquor traffic behind the selfishness of the tax-paying citizens. In some towns, where high license prevails, nearly all the municipal expenses are met by the Whiskey tax. Every property-holder thus becomes financially interested in keeping up the Whiskey business. (3) Say what we may in explanation of such tax, the

effect cannot but be immoral for the State to raise a revenue from the vices of its citizens. Paris licenses licentiousness, and we are horrified; the next generation of Americans will be, probably, as much horrified at the licensing of the liquor traffic.

Nor, where tried, are the results of the liquor traffic beneficial. Says Dr. Herrick Johnson, of Chicago, after studying the effect of the high license experiment in that city: "High license induces the saloon-keepers to resort to other evils to make good their loss by it." It has passed almost into a proverb: Make the license \$100, and the saloon-keeper says, "I must have your boy;" make it \$1,000, and he says, "I must have your girl also." In Lincoln, Nebraska, the license tax is \$1,000, and we understand that there are but two

or three saloons in the town. What is the result? The following is the testimony of Hon. H. W. Hardy, ex-Mayor of Lincoln, and the father of the famous Nebraska high license bill: "There has been no improvement in our saloons; high license has done nothing toward waking up temperance sentiment; saloon-keepers violate the law, as they always did. Gambling and prostitution go hand in hand." The Hon. John B. Finch, of this same State, Nebraska, and who was one of the chief advocates of the high license measure, bears similar testimony to that of Mr. Hardy's touching the results of the measure: "I now know I was terribly mistaken in my theories. Many of the delusions urged in defence of high license have been exploded by the trial of the law."

Let us not seek to heal the frightful wound of intemperance slightly, saying, Peace, peace, when there is no peace.

Where Our Faith!

"Poor Gordon! What a sad ending!" Who says that? Look at it. That name

of Gordon has passed into history as one of the few heroic names never to be forgotten. Isn't that something? But it is not all, nor the best. Gordon's death has been a revelation to the world of true heroism, of a love of humanity greater than love of self, a faith in "unseen things" so strong that the things which are seen are accounted as dust. These things hundreds of millions in Africa and in Asia will hear of for ages. A hundred missionaries could not so affect the minds of those hordes in favor of Western civilization and of Christianity. "Poor Gordon!" He, of all the hundred thousand men who left earth that day, is least to be pitied! When put to a real test, how little faith the world has as yet developed in soul elements!

Yes; we Know.

To Editor HOM. REVIEW:

On page 266, HOMILETIC REVIEW for March reference is made to "*Ecce Homo* by Dr. Parker." It must have been a mere slip that caused you to make that mistake. As you know, "*Ecce Homo*" is by Professor Seeley, while Dr. Parker wrote "*Ecce Deus*."

W. F. McDOWELL.

Oberlin, O., March 8, 1885.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

BIBLICAL.

Works on the Old Testament in 1884. An article on this subject, by O. Zöckler, is found in Luthardt's journal (*Zeitschrift für kirchliche Wissenschaft und kirchliches Leben*), first number, 1885. The attacks on the Old Testament by Wellhausen and others have been the occasion of numerous works and articles of a critical character. Scholars have been more intent on gathering and developing learned aids to the study of Scripture than on the interpretation of particular books. Little has been done for the purely biblical and theological literature of the Old Testament. Improved editions of commentaries have appeared, various articles on particular passages in learned journals, and practical expositions of Genesis and the Psalms; but on the exegesis of the Old Testament nothing of special importance has been published. Much has, however, been done in text criticism, grammar, lexicon and antiquities. Riehm's *Hand Lexicon of Biblical Antiquities*, 2 vols., was completed in 1884. Its contributors belong mostly to what is called the Middle Party, and its standpoint is between the extremes of orthodoxy and the negatively critical school. The *Culver Bible*

Lexicon, edited by P. Zeller, is of a more practical character, and quite a number of preachers contributed articles. Many on the Holy Land were prepared by the anti-Darwinian geologist, Oscar Fraas, of Stuttgart; those on Assyriology are by F. Delitzsch. Zeller's enlarged and improved edition of the *Biblical Lexicon*, 2 vols., aims to be biblico-theological and edifying rather than critical; nevertheless it is also an important help for the critical study of the Bible. In the new edition of Zöckler's *Handbook of the Theological Sciences*, the articles referring to the Old Testament have been much enlarged. All these works take into account the recent critical attacks. In the negative school, Wellhausen has published a sketch of the *History of the Old Testament*, based on his article in the "Encyclopedia Britannica." Equally negative, or still more so, is the work of L. Seanecke, whose second volume of the *History of Israel* (the post-exile period to the destruction of Jerusalem) recently appeared. *The Chief Problems in the History of the Israelite Religion*, F. E. Koenig, is more moderate. He holds that the Pentateuch was composed gradually, down to the post-exile period, but opposes the inferences usually drawn from this by the negative school. He claims that the Jahveh re-

ligion had already essentially become the religion of the whole people at the time of the departure from Egypt, and that, while it was at times obscured by idolatry, it was never overthrown. Jahveh was never regarded as merely a national deity, like Baal of the Canaanites, but as Lord of the whole earth. It is simply a fiction of the theory of natural development, that it was not until the time of the prophets (9th and 8th centuries B.C.) that the former nationally limited Jahveh worship was developed into ethical monotheism. Already, before the prophetic period, Jahveh was worshiped as a purely spiritual god, and this idea of him is not, as the negative criticism holds, the result of naturalistic development.

First Epistle to the Thessalonians. There is a critical examination of the genuineness of this Epistle, by H. V. Soden, in *Studien en Kritiken*, 1885, 2 Heft. Critics have usually considered the first and second letters together, and as a consequence the conclusions respecting the one have been regarded as determining those respecting the other. Grotius, Baur, Ewald, Laurent, Davidson and others, pronounce the second the older; when, consequently, it was regarded as not genuine, the same argument was used *a fortiori* against the first. Soden separates the two epistles altogether, examines the question of the genuineness of the first entirely on its own merits, and uses as the standard of comparison the four epistles, admitted even by the Tübingen school, to be genuine—namely, Romans, Corinthians, and Galatians. He discusses, 1. The Formal Character of the Epistle (its language and its style); 2. Its Dogmatic Contents; 3. Its Historic Data. His conclusion is as follows: "No passage in First Thessalonians bears the stamp of being un-Pauline, and none occasions difficulties on the supposition of its Pauline origin. On the contrary, with all the originality in linguistic form, many passages bear the unmistakable stamp of the Pauline mind and spirit and ideas." No evidence is found in the letter itself against its origin in the days of Paul and against his authorship. Less dogmatic than Romans and Galatians, this epistle gives the apostle's conception of the Christian life of faith and love and hope, and of the blessed confidence in the power of redemption. "The object contemplated by the eye of faith is Christ, as the Son of God. Paul saw Christ, the glorified Christ, at his conversion: and here it is not the historic or the crucified, but the glorified Christ who is the centre of his faith. His eye rests neither on the past nor the present, but looks into the future; and in that future he expects the return of the Lord whom he viewed as glorified."

The Glory of Jesus. By Georg Rietschel (*Christologie*, 1885). The Gospel does not attempt to describe persons, but by means of a few words and deeds frequently gives striking revelations of character. From the accounts of Peter, John, Thomas, Nicodemus, Nathanael, Pilate and

others, we obtain distinct ideas of their peculiarities. Is it possible to give the characteristics of Jesus, as of other persons in the New Testament? A century ago the theologian, Niemeyer, of Halle, prepared a large work, in which the biblical characters were described according to their individual peculiarities. His avowed aim was to complete the work by giving the characteristics of Jesus. During the author's life, in a period of nearly fifty years, five editions of the work appeared; but Niemeyer did not venture to add to any edition the promised sketch of Jesus. After his death the publisher requested Professor Hase, still living in Jena, to prepare for the sixth edition a separate volume on the characteristics of Jesus. But, he says, "I prudently declined, and no one else has undertaken the task. The representation of the history of Jesus encounters this peculiar difficulty: that in the life of Jesus, what is strictly characteristic scarcely appears at all. It belongs to the character of Christ not to have that which is characteristic." In Him is found what is universal—the perfectly human, free from sin and from all that is partial. He has in perfection all the noble qualities of manliness, yet He has the submissive patience, the endurance in bearing pain, the power to sacrifice and silently to bear injustice, which are regarded as specially characteristic of woman. In Him strength and tenderness are blended. He is at the same time a lion and a lamb. His power was felt equally by men and women. Not a woman is mentioned in the entire Gospel as hostile to Him; the heathen wife of Pilate not even forming an exception. With all His heroic strength, He was specially friendly to children, and made them models in His kingdom. He was equally superior to national limitations and to the prejudices of the times. Men are frequently distinguished according to temperaments, and are pronounced sanguine, choleric, melancholic or phlegmatic. Which of these four temperaments was peculiar to Jesus? "No one of the four. Without any prominence of the one or the other He unites in a wonderful manner in His person the most eminent peculiarity of each temperament, without partaking of the weaknesses, partialities and dangers which belong to each sharply marked temperament."

SYSTEMATIC THEOLOGY.

Among the most important of the recent works in this department is the *Science of Christian Doctrine* (*Die Wissenschaft der Christlichen Lehre*), by Prof. Dr. Martin Kaehler, of Halle. The first part gives the Introduction and Apologetics, the second, Dogmatics. Here, not even an outline of the rich contents can be given; only its general tendency can be indicated. The author belongs to the right wing of the Prussian Union, in which the prominent parties are the Positive Union, the Protestant Association, and the Middle Party. He belongs to the first, or most orthodox, and is one of its intellectual leaders. His book is profound and scholarly; but, unfor-

tunately, written in a style which makes it difficult even for German scholars. He holds that the objects of the theology can exist only for him who seizes them by faith; they must have become a personal element to him who would apprehend them. Mere speculation can never discover them. But while individual faith is essential for the construction of theology, it is not the aim of theology to represent the faith of an individual, but what is common to the whole of Christianity. Besides faith, theology presupposes an historic revelation and a church. Revelation was an historic process, which is represented in sacred history and is concentrated and consummated in Christ. All religions culminate in Christianity; the other religions do not compose it, but it rises above them, containing the ideal which they strive after. It aims to make man conscious of sin, but also to remove the same and restore him to communion with God. Sin destroys the harmony of man with God and also with his fellow-men; and in redemption this harmony is to be restored. The deep conception of sin in the work prepares for a corresponding conception of the need of redemption and of the work of redemption itself. The author, in fact, regards the doctrine of justification by faith as the substance of dogmatics. God is personal and supernatural: by means of religion man is brought into communion with Him. The essence of religion consists in the personal relation to God as the one who determines the whole moral life. Christ is God, yet truly man; the divine in His person is the bearer of the human, and the human yields itself perfectly to the divine. On the one hand He reveals to man the love of God, on the other He is man's substitute. Revealing man's redeemability, He also actually redeems him by bearing the curse of the law. Sin is a free act; but sin can be removed from man by an act of divine grace.

Another work, evangelical in doctrine and spirit, is by Prof. Dr. F. H. R. Frank, of Erlangen: *The System of Christian Morality, First Part (System der Christlichen Sittlichkeit)*. Since Dörner's death, Frank is probably the most eminent writer on systematic theology. Of his *System of Christian Certainty* a new edition recently appeared, and his recent work is sure to excite much interest. Far removed from all blind faith or thoughtless acceptance of authority, he seeks that certainty in Christian dogmas and ethics which is attained by a thorough, comprehensive, and critical examination of these subjects. In his work on Morality he aims to establish the purely Christian view of morals as drawn from Scripture—not any of the various phases assumed during the development of the Catholic or Protestant Churches. Like the work of Kaehler, his book holds that the central Christian doctrine is that of justification by faith in Jesus Christ. Its thought and style are also obscure—somewhat scholastic.

BIOGRAPHICAL.

The Life of Tholuck, by Prof. Dr. Witte, first

volume, extending from 1799-1826. In interest for ministers, no German biography equal to this has appeared for a long time. The arrangement, unfortunately, is not as good as it might be, and one finds material for a biography rather than a finished work. But the subject and the matter are such as to interest a large circle of readers. The author had various journals of Tholuck at hand, much of his correspondence, and a large stock of reminiscences furnished by friends and pupils of Halle. The book gives a view of his childhood at Breslau, in a home where the father was violent, and often cruel, and where a stepmother did her utmost to prostrate his ambition for learning. He himself became extremely morose, frequently threatened and several times attempted to take his own life, and passed through many inner, as well as outward struggles in his youth. His acquisition of languages was phenomenal; his greatest ambition was to master those of the Orient, and of all, the Arabic was his favorite. At the age of eighteen he went to Berlin on a romantic errand, became the inmate of the house of an eccentric Oriental scholar, von Diez, and here received lasting religious impressions. In the University of Breslau he had been matriculated as a student of philology, but through the influence of his benefactor, he entered the Berlin University as a student of theology. The most marked change in his religious views is, however, traceable to Baron Kottwitz, a man with heroic faith, boundless sympathy, and a marvelous power over seekers after spiritual light. At the age of twenty-one Tholuck became tutor in the University of Berlin, soon afterwards professor, and at the age of twenty-seven he was transferred to Halle, then frequented by more Theological students than any other German University. But even as a teacher of Theology he was frequently tortured with doubts. Faith came and vanished; peace blessed his spirit, and then yielded to the most violent agitations. His soul seemed to be harassed by all the theological distractions and religious conflicts of the day. It is especially interesting to watch the development of his personal spiritual influence, for which afterwards he became so celebrated. The book closes with his journey to Halle, to become the successor of Professor Knapp. The second volume is to complete the biography.

An interesting and learned biography of *Ambrose, Bishop of Milan*, by Dr. Th. Förster, has recently appeared. It is the result of six years of research. The author first gives a sketch of Milan, and the condition of the age, and then an account of the life of Ambrose. The second chapter treats of him as a theological writer; the third as a preacher and poet.

SOCIALISM.

Among the burning questions of the day is what to do with *Socialism*? All repressive measures against the press and meetings of the social democracy have not had the desired effect. Its

growth has startled the nation. In 1867 the parliamentary candidate of the party received 67 votes in Berlin; in 1871, 2,056; in 1874, 11,279; in 1878, 56,146; in 1884, 68,582. In the whole Empire the party cast a little over one hundred thousand votes in 1871; last year 550,000. This enormous increase has led to lively religious and political discussions as to the causes of this growth. These discussions are found in papers, pamphlets and books, altogether too extensive for even a survey here. The religious aspect of the social democracy can, however, be given in outline. Those who regard the party as composed solely of atheists, are greatly mistaken. Many of the leaders are atheistic; but it is not their religious views which give them their influence. The laboring classes are attracted by the hope of bettering their material condition, and this accounts for the large number of votes. Even the leaders do not propose to antagonize religion; but they oppose a State Church supported by taxation of the people. They want religion to be treated as a private affair, left entirely to the choice of each individual. Even among the leaders there are some who do not reject the Christian religion, but claim its author as the first social democrat. In Hanover the leaders of the party even accepted all the articles of the apostle's creed a few years ago. The strength of the movement must therefore not be viewed as a growth of infidelity among the masses. Nor is the purpose of the party as revolutionary as formerly; the leaders have declared their intention of seeking to accomplish their end legally. This moderation has also led to the growth of social democracy.

The Catholics claim that their Church alone can bring the masses back to religion, and restrain the tendency to lawlessness. The confessional, and the power of the keys of Heaven, undoubtedly have a restraining influence over the faithful. But Belgium, a Catholic country, is the hot-bed of communism; and in Italy and France, Rome has lost its hold on the people. The Evangelical Church is by no means an idle spectator. Vigorous efforts are made in various quarters to win back the masses; but in a State Church, where even the Theological Professors are appointed by the government without consulting the Church, there is little hope of success. The spiritual life is hampered in many ways, and lay activity is not encouraged. In Berlin, however, there is a strong Christian Social Party, under the leadership of court-preacher, Stöcker, which aims at the elevation of the masses and the improvement of their condition according to the principles of the gospel. A volume of addresses and essays, entitled *Christlieb-Social*, by the leader, recently appeared. The book is divided into four parts: 1. Addresses in the Christian Social meetings in Berlin; 2. The Jewish Question; 3. Addresses on Religious, Political, and Social subjects in various cities; 4. Articles on the religious condition from 1875-80.

JUDAISM.

Another burning question is that of *Judaism*. Like Socialism, it has both a religious and a political side, and in both respects it is frequently discussed in literature. The Jewish question of Germany is peculiar, and is the occasion of much bitter controversy. The philosopher Hartmann has published *Judaism in the Present and the Future*, of which the second edition has just appeared. Being himself an atheist, he cares little about the religious condition of the Jews, but he holds that they cannot hope to retain their present anomalous position among the nations. They are a people within a people, and will always be regarded with aversion so long as they remain such. Amalgamation with the people with whom they dwell he regards as their only hope.

The Jews, too, feel that something must be done to make themselves more tolerable to their Christian neighbors. Ethical culture, not confined strictly to the Talmud, is advocated; and thus it is hoped to bring them more into harmony with Christians. Their religious differences are very great, some being strictly orthodox, while many others are thoroughly skeptical. In Southern Russia some two hundred families have formed what is called "New Israel"—a sect which has been recognised by the Russian Government. Their leader is a lawyer, Joseph Rabinowitch. They accept Jesus of Nazareth as the Messiah, and celebrated last Christmas. Their services were conducted according to a liturgy prepared by the leader. This service was also attended by a German Protestant minister. A report has just come that the leader was recently murdered by the orthodox Jews, though I have not seen it confirmed. In Berlin a book has just appeared with the title, *A Solution of the Jewish Question by the Jews*, by Moses ben Heseckiah. The author thinks the time has come for the Jews to cease their opposition against Jesus. "Let us hasten to make good the traditional sins of nearly two thousand years against Jesus. Let us make our own the hero in word and spirit, who arose among our ancestors, and was the last true prophet in Israel. Without Him our prophetism lacks its crown." Jesus is pronounced the most perfect moral and religious ideal. As the book advocates an amalgamation of Judaism and Christianity, it will, of course, satisfy neither party; but it gives expression to what many Jews feel—namely, that their hope is in a nearer approach to Christians.

DENMARK.

Rev. C. Ewaldsen, Copenhagen, some time ago, published a pamphlet entitled, *The Awakening of the Lord After Death*, of which a second edition recently appeared, as well as a translation into German. It is an exposition of the parable of the rich man and Lazarus.—Luke xvi: 19-31. The substance is given in the following summary: "1. The condition of the soul immediately after death is not a cessation of life, nor "

beginning of an unconscious sleep, but the entrance upon a conscious life of the soul, with a certain corporeality, which we cannot, however, comprehend here. 2. On the awakening of the soul from death, man finds himself essentially in the same mental state in which he departed from this life. For all who have here decided for or against Christ it is the beginning of a continuous development. 3. The awakening of the soul from death is accompanied by an all-pervading light; the sun, however, from which it proceeds, is the holiness of God, which is for one class the mild reflection of his glory and unspeakably comforting, but for the others a consuming fire unto unspeakable pain. 4. The intermediate state brings no revelation of new ways and means of salvation unknown to the Church of God on earth. He, however, of whom Moses and the prophets testify, Jesus Christ, the only-begotten Son of God, will be brought into immediate nearness to the soul. The new element will consist in this, that one will hear only of Him. 5. During the intermediate state believers will be in communion with the Lord; the unbelievers are excluded from this communion. The gospel of salvation through Christ alone will be in some way preached and testified to those who have not here consciously and deliberately rejected the grace offered to them."

The Autobiography of *Martensen, Bishop of Leeland*, gives an insight into the condition of the Danish Church, as well as interesting experiences and personal reminiscences. His position as Professor in the University of Copenhagen, as court-preacher and as bishop, brought him in contact with many persons of eminence; and as an author in the departments of dogmatics and ethics he became known throughout the whole Evangelical Church. His autobiography reveals the scholar and Christian; the conservative who wants to preserve as much of the past as possible, and yet aims to adapt it to the present; the prelate who tries to exalt the Church, and yet strives to be just to those outside. His theological position is with those who try to mediate between Christianity and modern culture, between revelation and reason. Hence the emphasis placed by him on the ethical element in religion. He states that the question—How to unite the Christian and the human elements, continually occupied his attention, and that his entire ethical view of life was based on the contrast and the harmonizing of the two. His views respecting the mission of the preacher were the most exalted. The minister must stand at the summit of the culture of the day, so that he may be a guide to others intellectually, as well as religiously. "Can we not say that, especially in ages inclined to democracy, there is a tendency to cultivate all classes? But for culture a certain degree of freedom and independence are necessary. We want to help all to attain these; and it is our desire that they appropriate the gospel with intellectual freedom

and independence. But in order to accomplish this, it is important to show them that the gospel is in harmony with the human and whatever is truly natural; that it is irreconcilably hostile only to sin; and that it is its high and comprehensive aim to develop perfectly the whole man." Among the most interesting parts of the book are his interviews with Doellinger, Dörner, and other eminent theologians. Glimpses are also given of the various tendencies in the State Church (especially of Grundtvigianism), as well as of parties outside (especially Irvingites). At the close of the Autobiography is a sermon on the Anchor of Hope, preached in 1861, which Martensen regarded as a confession of his faith.

FRANCE

Edmund Stapfer has published a book on Palestine in the Time of Christ (*La Palestine au temps de Jesus Christ*). This is the first attempt to construct a French history of the theology of the New Testament. The first part discusses the social, the second, the religious life of that time. Among the subjects are the geography and people of Palestine; public and private life; art, literature, science; the sects of the Jews, the Scribes and Priests, and the religious observances. The principal sources are the New Testament, Josephus and the Talmud.

The third volume of F. Kuhn's work on the Life and Work of Luther (*Luther, sa vie et son œuvre*), has just appeared. J. Milseaud has published a book on Luther's work on the Will (*Luther et le serf-arbitre*). The work of Luther has been subject to many attacks, both from philosophers and theologians. Milseaud defends it, claiming that in it the reformer holds that man acts according to the laws of his nature, making his own personality the source of his conduct; while Erasmus and philosophers generally held that man's conduct is determined by his surroundings.

The Evolution of Contemporary Religion (*L'évolution religieuse contemporaine*), by Goblet d'Alviella. The author is not in connection with any religious body, but hopes that the solution of the great religious problems of the day will be found in the union of all the rationalistic tendencies in Europe, America and India. Such a union he regards as the best way of promoting the harmony of religion and reason.

Maasebleau (Protestant Professor in Paris) has given a brief discussion of The Teaching of the Twelve Apostles (*L'enseignement des douze apôtres*), or the manuscript of Bryennios. He places it at the close of the first century, thinking it possible that it was on a catechism for the instruction of converts from Judaism. He holds that it originated in Rome, not Antioch. On the Study of the Fathers in France (*De l'étude des pères en France*), by the same, gives an account of the great services of the French, especially in the seventeenth century, in patristic literature.

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHEERWOOD.

UNITED STATES.

Books.

Pink & Wagnalls have added to their rapidly growing list of standard works another volume of "Meyer's Commentaries" (the Gospels of Mark and Luke). The characteristics and marked excellencies of Meyer's Commentaries on the New Testament are already too well understood among scholars and students to need any commendation from us. The editor of the American edition of this volume is Prof. Riddle, of Hartford Theological Seminary, whose thorough scholarship and conscientious performance of literary work admirably qualify him for the service here rendered. The basis of the work is the fifth edition of the German, translated by Rev. Robert Ernest Wallis, Ph.D., revised and edited by William P. Dickson, D.D., of the University of Glasgow. The supplementary matter by the American editor consists of brief critical remarks and more extended exegetical notes. The work, both of the editor and the publishers, has been well done, and a highly valuable addition made to the critical and exegetical literature of the Scriptures.—The same publishers have just issued the first volume of "Pusey's Minor Prophets." It covers Hosea, Joel, Amos, Obadiah and Jonah. A second volume, soon to follow, will complete the Minor Prophets. Among scholars of eminence, at home and abroad, Pusey's "Daniel the Prophet" and "The Minor Prophets," take very high rank. Since their appearance in England some years since, they have won their way to general favor, and many of the most eminent scholars and divines and high dignitaries of the Church are enthusiastic in their praise. The announcement of their republication in this country was hailed with pleasure on the part of those who knew their pre-eminent worth. Prof. Green, of Princeton Seminary, testifies that Pusey's Minor Prophets "is the most learned, able and instructive commentary on that portion of Scripture that has been produced in Great Britain." Dr. William M. Taylor's opinion is equally decided: "It is the best exposition known to me of that section of the sacred Scriptures." And Dr. Howard Crosby, than whom there is no better critic, says of Pusey: "His Commentaries are of a rare order in mingling the results of the highest scholarship with the unction of the deepest spirituality. His 'Daniel' is far beyond any other commentary ever written on that prophet. In the 'Minor Prophets' he has shown the same careful, scholarly treatment and the same devout spirit. This work is rich in spiritual thought, and must prove abundantly suggestive to every thoughtful reader." We are confident that an examination of this volume will justify and confirm the high encomiums of such distinguished critics. — "Letters from Hell,"

with an Introduction by Dr. George MacDonald. Same publishers. This book, with so startling a title, was published in Denmark some ten or twelve years ago. Quite recently, in a modified form, it was introduced into Germany, where it aroused very great interest, and ran through a dozen editions in a single year. This English version is made from the German, the translator faithfully following the author's powerful conception, but pruning certain parts and omitting others, with the view of making the book, as a whole, more acceptable to English readers. The title is not quite a new one, for in Cromwell's day a book was published entitled "Messages from Hell; or, Letters from a Lost Soul." The book is one of fearful interest. Dr. MacDonald justly says of it: "Its mission is not to answer any question of the intellect to please the fancy, or content the artistic faculty, but to make righteous use of the element of horror; and in this the book is unparalleled." Those familiar with Miss Phelps' "Gates Ajar" and "Within the Gates," can readily see how a vivid and prolific imagination can find ample material in such a theme for a description of thrilling power. It is but just to say that the book is not one of supreme horror merely, conceived and executed with the sole purpose of harrowing the feelings, for no high moral purpose. It is based on a thorough knowledge and appreciation of Scripture teaching on the awful subject of future punishment. Its conceptions and descriptions of personages, characters, experiences and scenes in hell, are not arbitrary, improbable, simply horrible; they are natural and philosophical in the light of revelation and of the eternal laws of retribution. It teaches lessons of awful import—not theories or dogmas, but the tremendous realities of our relations to God and man and duty—all, in short, that belongs to conscience. We have here a most vivid and impressive representation of the power of a guilty conscience, and a guilty memory, in the world of eternal retribution, under the eye of a God of justice and the pressure of self-convicted guilt and endless willful undoing. Surely the advocates of no hell, or of probation after death, or of eternal torment as inconsistent with the Fatherhood of God—a growing persuasion of the present age—will find little comfort in this graphic book; but the preacher, and, indeed, every thoughtful reader, will find in its pages food for solemn reflection.

G. P. Putnam's Sons. "Bible Characters": being Selections from Sermons of Alexander Gardiner Mercer, D.D., with a Memoir by Manton Marble. The memoir is brief, but serves to give the reader a highly favorable impression of Dr. Mercer as a Christian man, a ripe scholar, and an eloquent divine. The Sermons (twenty-eight in number) are all on leading Bible char-

acters, both of the Old Testament and the New, beginning with Abraham and closing with Paul at Melita. They are comparatively brief, and yet sufficiently full to make a definite and complete impression in each instance. The style is simple, pure, almost classical. The author has evidently studied the several characters carefully and critically, and sketched them truthfully and skillfully. We welcome such a book. We have constant inquiries for works on sacred biography. Hearers of Gospel teaching never tire of such themes, if they are properly handled. Preachers, happily, are beginning to appreciate this fact, and to give more prominence to this form of instruction from the pulpit.—"The Religion of Philosophy: or, The Unification of Knowledge." By Raymond S. Perrin, 1885. Royal 8vo, pp. 566. Same publishers. The mechanical appearance of this stately volume is very attractive and the same may be said of "Bible Characters." Book making is an art; and some of our publishers are bringing it to a high state of perfection. We wish the contents of this book were equally attractive. The name of the author is unknown to us, but his attempt is a very ambitious one, and, in our sober judgment, a total failure. The title, "The Religion of Philosophy," indicates the purpose and scope of the work. The "Religion" he seeks to discover, unify and enshrine in human thought, is not Christianity, the "Religion" of *Divine Revelation*, made known by Moses and the prophets and holy men of old, who spake as they were moved by the Holy Ghost, and by the Son of God himself, "who spake as never man spake," and by the teachings of the evangelists and apostles of the New Testament, but the "Religion of Philosophy"—the deductions of human reason; a conglomeration of the religious and philosophical ideas of all nations and systems and ages of the world. All knowledge, all systems, all religions, are placed on an equal footing; and all thought and all existence are reduced to a single principle—the ultimate philosophy—and this is God! This explains the "universe," solves all problems relating to man's existence and future destiny. Accordingly, the theories and bold speculations of Herbert Spencer and G. H. Lewes are dignified as high philosophy, and nearly one-half of the entire book is devoted to a review of their works and affixing their results with "the sum of philosophy." We are not surprised, therefore, to learn that "the ideals of humanity for which Jesus so earnestly contended are found to have been distinct principles in all ancient civilizations," and that to realize these ideals we will need "a higher intellectual and moral discipline than is taught by Christianity." The "morality" of the historical faith of Christendom is a "despotism," and the author earnestly entreates "the mothers of America" to abjure the old superstition. "The religion of mystery" (Christianity) "has been tried and found wanting." "Is it not time, at least in America, to try some

other religion?" We can conceive of no good end to be subserved by such a false, superficial and unphilosophical mode of thinking. We regret to see so respectable a house lending its influence to give currency to such a silly attack on Christianity: and it is not the first offence of the kind. We submit whether they can afford to adopt such a policy.

Periodicals.

North American Review (February and March). "Shall Clergymen be Politicians?" by Dr. H. J. Van Dyke, Jr., and Rev. Henry Ward Beecher, is a timely discussion of a practical and important matter. The writers, as we might anticipate, take opposite views, and each uses strong words and urges various considerations in support of his position. If we were to express an opinion, we should say that Dr. Van Dyke has decidedly the best of the argument.—"The Certainty of Endless Punishment," by Dr. W. G. T. Shedd (Feb.). "Future Retribution," by Archdeacon F. W. Farrar. Dr. Shedd treats the awful theme with great ability, discrimination and fidelity, from the orthodox point of view. He shows that the chief objections to the doctrine of endless punishment are not Biblical, but speculative. The great majority of students and exegetes find the tenet in the Hebrew and Greek Scriptures. Davidson, the most learned of English rationalistic critics, explicitly acknowledges that "if a specific sense be attached to words, never ending misery is enunciated in the Bible. On the presumption that one doctrine is taught, it is the eternity of hell torments. Bad exegesis may attempt to banish it from the New Testament Scriptures, but it is still there, and expositors who wish to get rid of it, as Canon Farrar does, injure the cause they have in view by misrepresentation." Dr. Shedd claims that the doctrine is not only Biblical but rational. It is defensible on the basis of sound ethics and pure reason, which he proceeds to argue in a way that is absolutely demonstrative. Having shown that future punishment is retributive in its essential nature, it follows that it must be endless from the nature of the case. For, suffering must continue as long as the reason for it continues. The endlessness of future punishment is implied in the endlessness of guilt and condemnation. We rejoice that so full and able a vindication of this Scripture doctrine, now assailed from so many quarters, has found a place in the *North American Review*. Canon Farrar's paper on the same subject (March) is a marvelous contrast in tone and cast and the reasoning faculty, to Dr. Shedd's. There is no reasoning in it—not an argument. It is pure and arrogant assumption and self-assertion. We are amazed, that so weak, superficial and powerless a paper should be put forth as an offset to Prof. Shedd's decisive and irresistible argument, based both on Reason and Revelation, which appeared in the previous number of the same Review. True, it is not a reply, and there is no reference to that

still, beyond a doubt, it was called forth by it, and it bears the marks of great haste in the preparation. The contrast in the two articles cannot fail to impress the reader's mind.

Bibliotheca Sacra (Jan.). "The Moral Condition of Germany," by Prof. Hugh M. Scott, 27 pp. The picture here given is certainly a very dark one. "Never before in German life was the prevalent spirit of the people so mercantile, greedy, and of the earth earthy as now; never was the learning of the nation so devoted to physical science and so ready to draw the coarsest conclusions for morals and society from fixed laws and axioms; and never before has the land had so many criminals, or such aggravated offences against common decency, or so many men crying 'Down with the priests,' as well as 'Down with all order, for the time of the proletariat has come,' as during the present generation. In 1876 the eminent economist and liberal, Schulze-Delitzsch, said: 'Any man, who is not in the deepest valley of ignorance of German affairs, will admit that the whole social and moral condition of things has reached a point where they threaten to dash into an abyss of ruin.' Socialists and sober theologians agree in their diagnosis of the diseased body politic." The rapid growth of Socialism is an alarming symptom. In the field of science the prevailing currents run towards materialism. There is also a rank growth of pessimistic views of life. Intemperance is on the increase: "Germany drinks more than four times as much beer, and three times as much brandy as France." The prevalence of crime is astounding. Prostitution has reached a point that threatens the destruction of the family, the brothel taking its place. Divorce rages like a contagion. "The favorite dramas in Germany now come from France, and 99 per cent. of them hinge upon matrimonial infidelity." A great part of the German people, especially the educated, and those in cities, have become estranged from the Church. The writer, however, notes some signs of a reaction: and we should infer as much from the admirable papers which Dr. Stuckenberg, of Berlin, is contributing to the pages of this REVIEW.

GREAT BRITAIN.

The British Quarterly Review (Jan.). "Memoirs of an ex-Minister." Lord Malmesbury was not a great statesman, but he held important political offices; and he not only mixed in the best society in England and France for nearly half a century, but was intimate with many of the chief personages who have left their mark on the history of our time. During this long and remarkable period he kept a diary of all that he thought noteworthy in politics, in the affairs of the day, and in contemporary social life; and the present work is the faithful record of these varied and rich experiences. The book is deficient in thought and insight as a commentary on the mighty events which the world has seen in the last fifty years; and the author seems to have had no conception of the significance

and ultimate bearings of the revolutions and gigantic wars which have agitated the Continent and the United States from 1830 to the present time, and of the less striking but most important changes which have transformed England in the Victorian era. Lord Malmesbury, however, has described very well, and occasionally with a graphic touch, many incidents of this wonderful epoch; and his remarks on them, if never profound, are often acute, judicious and shrewd. Nevertheless the real value of the work consists in its simple but life-like portraiture of many of the chief actors on the stage of Europe in a stirring and extraordinary age, and in its rapid, vivid and telling sketches of the national and social life of the time, especially in the upper world of London and Paris; in this province the author has turned great opportunities to excellent account, and has proved himself to be a keen observer. The "Memoirs," of course, will possess far greater interest to Englishmen than to us Americans. Still, this sketch is racy and full of anecdotes, and gives an insight into European affairs in one of the most remarkable epochs of history.

The Westminster Review. "Madame Necker and Madame Récamier." This interesting paper is chiefly valuable as showing the immense change which has come over French society since the reign of Louis XIV. began. It traces with a graphic pen the rise and influence of the institution known as the *Salon*, which became supreme in national politics, as well as in social life, and had much to do in bringing about the Revolution and the age of the *Encyclopédie*. With Madame Necker and Madame Récamier, the powerful dynasty of female potentates—a dynasty which had ruled with despotic sway over the literary and philosophical innovators of the pre-revolutionary period; over the revolutionists themselves; and, finally, over those who struggled impotently to resuscitate the old social forms in their most refined, fastidious and exclusive expressions—became extinct. Even before the death of Madame Récamier the literary and political influence of the *Salon* was gone; it had a name and nothing more. It had deeply imbued French society with that exquisite taste of politeness which never fails to elicit the admiration, and not unfrequently the envy of the world. Much of this fascinating polish, however, has for some time been wearing out and passing into a mere tradition. It was a special product of the times, developed, in great part, from a combination of accidental social and political causes. It is, nevertheless, so congenial to the French character, that no undermining or opposing influences are ever likely very perceptibly to bedim it, much less to obliterate its traces. The *salon* had, moreover, presumed to initiate fashion, and guide the intellectual agencies destined to mould the character of the age which began with the *petits soupers*, and ended with the Revolution. But in the nineteenth century there is no fitting place for such an in-

stitution; its active functions have entirely passed into more efficient keeping. The natural and judicious freedom which existed under the Restoration and the July Monarchy enabled the Tribune and the Press to give wider and fuller expression to public opinion; in presence of unclouded and far-reaching light, the circumscribed artificial lustre which had glimmered in the *salon* disappeared.

Edinburgh Review (Jan.) "Spenser as a Philosophic Poet." It sometimes happens that some eminent characteristic of a great poet has almost escaped observation, owing to the degree in which other characteristics, more attractive to the many, have also belonged to him. Spenser is an instance of this. If it were asked what chiefly constitutes the merit of his poetry, the answer would commonly be, its descriptive power, or its chivalrous sentiment, or its exquisite sense of beauty; yet the quality which he himself desiderated most for his chief work was one not often found in union with these, viz.: sound and true philosophic thought. This is the characteristic which this elaborate article seeks to illustrate. It was the characteristic which chiefly won for him the praise of Shakespeare:—

'Spenser to me, whose *deep conceit* is such
As, passing all conceit, needs no defence;'

and it was doubtless the merit to which he owed the influence which Milton acknowledged that Spenser's poetry had exercised over his own. There is more of philosophy in one book of the "Faery Queen" than in all the cantos of his Italian models. The numerous passages cited from the several books of this classic poem certainly bear out the writer's opinion. The numerous admirers of Spenser will be delighted with this discriminating and highly appreciative review of Spenser's works, which is based on Dr. Grosart's edition, in 8 volumes, which recently appeared in London.

Fortnightly Review (Jan.) "Coleridge as a Spiritual Thinker," by Tulloch. The writer proposes to look at Coleridge as a religious thinker, and to ask what is the meaning and value of his work in this respect, now that we can calmly and fully judge it. If Coleridge was anything, he was not only in his own view, but in the view of his generation, a religious philosopher. It is not only the testimony of men like Hare, Sterling, Maurice, Cardinal Newman, but of John Stuart Mill, that his teaching awakened and freshened all contemporary thought. He was recognized, with all his faults, as a truly great thinker, who raised the mind of the time and gave it new and wide impulses. If English literature ever regains the higher tone of its earlier national life—the tone of Hooker and Milton and Jeremy Taylor—Coleridge will be again acknowledged as "a true sovereign of English thought." He will take rank in the same line of spiritual genius. He has the same elevation of feeling, the same profound grasp of moral and spiritual ideas, the same wide range of vision. There is

everywhere the play of great power—of imagination as well as reason—of spiritual perception as well as logical subtlety. To speak of Coleridge in this manner, may seem absurd to some who think mainly of his life, and the fatal failure which characterized it. We advise such to read this brief but telling article.

Contemporary Review (Feb.) "Catholicism and Apologetics," by Principal Fairbairn. After a brief notice of two recent works by English Catholics, the "Philosophy of Theism," and the "Philosophy of Religion," the paper proceeds to discuss the questions which they have raised:—In what measure has the English Catholic movement helped to a constructive philosophy of religion? To what extent has it, in an age, if not of denial, yet of transition and of the inquiry which leads to doubt, contributed at once to conserve and quicken the Christian faith, making it credible to living mind, real to the men who feel that their religious beliefs are the dearest to the heart, but the hardest to the intellect, and the least practicable or relevant to the life? These are questions it is easy to ask, but very difficult to discuss judiciously or even judiciously, while the most difficult thing of all is to find a just and sufficient answer. Underneath all such questions others still more fundamental lie, and the principles implied in the deeper must always regulate the criticism and the determination of the more superficial. "The writer is clearly conscious that his attitude to religion and our religious problems is one, and the attitude of the Roman Catholic another, and very different; and it would be simple impertinence in him to ignore the difference, or enforce his own canons of criticism on the Catholic mind. He does not mean to judge those who have found refuge and peace in Catholicism—indeed, he would not do so if he could. If it has made its converts happier and better men, it has done a work for which all good men ought to be grateful. But the question that now concerns us in no way relates to the sufficiency of Catholicism for Catholics, but to the adequacy and relevance of what may be termed its special apologetic to the spirits possessed and oppressed by the problems of the time. The power of Catholicism to satisfy convinced religious men in search of the best organized and most authoritative Christianity is one thing, and its ability to answer the questions and win the faith of the perplexed and critical mind is another thing altogether. This is a matter we are all free to discuss, nay, every man concerned for the future of faith is bound to discuss it, and the frankest will always be the fairest discussion." The discussion is candid and thorough, and the paper will be read with interest.

Nineteenth Century (Jan.) has some papers that will repay perusal, such as "Caesarism," by Earl Cowper; "Will Russia Conquer India?" by Arminius Vaméry; "Charles Lamb," by Algernon Charles Swinburne, and "The Savage," by Prof. Max Müller.

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—SYMPOSIUM ON THE PULPIT: "IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?"

NO. I.

BY BISHOP A. CLEVELAND COXE.

It may be assumed that the question we are called to discuss is presumptive evidence that it is not gratuitously raised. In this country nobody would have thought of such an inquiry, save as a mere paradox, in the days before the War. Since that epoch, a new state of society has been created; the world itself has been new-fashioned; a new literature has been made and a new generation has come into the forefront, intoxicated with its inheritance and firmly convinced that it is much wiser than its fathers, while it forgets that it was the fathers who have created all it so boastfully calls its own.

Nor is this spirit of our times peculiar to America. It is the spirit of the age in Europe, as well; nay, fresh movements in India even among the Brahmins, whether for good or ill, belong to the same class. We must include all Asia in the claim, not forgetting Japan, nor doubting that there are elements of new life in Syria and Asia Minor. Perhaps there is to be an awakening in Africa, but as yet Egypt does not respond to the genius of universal renovation.

For a long time the pulpit has "stood acknowledged," to quote the "Task: "

"The most important and effectual guard,
Support, and ornament of virtue's cause."

Cowper was a contemporary of Wesley and Whitfield, the apologist of the latter but the satirist of the former, as he was of the cold mechanical preaching these great messengers were sent to

drive out of England, one hopes forever. We owe to the combined forces of both that palmy period of the pulpit in America, which is now suspected to be in decline; but take "the pulpit" as it is popularly accepted in our day, and does anybody imagine that its power and influence are really impaired, in comparison with what it was in the earliest stages of our history as a nation?

Yes, I do not deny that the tokens which suggest the inquiry are real, and force us to recognize what may be a temporary phase, only, of our social character, that our times are impatient of being taught, except by those who flatter them, while yet they are to be credited with a wholesome scorn for those who flatter them from the pulpit. These tokens do not alarm me, because the evangelized world has passed through such stages before. Take the age of Frederick and Voltaire, for example, as it stood confronted with "the foolishness of preaching," but rather with "the preaching of foolishness," by which Germany and France were so conspicuously degraded in that age. Observe the impressions of which Goethe and Schiller were the inheritors, in the next generation. Read the instructive pages of Kahnis and reflect upon the prostrate condition of religious orthodoxy at the moment when the States General were convened in France, to make practical the theories of "philosophers." Where and what was the pulpit then? Under the *Grand Monarque* it was fashionable to frequent the great preachers. But was ever the eloquence of the pulpit so powerless as that which glorified the literature of the period, but produced no impression upon the hearts and conscience of the French people? In the succeeding generation the Jansenists were driven out of France because they were in earnest. Religious fermentation rose to fever heat, but it had nothing to do with godliness. It was occupied with words, not things; and a catastrophe was at hand.

The age in which we live presents two very remarkable features in contrast: (1.) There is a vigor and vitality of religious thought in Christendom never before paralleled in any period. Everywhere the press teems with the product of earnest Christian hearts and minds, and land and sea bear witness to a marvelous Christian activity. Contrast the actual state of the German intellect at this moment with what it was even fifty years since, with respect to the Gospel, and it seems to be life from the dead. Even such writers as Renan prove that France is not incapable of faith, though their effort is undisguised to propagate new doubts and a new sort of unbelief. The Papacy, itself, after setting foot on the human head, pays tribute to the spirit of the age, in permitting some activity to mind, provided it will consent to go back to the Schoolmen and think in the formulas of St. Thomas Aquinas. Christianity everywhere is awake and in earnest, and men cannot be idle if they hate it;

their very listlessness and inability to ignore it, proves it to be something they cannot disdain. But, (2) with all this, our times are marked by an outpouring of blasphemy and by the outbreak of offensive forms of irreligion which are appalling. A frantic impiety among women as well as men, in many parts of our country, is manifested in new and revolting forms; the gathering imposthume of Mormonism threatens our civil existence in certain regions; but more generally, the blank irreligion of millions of our countrymen presents a spectacle which ought to animate all who love the Lord Jesus Christ to compose differences and move upon this stronghold of the evil one in the spirit of primitive Christianity.

Yes, the pulpit has lost much of its power; but to reach these evils the teacher must go out of the pulpit into highways and hedges, in the spirit of John the Baptist. A certain man built a sawmill on the top of the mountain, where strong winds could always be depended on to work his instruments, and it was a demonstrated success so far as the winds and wheels were concerned; the perpendicular motion he secured was all that was promised. The mischief was that nobody could get the saw-logs up there to be converted into planks. And "the pulpit" is, *ex vi termini*, powerless as to the masses, because it stands where those who need it cannot reach it. The times demand the mission of the Baptist once more.

By "the pulpit," however, we must understand what is commonly meant in America by that word: it means the regular preaching of the Word in organized congregations of believing men. Not to wander from the point, this pulpit has declined in power over these very congregations, and the reason *why* is not difficult to discover. Men cannot serve God and mammon. "Their heart goeth after their covetousness," said Ezekiel, accounting for the like phenomenon, in his day. Observe how many are the warnings against this specific sin in Holy Scripture; it is pronounced "Idolatry"; "let it not be once named among you," says the apostle, using like words only of the most shameful vices. Now, we complain of the "secular spirit" of our days; but this, being interpreted, is mammon-worship. We talk of "Materialism," but this, too, means mammon. Observe the excitement and feverish haste and rash adventure of the times. What is it all about? The answer is, "hasting to be rich." And the enormous winnings of some stimulate all to this "accursed hunger" and thirst after gold. The land becomes one gambling hell from Wall Street to the quays of San Francisco. The telegraph wires, the railways, the steamers, are tokens of this vivid vice and force compelling the universe to yield up its treasures and to exchange them, not in any primary sense to feed and clothe the human race, but, first of all, to enrich the prime movers, who have made these wants of the race their dice and counters and cards in playing their gigantic games.

If men engaged in these affairs six days in every seven, consent to go up to the temple on the seventh, we may be sure they carry their tables with them and set them up in the holy place as really as those did of old, who turned the house of prayer into a den of thieves. What power can "the pulpit" have with these? Nothing less than "the whip of small cords" can purge away such dross and squalor. But, you say, these are the vices of cities; nay, the town has infected the country. Everywhere the newspaper becomes the Bible of the people, and everywhere is this same haste to be rich.

Of course, the amusements, the cheap reading, and the mental electricity which have changed the social habits of the masses everywhere, must be taken into the account. What fellowship can Christ have with Belial?

We find, then, the conditions wanting which insure to the pulpit its legitimate operation. A people *not* "willing in the day of Messiah's power" may restrain the Divine Power itself in the manifestation of mercies; as it is written—"He could there do no mighty work . . . (and he marveled) because of their unbelief." The people called Christians are no more "a peculiar people." Supplied with Laodicean plenty, behold the Laodicean spirit! Fond of pleasure, stimulated by every inducement to luxury and excess; almost in spite of their better feelings borne away on the tide of the times, their Bibles are little read and never studied; and hence conscience becomes torpid, if not "seared as with a hot iron." They are incapable of sober self-examination and deep reflection on the "Four Last Things." Strangers to themselves, superficial in repentance and in views of the exceeding sinfulness of sin, rarely distinguishing between their *psychic* and their *pneumatic* natures; hence carnal instead of spiritual; how should they "be filled" since they never "hunger and thirst after righteousness?"

"Like people, like priest." Action and reaction equal. It is hard to say where the primary fault is to be charged, but it is rare to see an exemplary pastor when his people fail to make prayers for him and for his work a part of their Christian life. With due consideration for a multitude of holy and very precious exceptions, for whose influence and example we have reason to praise God, I must think that the character of the Laity (apart from its blessed exceptions also), reflects the character of the Ministry very closely. For, to put it in another way: let us ask what the popular estimate of "the clerical profession" actually is in our times as compared with days gone by? Every "profession" has its quacks and impostors, and allowance is generally made for such. These are but the barnacles and *algæ* that cling to the Ark of the Church and impede her progress, and which cannot be immediately detached. The world itself is fair enough to make allowance for these unhappy characters; and in speaking of

"the pulpit" we need not take vulgar fractions into account. But the world's estimate of the representative class is surely a humiliating one. When they speak of "the profession," they degrade the holy *vocation* wherewith true pastors believe themselves to be called. When the journalist chronicles an "auction sale of pews," as a gauge of the pastor's popularity; when they deal with pulpit "performances" as with those of the play-actor; when they flatter a pulpit "star" in the same breath with the "stars" of the drama; when they direct attention to "sensational" sermons, and praise a preacher in proportion as he spurns the obligations he has voluntarily assumed, and violates the very compact by which he claims a pulpit as his place; when, in short, they never conceive of "the man of God" as in the world but not of it, and as seeking for a "recompense of reward" apart from all worldly emolument, as walking with God and "condemning the world" by his blameless life as well as by the testimony of his preaching; when such is the *pose* given to the preacher by the Press, day after day, week after week, year in and year out, how can it be that the popular estimate of the Christian Ministry should be other than degrading, humiliating in its very patronage, and paralyzing in its praise? Added to this, the professed "reports" of sermons, published on Monday mornings, are commonly caricatures so gross as to furnish excuses for thousands who withdraw themselves from the habits of reputable householders, and are rarely seen in church. "If this is what I should have heard, I am glad I stayed at home." So they speak, and so dismiss all sense of responsibility. The *psychic* mind discerns not spiritual things, and has no sense of duty in such relations. Without reflection, they transfer to "the pulpit" their disgust with, here and there, a man, and wantonly condemn ministrations which, in point of fact, are able, well-studied and well-sustained, and full of meat for really conscientious and healthful appetites.

In the nature of things, the preacher who inhales an atmosphere such as I have described, must be a rare specimen of nature and of grace if he corresponds not, in some degree, with what he finds prescribed to him as his *rôle*. The man of probity he is, but *sanctity* he does not impress, even upon his friends, as the type of his character. Too generally he is credited with reading rather than *study*, and his last sermon is flavored, in the suspicions of many, by his impressions of the last review, if not of the last novel. In short, few suspect him of a profound and holy consciousness that he has a mission to souls, a message from God, a vocation to glorify Christ and save sinners through His Word and Sacraments.

I have been reading the world's image and superscription as it is reflected in its ordinary expressions about the Christian Ministry. God is my witness that I take home to my own heart and conscience,

as a pastor, the world's rebuke, and ask myself, as before God, how far I have contributed to all this by my own walk and conversation. But, as one of many brethren, and no longer young, may I not be allowed to suggest to others better than myself, certain inquiries which will answer the question as to remedy?

Are we not too much *of* the world as well as *in* it? Does the Incarnation of the Everlasting Word daily remind us of our stupendous mission from Him to carry on the work which the Father sent his only-begotten Son into the world to create, and which that same Incarnate God is coming to require in its fruits, first of all of us who are stewards?

Does the tremendous atonement of the Cross daily, hourly, impress on our souls as the heralds and ministers of its divine efficacy, the nature of the disease which such a sacrifice alone could cure? Have we any such view of the depraved human heart, of the enormity of sin, of the degradation of unsanctified human nature, and of the Judgment to which all men are hastening, as animated John the Baptist in his ministry; approaching, in some degree, that of the Lamb of God, devoting Himself for the sins of the whole world?

Are we saturated, as were the primitive Fathers, with Holy Scripture? do we feed upon the words of Inspired Wisdom ourselves, and make the Scriptures, and nothing but the Scriptures, the groundwork of all our teaching; reproving, counseling and comforting in our ministrations to our fellow-men? In short, do we love sinners and seek after souls with passionate devotion to this one idea of the preacher's work and of a faithful pastoral life?

Oh! how happy is he who has the testimony of a good conscience in all these respects before God, with a very light concern about the estimate of men, save as they feel that he is sincere and a lover of their souls. The times demand, I cannot doubt, a revolution in fundamentals; a shaking of dry bones; a reconstruction of primitive unity; a restored and united Catholicity. The pulpit must be supplemented by the voice crying in the wilderness, and we need Muhlenbergs in the high-ways and by-ways of towns. But, so long as Scripture is Scripture, the married priest, the father of a family, the man knit and woven into the social estate of his fellow-men, is the man who must do the normal work in congregations of faithful men, as one with them, though set over them in the Lord. Exceptional ministers and evangelists there should be—Christians who, for missionary work in waste places or among the crowded poor in great marts and cities, are willing to make themselves eunuchs "for the kingdom of heaven's sake," constrained by none other than their baptismal vows and those of their sacred order in the ministry. These exceptions have their high charter from Christ himself; yet "the pulpit" must exist also under His charter in the Christian synagogue,

where God's Word is devoutly read with prayer, and Christian families are trained in "the nurture and admonition of the Lord." Enforced celibacy is the most immoral institution which has been associated with ecclesiastical history, and the most corrupting also in its operation upon the clergy and upon Christian society. But even the *normal* ministry is environed with perils, and perhaps we are only beginning to feel how inevitably degrading this estate becomes when reduced to a *professional* aspect and position. A worldly family may neutralize the most devoted spirit of a true man of God in his influence and power as a preacher of the Word. Great is the power of gifts, comparatively few and feeble, in the pastor who preaches by example and who walks with God, giving, primarily, all diligence to make himself and his family "wholesome examples and patterns to the flock of Christ."

II.—JOHN KNOX AS A PREACHER.

NO. I.

BY WM. M. TAYLOR, D.D., LL.D., NEW YORK.

KNOX did not become a preacher until he had attained the full maturity of his power. Born in 1505, he is found among the incorporated students of the University of Glasgow in 1522, and after his education was finished he seems to have entered the priesthood of the Roman Catholic Church. That office he continued to hold for a considerable time—up, at least, to 1543, for his name is found as notary to an instrument which is dated in that year. His first known appearance on the side of Protestantism was in the beginning of 1546, when he attended George Wishart to Haddington, bearing before him, as a sort of bodyguard to protect him from assault, a large two-handed sword. His proper vocation, however, at this time, was that of a teacher of youth, and to that, at Wishart's solicitation, he returned just before the apprehension of the martyrs. We have no record either of the date or manner of his conversion to the Protestant faith, but certain circumstances lead us to believe that it was due to his study of the writings of Thomas Guillaume, and especially to his intercourse with Wishart. But, though he had been a priest, he did not at once enter on the Protestant ministry: and the manner of his call thereto had not a little to do with the power of his preaching all through life. It may be well, therefore, to begin this sketch with a description of the circumstances which, as it were, bore him into the pulpit.

After the assassination of Cardinal Beaton, which took place about three months subsequent to the burning of Wishart at the stake, the Castle of St. Andrews remained for a season in the hands of the men who had planned and carried out the "removal" of the prelate. It

became thus a place of refuge to all the Protestants, even if they did not all approve of the deed which had given them possession of the stronghold. Knox had nothing whatever to do with the murder of the Cardinal, but for his own safety and that of his pupils, he took refuge in the castle of St. Andrews about Easter, 1547, and there conducted his regular tutorial work with them from day to day. What that was, he has himself described in these words: "Beside their grammar and other humane authors, he read unto them a catechism, an account whereof he caused them to give publicly in the parish church of St. Andrews. He read moreover unto them the Gospel of John, proceeding where he had left off at his departing from Langeddry, where before his residence was, and that lecture he read in the chapel within the castle at a certain hour." These public exercises were regularly attended by a large number of those who were sojourning within the castle, and the result was that Henry Balnaves, a distinguished Scottish jurist, Sir David Lindsay, and others, became convinced that he ought to enter on the office of the ministry, and urged him most earnestly to do so. But he strenuously refused, declaring that "he would not run where God had not called him." They were not, however, to be thus gainsayed, and accordingly they prevailed on John Rough, who was the pastor of the Castle Church, to give to Knox, in the name and on behalf of the church, a public call to the ministry. So, after having preached a sermon on the election of ministers, Rough, in the presence of all the congregation, turned to Knox and said, "Brother, ye shall not be offended, albeit that I speak unto you that which I have in charge, even from all those that are here present, which is this: In the name of God and of His Son Jesus Christ, and in the name of those that presently call you by my mouth, I charge you that ye refuse not this holy vocation, but that, as ye tender the glory of God, the increased Christ's kingdom, the edification of your brethren, and the comfort of me, whom you understand well enough to be oppressed by the multitude of labors, that ye take upon you the public office and charge of preaching, even as ye look to avoid God's heavy displeasure, and desire that He shall multiply His graces with you." Then, turning to the congregation, he said, "Was not this your charge to me?" They answered, "It was, and we approve it." The suddenness and solemnity of this call thoroughly unmanned Knox, who burst into a flood of tears and hastened to his closet, where we may well believe that he sought light from God. The result was that he was led to take up that work which he laid down only with his life. Not from the impulse of caprice, or because he desired the position of a preacher, but because he could not otherwise meet the responsibility which God had laid upon him, did he enter upon the office of the preacher. He became a minister, not because he must be something, but because he could not be anything

else, without disobedience to God. He was to do a work for his countrymen not unlike that which Moses did for his kinsmen, and so, like Moses, he was called to it in the full strength of his manhood—for he was now forty-two years of age; and he entered upon it with the full persuasion that necessity was laid upon him, and woe was unto him if he preached not the gospel. That not only made him a preacher, but it also helped very largely to make him such a preacher as he afterwards became.

Not long, however, was he permitted at this time to continue in the work which was thus begun. For in the month of July of that same year, a French fleet invested the castle, whose defenders very soon surrendered, and Knox, being carried off a prisoner to France, was held for nineteen months as a galley slave. After enduring great hardships he was liberated in the early part of 1549, when he went to England, where, under Edward the Sixth, he labored for some years, first in Berwick, then in Newcastle, and finally as a royal chaplain, with a commission which sent him to preach in different parts of the kingdom. But after the accession of Mary Tudor to the throne, it was no longer safe for him to remain in England; so, in the end of 1553, he removed to the Continent; and after spending some time with Calvin in Geneva, he became one of the ministers of a church of English refugees which had been formed in Frankfort-on-the-Maine. But troubles with the High Church portion of the congregation, on which we cannot enter here, led him to return to Geneva, where he was chosen to be one of the pastors of the English Church that had been formed in that city. We mention these particulars because there is no doubt that the experiences through which Knox had passed in these different circumstances, and the wisdom which he had acquired, through converse with some of the greatest of the Reformers both in England and on the Continent, contributed very much to the power of his ultimate ministry in Scotland. With him, everything he had and learned was made to contribute to the pulpit. That was the throne of his peculiar and preeminent power, and the treasures of travel, as well as the accumulations of observation, were made to minister to his efficiency in it.

From the latter part of 1559 till his death in 1572, he continued to labor in Scotland. For the greater portion of that time he was pastor of St. Giles Church, Edinburgh; and it may be interesting to many ministers who complain of overwork to read the record of his stated labors there, at least, for the first few years. He preached twice every Sunday, and three times besides on other days of the week. He met regularly once a week with his elders for the oversight of the flock, and attended weekly the assembly of ministers for what was called "the exercise on the Scriptures." Add to these, that he was frequently appointed to perform in distant parts of the country duties

akin to those of a superintendent, and we can understand how it came that his people gave him a colleague in 1583, to relieve him of some of the duties by which he was oppressed.

Of his sermons only one specimen, printed under his own supervision, remains, for he was too busy a man to write much for the press; and if he had not been called in question by the Privy Council for something which he had said in that discourse, which had wounded the feelings of the young Darnley, who happened to be present on the occasion of its delivery, we should not have had even that from his own pen. For he tells us in the preface to it that "he considered himself rather called of God to instruct the ignorant, comfort the sorrowful, confirm the weak, and rebuke the proud by tongue and living voice, in these most corrupt times, than to compose books for the age to come; and seeing that so much is written (and that by men of most singular condition), and yet so little well observed, he decreed to contain himself within the bounds of that vocation whereunto he felt himself specially called." But, while all that is true, we have in his letters to his old parishioners in Berwick and Newcastle, and in some others of his works, sufficient hints let fall to indicate to us how he prepared for the pulpit, while in the statements of his contemporaries we have one or two very graphic descriptions of the manner in which he preached in it.

He was a diligent student. In one of his letters he describes himself as "sitting at his books" and contemplating Matthew's Gospel by the help of "some most godly expositions, and among the rest Chrysostom." In another he writes: "This day ye know to be the day of my study and prayer to God." And in one of his interviews with Queen Mary he excuses himself for going to her privately when he had occasion to condemn her policy, by alleging that he was not appointed to go to every man in particular, and saying, "Albeit I am here now at your Grace's command; yet cannot I tell what other men shall judge of me—that at this time of day am absent from my book, and waiting upon the court." He made good use, therefore, we may be sure, of that "warm study with deals" that was constructed for him at the expense of the City Council of Edinburgh, and which is still to be seen in his house at the Netherbow.

He had a competent knowledge of Greek. Hebrew he learned after he had passed his fiftieth year and while he sojourned in Geneva; and the mention of Chrysostom and other expositors in the quotation above given shows that he was ready and able to accept light from quarters which are still sealed books to many.

But the fruit of his study was never a fully written out discourse. As we learn from an incidental sentence in his "Faithful Admonition unto the Professors of God's Truth in England," it was his habit to speak from a few notes which were made on the margin of his Bible,

and which remained the sole written memoranda of his discourse. He never wrote his sermons before preaching, and seldom, if ever, except on the occasion above alluded to, wrote them after. Yet they were as carefully premeditated as if they had been written, and he could apparently recall them, almost *verbatim*, for a long time afterwards. Thus we find in some of his addresses to his friends in Berwick, Newcastle, and in England generally, long quotations from discourses which had been delivered years before; and on one occasion, when he had been, as he claimed, mis-reported to Queen Mary, he went over the whole sermon in the presence of the court, and his repetition was declared to be accurate by those who had heard it in the church. This indicates both that he prepared with care and that he remembered with accuracy. He did not speak extemporaneously, in the sense of never having thought upon his subject until he was required to speak; but he had fixed his line of thought beforehand, and there is reason to believe also, in many cases, the very words in which he had determined to express himself. Yet, though he premeditated very carefully, he was able also to introduce what was given to him at the moment; for when Kirkaldy appeared on one occasion in the cathedral with a retinue of armed men, as if to intimidate him, he took occasion to rebuke most sternly that which he regarded as a serious offence on the part of one who had been a companion with him in the galleys of France.

III.—SYMPOSIUM ON ROMANS.

NO. VI.

BY GEORGE R. CROOKS, D.D., DREW THEO. SEMINARY.

THE exposition of the Epistle to the Romans has a history, which, though not in itself decisive of its meaning, yet shows the action of the human mind upon the conclusions drawn from its language by one class of interpreters. However logically coherent the system of doctrine which Augustine derived from this writing of Paul may have been, Augustinianism failed of a full reception by the ancient Church. His irresistible grace and absolute decree were cast aside, and were defended by only a few of the theological leaders of Latin Christianity during the Middle Ages. Augustinianism without particular election and irresistible grace could hardly be called Augustinian, yet this was all the Church would consent to receive. It is true that exposition was subordinated to systematic theology, but, whether good or bad expositors, the Middle Age scholars did not read Augustine's meaning into Paul's great Epistle. To recover the doctrine of grace as against human merit in salvation, the first reformers restored the Augustinian interpretation. Man's dependence was sought to be made complete by the strongest possible affirmation of God's absolute

and irresistible decree. The Latin Church had erred in making salvation largely attainable by human merit, the reformers all the more resolutely affirmed omnipotent grace, in order that human merit should be completely shut out. Luther's *servum arbitrium*, Zwingli's doctrine of Providence, and Calvin's sovereignty of the Divine will, all concurred in the same result. But the human mind rebelled against these conclusions, as it had rebelled against them in the time of Augustine; Melancthon's synergism gave a place to the human will in the process of salvation, and irresistible grace was thus virtually denied. This controversy thrown into the heart of Lutheranism issued at length in the condemnation of Melancthon's synergistic theory, and the affirmation in the Formula of Concord that there are but two efficient causes of conversion, the Holy Spirit and His instrument the Word. Events showed, however, that it was impossible, notwithstanding the suppression of Melancthonianism, to hold the Christian mind in the bonds which had been forged by expositors out of Paul's Epistle. James Arminius, a Professor in the University of Leyden from 1603 to 1609, revived the Melancthonian view. Beginning with a study of the ninth chapter of Romans, he became sensible that his judgment was diverging more and more from the interpretations of Calvin and Beza. He found Holland in good degree prepared for his revolt against the predestinarian exposition of Paul. Then followed the attack on his integrity as a man and a teacher, the Synod of Dort which condemned Episcopius and his associates, with all which, beyond mere mention, this article has nothing to do. But the outcome was the establishment of another exposition of the Epistle to the Romans, which has gathered about itself a multitudinous following and has been felt as a positive theological force in the modern Christian world. This Epistle must, as every other written document, be interpreted on grammatical principles, applied with a constant reference to the purpose of the writer. The magnitude of the following which gives its adherence to any particular exposition is of itself no weight. But it is something to be considered that the Christian world, during the process of fourteen hundred years, as often as it has been tied up in the strong cords of the Augustinian exposition of Romans, has broken away in rebellion. The fact may well be provocative of a re-examination of this important document in which the seeds of doctrines are so richly sown, and an honest questioning of the Augustinian point of view.

An inspection of the writings of Paul shows it to be his constant purpose to set forth the truth that the Divine method of salvation is and always has been, by faith, and the kindred truth that the Gentiles have from the foundation of the world been predestinated to a sharing in this salvation. The thought of the vocation of the Gentiles fills the Apostle's heart, and makes his tongue eloquent. To the Ephesians his word is: "Having made known unto us the mystery of

his will, according to his good pleasure which he has purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ." (Eph. i: 9-12.) To the Colossians he speaks of "the mystery which had been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." (Col. i: 26-7.) So he tells the Thessalonians that God had from the beginning chosen them to salvation *through sanctification of the Spirit and belief of the truth*. (2 Thess. ii: 13.) God's vocation of the Jews did not therefore exhaust His purpose; His plans had always comprehended the salvation of the Gentiles also. They are not bidden to a second place; but are equally entitled with the Jews to the benefits of redemption. Their salvation was not an afterthought, but was a part of the Divine forethought. Christianity comes therefore to the Gentiles out of the depths of the ages, and they have been equally with the Jews, from the beginning, the objects of the benevolence of God.

If this be so, what of the covenant with Abraham? What of the covenant people, Abraham's children? How is it possible that God shall bless all nations through Abraham's seed, and yet put the covenant people on a level with the Gentile world? To show that the salvation of the covenant people was all the time of faith, and that there is but this one mode in every dispensation and for all men, is very clearly the object of the Epistle to the Romans. The reasoning of Paul, from Chapter iv: 1-3, where he affirms the justification of Abraham by faith, to Chapter ix: 30-31, where he draws his conclusion, to wit: "that the Gentiles who followed not after righteousness have attained to the righteousness of faith, but that Israel had not attained to the law of righteousness because they sought it not by faith," never varies a moment in the prosecution of its purpose.

We who live at this remote distance from the beginnings of Christianity, though we may appreciate the force of Jewish race-pride, yet cannot easily conceive how novel to the Jews must have been the thought that for salvation in Christ all their race privileges availed them nothing. Having for ages believed themselves to be the favored of God, it must have been a terrible shock to be told that they were not God's favorites in any such sense as they imagined, and that for purposes of salvation they were no better than the abominable heathen. In saying this, Paul attacked the prejudices of ages. What were the Fathers, what were Gideon and Samson and Barak, and

David and Isaiah, and the succession of prophets, if they who shared their blood derived from them no inheritance of blessing? To be no better than a common heathen, though he had Abraham for his father, the thought was treason against his race! And Paul was the worst of traitors, inasmuch as he brought the unclean Gentiles into a fellowship with God, equal to theirs. As towards God, he had put the Jews down, which was an offence, and had lifted the Gentiles up, which was a still greater offence. Paul, therefore, as it seems to me, must, by the necessities of the case, have been driven to the maintenance of two propositions: (1) That even among the Jews salvation has always been by faith; and (2) That God has from the beginning predestinated to the blessings of salvation by faith, the Gentiles also.

To the Apostle the latter of these propositions was of supreme importance. It was indispensable to make it plain to the Gentiles that they were not in the kingdom of God by mere sufferance, as the Proselytes in the olden time had become Jews by a tolerant system of naturalization. They were there by the right of God's predestinating purpose, who had always intended to include them in the benefits of redemption through faith in Christ. Hence the glowing language of the Epistle to the Ephesians: "Christ is our peace, who hath made both one and hath broken down the middle wall of partition between us. By revelation he made known to me the mystery, which in other ages was not made known to the sons of men, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."—Eph. iii: 3-6. The whole Epistle to the Ephesians is a song of triumphing joy over the vocation of the Gentiles through the revelation of the once hidden purpose of God. But with what propriety could Paul have indulged in this strain of exultation if there had been no foreordaining of the Gentiles to the blessings of salvation by faith, but only an arbitrary selection of a certain number both of Jews and Gentiles, through the operation of a secret and incomprehensible decree? The Augustinian interpretation of Paul fails to account for the glowing terms in which the Apostle again and again addresses Gentile believers. The proper feeling for him would then have been the sense of awe which is peculiar to Calvin, and which prostrates him before the vision of the inscrutable sovereignty of God. On the contrary, what stirs the soul of Paul is the opening of a wide door which lets in the whole world to a participation in the blessings of salvation by faith. And as the participation of the Gentiles in the benefits of the gospel on the sole condition of faith lies on the surface of his writings, it seems to me that we must go out of our way to find in them a predestining of a specific number of individuals to salvation and of others to perdition. Be sure that this is not the thought which sets the soul of Paul aglow with holy enthusiasm.

If therefore, the analogy of doctrines in the writing of St. Paul may be taken by us as a guide in construing the Epistle to the Romans, it will lead us to some other than the Augustinian Exegesis. And we are entitled to the benefit of the analogy, in ascertaining the sense of the terms that in this discussion may come before us.

The chief problems to be determined in the interpretation of the Epistle are : (1) Whether the language of Ch. vii: 14-25 is descriptive of a regenerate or an unregenerate man. (2) Whether Ch. viii: 28-38 is affirmative of an unconditional election of particular individuals to eternal life. (3) Whether Ch. ix. is an attempted justification of such an unconditional election. The limits of this article will not permit more than a cursory notice of these passages. I have an impression that the ascription of the language of Ch. vii: 14-25 to a regenerate man is not so general now as it once was. Formerly they who resisted it heard themselves called Pelagians. The terms used in Ch. vi: 14 prepare the way for a correct rendering here. "For sin shall not have dominion over you; for ye are not under the law, but under grace." It is a part of Paul's exposition of the scheme of justification by faith to show that through the power of the law no man can overcome sin; for as often as he struggles by the help of the law against sin, he is overthrown. His despair then of rescue through the law hands him over to faith. Therefore he says in v. 14 of Ch. vii: "The law is spiritual," that is, both in its aim and means, but it cannot deliver me, for "I am carnal, sold under sin; for that which I do I allow not," &c. Thus the verses to the end of the chapter give the evidence in detail that the subject of the discussion is the bond-slave of sin, and, as is true of every bond-slave, does the will of his master. Paul had said in the chapter preceding: "Sin shall not have dominion over you," but sin has dominion over the person here speaking of himself. Moreover the taking of these words to describe a regenerate person is a contradiction of the whole tenor of the Pauline descriptions of the regenerate. Arminius, who had, in his time, to bear the odium of holding the opinion that Paul is here speaking of an unregenerate person, puts this branch of the argument thus: "I prove that a regenerate man, who is placed under grace, is neither carnal, nor so designated in the Scriptures." In Rom. viii: 9 it is said, "but ye are not in the flesh but in the Spirit." And in the verse preceding it is said, "So then, they that are in the flesh cannot please God; but a regenerate man, one who is placed under grace, pleases God." In Rom. viii: 5 it is said, "they that are after the flesh, do mind the things of the flesh;" but a man under grace "minds the things of the Spirit." In Gal. v: 24 "They that are Christ's have crucified the flesh with the affections and lusts," and they that have crucified the flesh are not carnal. But men who are regenerate and placed under grace are Christ's, and have crucified the flesh.

Therefore, such persons as answer this description are not carnal. In Rom. viii: 14 it is said: "As many as are led by the Spirit of God, they are the sons of God; therefore they (the sons of God) are led by the Spirit of God, but such persons are spiritual." But why multiply words. This once received interpretation of Romans viii. is entirely subversive of the reasoning which runs through the whole of the Epistle, viz., that salvation, in the sense of a victory over sin, is only possible to faith, but that through faith the victory is achieved by the Christian. And Paul goes on to the glowing language of Ch. viii: 15, "Ye have not received the spirit of bondage," that is, ye are no longer carnal, *sold under sin*, which is a description of bondage; "but ye have received the Spirit of adoption whereby we cry, Abba, Father."

The second question to be determined is, whether Ch. viii: 28-38 affirms an unconditional election of certain individuals to eternal life? The chapter opens with the description of the state of those who have received Christ by faith. They have the Spirit, and by His offices have been made free from the law of sin and death. Through this witnessing Spirit they are assured of their adoption as sons of God: and, being sons, they are also joint heirs with Christ; though if they would be glorified, they must first suffer with Him. But the sufferings of the present time need not distress them; for, though they groan while they are waiting for the redemption of their bodies, they have the Spirit as an inner helper. For this Spirit prays in them and with them, and thus perfects their fellowship with God. Not only so, but all things are made to work together for the good of them that love God, and who, as loving God, are the called according to His purpose of salvation through faith in Christ. Verse 28 describes one class of persons only, and they are they who love God, and therefore are also, as such, the called. Whom He therefore foreknew, as accepting by faith the offer of salvation, He predestinates to be conformed to the image of His Son, calls, justifies, glorifies. Thus the believer need not fear. All that is requisite for him, even to his final glorification with Christ, is embraced in the plan of God. It is with great pleasure that I find Meyer accepting the view, that the foreknowledge of men as believing precedes the divine foreordination: "God has foreknown those who would not oppose to His gracious calling the resistance of unbelief, but would follow its drawing; thereafter He has foreordained them to eternal salvation; and when the time has come for the execution of his saving counsel, has called them." (On Romans, p. 337, American edition.) Foreknowledge and foreordination are here so distinctly separated that they cannot be identified as one act without doing violence to Paul's language. Something must have been foreknown in the objects of God's knowledge here presented; and that, according to the whole course of Pauline thinking, is the acceptance of the Gospel by faith. And on the grounds of

this foreseen faith the foreordination proceeds. It was natural, therefore, that with the thought of the full provision for the final glory of believers, Paul should declare that nothing now can separate them from the love of God in Jesus Christ. This triumphant assertion of confidence in God is a worthy close of the argument.

As to the third question, whether Ch. ix. is an attempted justification of unconditional election to salvation, we think it may be said that the object of the chapter is explicitly stated in the summing up at its end: "The Gentiles, which followed not after righteousness, have attained to the righteousness of faith. But Israel hath not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law" (vs. 31, 32). The vocation of the Gentiles is defended by showing that in rejecting the Israel of mere blood descent, and offering salvation to both Jews and Gentiles on the condition of faith, the truth and justice of God cannot be impugned. Salvation by blood descent has not been the divine plan; in all the dispensations the condition of faith has been required. That salvation is not of blood descent is proved from the cases of Isaac and Jacob and Esau. In these verses, Isaac and Jacob are merely types, and are brought forward to show that not all who are of the blood of Abraham are heirs of the original promise. Even in the line of descent which was to fulfil the promise, God chose which of two branches should form that line. If natural descent alone did not then constitute an heir of the promise, much more does not natural descent constitute a Jew an heir of the promise now. From the beginning God has disregarded some of the lines of descent in determining the heirship; much more may He now disregard the line of descent wholly, and condition salvation on faith. Moreover, Isaac and Jacob are both children of faith: Isaac in his generation, and Jacob in his selection, though the younger, to be the heir. The selection of Jacob to be the heir was contrary to the usages of the time, and would not have been regarded by the parents but for their obedience to God, which was of faith. Isaac and Jacob are, therefore, in some sense, suitable types of God's method of procedure now, whereby He chooses for salvation both from out of Israel and from beyond Israel those only who have faith in Christ.

An illustration must be used appropriately to the point to be illustrated, otherwise it is misused. Standing by itself, a fact which serves for an illustration may suggest a variety of inferences; but selected to make an argument clear, it can be used in that aspect alone which is applicable to the argument. Jacob and Isaac are brought forward as illustrations of a certain law, of salvation by faith, as distinguished from salvation by blood descent; they cannot, therefore, be legitimately adduced as *proofs* of another law—*i. e.*, of an arbitrary choice of men by God to eternal salvation. Being brought

forward as instances of the fact that blood descent alone did not from the beginning constitute an heir of the original promise, they are conclusive against the claim that blood descent now constitutes heirship of the present promise—*i. e.*, of salvation in Christ. Used for this purpose, they are conclusive illustrations.

Nor is the divine procedure unjust. As God would not be turned aside by Moses' prayer, that the people who had fallen into idolatry might be spared, so will He not now be turned aside by the claim of the Jew, that he, being of Abraham's seed, is heaven's favorite. God in the day of Moses strictly adhered to the principles of His government, punishing the guilty, and keeping His mercy for the thousands who feared Him and kept His commandments. So will He now—despite whatever the Jew may say—have mercy on the Gentiles, and save all of both the Jews and Gentiles who come to Him through Christ, by faith.

The example of Pharaoh is adduced for the same purpose. As God reveals His mercy, sovereignly, but yet according to the settled principles of a law of right and wrong, so does He show His wrath sovereignly, by the judicial hardening of a heart already obdurate. Pharaoh, through pride and self-will, resists God, and receives the penalty of his pride and self-will. Neither the mistaken prayer of Moses nor the resistance of Pharaoh turned God aside from the equitable distribution of His mercy and justice. These illustrations must be taken, as the others, in their application to the main purpose of Paul's argument. They are *quoad hoc*, and are applicable no farther. The sudden question of the Jew: "If God's will be supreme, how can man be censured for ill conduct?" is ruled out. Using a comparison found in Jeremiah xviii, Paul applies it to the case in hand. God, when He tells the Israelites through Jeremiah that they are clay in the hands of the potter, yet affirms that His sovereign action is determined by His observation of their conduct, whether it be good, or otherwise. He does not say that, they being the clay and He the potter, He will root them up, or not, just as it pleases Him; but "at what instant I shall speak against a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them."* Paul, therefore, answers the predestinarian Jew by showing from an Old Testament reference, that God, the sovereign potter, treats the human clay according to the dispositions shown by the clay. God's sovereignty will not predestinate the Jew to salvation on the ground of blood descent; nor, if the Jew has failed of salvation, is it because God has predestinated his failure. Therefore the Jew's question, "Why doth God find fault?"

* See Whedon's Commentary *in loco*.

and its implication, that whoever is lost is lost by God's determining and arbitrary decree, are set aside as not pertinent. Paul denies the implication that God's sovereignty determines human destiny by His own arbitrary will, and shows that He exercises sovereignty with a full regard to the merit or demerit of man's conduct. Hence He endures with much long-suffering the vessels of wrath; the long-suffering being the forbearance to smite, in view of man's voluntary persistence in transgression. It is inconceivable that Paul should use an illustration drawn from the Old Testament, and utterly reverse its meaning.

On the whole, then, we may conclude that the Epistle to the Romans can be fairly interpreted in harmony with our conceptions of the equal justice of God to all—to the Jew as well as the Gentile.

IV.—REMINISCENCES OF NEANDER.

NO. III.

By PHILIP SCHAFF, D.D., NEW YORK.

HIS LAST DAYS AND DEATH.

NEANDER had a frail and delicate constitution. In the last years of his life he became, in a peculiar sense, a theologian of the cross, with painful experience that the *via lucis* is indeed also a *via crucis*. He was doomed, like the illustrious author of the "Paradise Lost," to an almost total loss of sight, long before weakened by incessant study. His faith gave him power to bear this calamity, doubly severe to our historian. To him might be applied what St. Anthony once said to the blind teacher, Didymus of Alexandria: "Let it not trouble thee to be without the eyes with which even flies can see; but rejoice rather that thou hast the eyes that angels see with, for the vision of God and his blessed light."

Not a murmur, not a sound of complaint or discontent, passed over Neander's lips; and in this way the crown was set upon his character by patience and quiet resignation to God's will.

He did not suffer himself to be interrupted in this work by this affliction, and showed in it a rare power of will over opposing nature. Not only did he continue to hold his lectures as before with the most conscientious fidelity, but he went forward unceasingly also in his literary labors with the help of a reader and amanuensis. Nay, even within a few months of his death, he founded, in connection with Dr. Julius Müller, of Halle, and Dr. Nitzsch, of Berlin, a valuable periodical ("*Deutsche Zeitschrift für christliche Wissenschaft und christliches Leben*"), and furnished for it a number of excellent articles, such as a retrospect of the first half of this century—one on the difference between the Hellenic and Christian Ethics, another on "

practical exposition of the Bible—in which he still soared with unabated strength, like an eagle, only a short time before his death.

What his departed friend Schleiermacher had wished for himself in his "Monologues," and afterwards actually received, was granted also to Neander, the privilege namely of dying in the full possession of his mental powers and in the midst of his work. Only eight days before his death, on the occasion of a visit from Gützlaff, who was regarded by many as "the Apostle of the Chinese," he made an address with youthful freshness on the Chinese Mission, and looked hopefully forward to the future triumphs of the kingdom of God, the setting forth of whose growth, under the guidance of the twofold likeness of the mustard-seed and leaven, he considered the great business of his own life.

On the following Monday, the 8th of July, he delivered his last lecture, in the midst of severe pain from an attack of sickness, so that his voice several times failed, and he was scarcely able with the help of students to come down the steps of the rostrum. But, notwithstanding this, immediately after dinner, which he hardly touched, he set himself again to dictating for the last volume of his Church History, which was to describe the close of the Middle Ages and the preparation for the Reformation, until exhausted nature fastened him to his bed.

Then he had his last and severest trial to endure, in ceasing to work for the kingdom of his Divine Master, which had always been his life and joy. Several times he wanted to gather himself up again, and became almost impatient when the physician refused to allow it. But his affectionate sister now reminded him of what he used to say to her in sickness, to engage her submission to medical judgment: "It comes from God—therefore must we suit ourselves to it cheerfully." Calmed at once, and as it were ashamed, he replied: "That is true, dear Hannah, it all comes from God, and we must thank Him for it." So formerly St. Chrysostom, whose life and deeds Neander had delighted to portray, expired in banishment with the exclamation, "God be praised for all!" Still, however, only a few hours before his dissolution, on Saturday afternoon, the "father of modern Church History" once more collected his sinking strength, and taking up the thread of his unfinished work just where he had left off before, dictated an account of the so-called "Friends of God," those remarkable German Mystics of the fourteenth and fifteenth centuries, who helped to prepare the way for the evangelical Reformation.

After this appropriate conclusion of his literary activity, about half-past nine o'clock, he longed for rest, and in a sort of half-dream, as at the end of a toilsome journey, addressed his sister with the significant words: "*I am weary, let us go home!*" When the bed had been put in order for his last slumber, he threw the whole tenderness

and affection of his heart once again into a scarcely audible "Good-night!" He slept for four hours, breathing always more softly and slowly; and with the morning of the Lord's Day, on what is styled in the Church year the Sunday of Refreshing, he awoke in the morning of eternity among the spirits of the just made perfect. There, in the company of the great and good men of past ages, with whom he was so familiar, he rests from his labors, in adoration of Him who was the beginning and end of all history.

His colleague, Dr. Strauss, chaplain of the King of Prussia, and Dr. Krummacher, the celebrated pulpit orator, delivered eloquent and touching addresses at his funeral. The latter chose for his discourse the words of John: "That disciple therefore whom Jesus loved saith unto Peter, It is the Lord." And truly, he was himself a genuine disciple of John, and a forerunner of the Johannean age of love and peace which sooner or later will solve the problem of Christianity.

A LETTER OF NEANDER.

I close this sketch with a letter of Neander in reply to the request for permission to dedicate to his name, as a testimony of gratitude, my *History of the Apostolic Church*. It is no doubt one of his last letters, written when he was nearly blind, with trembling hand, and in almost illegible characters, during the abortive political convulsions which shook Germany in the closing years of his life:

"MY DEAR FRIEND:

"I can only return my hearty thanks for the testimony you publicly offer me of your affectionate remembrance, and for the honor you propose to show me, whilst I desire for you in your work all illumination and strength from on high.

"As regards your Journal, I believe something of it through your kindness has reached me, for which you have my hearty thanks. It is well that you have reminded me of it. I may now easily forget anything, and let it lie unused, as I can read only through other people's eyes, having suffered for two years past from the consequences of a paralysis settled in my own.

"I had intended to send you along with this letter something new of my publications and new editions; but it is now omitted, as it just so happens that all my copies have already been given away. If the good Lord had not visited me with weakness in my eyes, I would have had the pleasure long since of being able to send you a new volume of the Church History as far as the Reformation, and perhaps by this time even the History of the Reformation itself.

"What men called freedom in our poor fatherland, during the mournful year 1848, is something very different from what is sought and meant by the spirit which has been born from the best English piety in your America. It was a conflict here between atheism and Christianity, between vandalism and true civilization. Even many years ago I predicted, that the philosophy of one-sided logic, intellectual fanaticism and self-deification, must lead to this proper consequence of its negations, as by their popularization has now come to pass. Not as though this philosophy alone were in fault; but it was the most strictly consequent scientific expression of the reigning spirit of the age and its tendency. Nor will I deny that there are true wants also at hand in the spirit of the age, and that nothing short of their satisfaction, which the gospel alone has power to secure, can bring any lasting relief. We stand on the brink of an abyss, the downfall of the old

European culture, or else on the confines of a new moral creation, to be ushered in through manifold storms—another grand act in the world-transforming process of Christianity. In the mercy of a long-suffering God we will hope for the last.

“Praying that God’s richest blessing may rest on your family, on your work, and all that pertains to you, I remain

“Affectionately yours,

“A. NEANDER.

“Berlin, 28th Oct., 1849.”

V.—THE REVISED LUTHER BIBLE.

BY GEORGE H. SCHODDE, PH.D., PROF. IN CAPITAL UNIVERSITY.

It is now a little over a year since the Protestant world, with great unanimity and zeal, celebrated the four hundredth anniversary of Luther’s birth. Ever since that day, and just now more deeply than ever, the Church in the land of Luther is occupied in examining the proposed revision of the Reformer’s translation of the Bible, as offered to the scholars and churches of the Fatherland for study and criticism in the so-called *Probe-Bibel*, or Specimen-Bible, published by the Canstein Bible Institute, of Halle, as the result of over two decades of work by some of the leading scholars in the land of Biblical learning. Such a work naturally is entitled to the attention of those Christians also who do not use the version of Luther, even if such attention is given only for the purpose of comparing the work, as to character, method, results, reception, etc., with the revision of the King James version that has been and is being made for the English-speaking nations.

Luther’s translation of the Scriptures is a remarkable work and has a remarkable history. Early in his reformatory work he recognized the necessity of giving to the people the Word of God in their own tongue, and from 1517, the year of the 95 theses and the beginning of the reformation, when he first published a translation of the penitential psalms, down to 1545, the year of his death, when the tenth edition of the entire Bible translation had appeared, the great reformer was, amid all the theological discussions and reorganization of the German churches, engaged in constantly perfecting the work of translation. He himself recognized in the German Bible the great instrument for effecting a reformation of the Church. The character of the version entitled it to this distinction; Luther was the prince of translators. His is not as literal a version as is the English, nor was it his purpose to make it such. His aim was to make it a book for the people, by reproducing and translating the Hebrew and Greek texts into such language that it “could be understood by the farmer behind his plow, and by the maid in the kitchen.” Luther’s efforts were successful to a wonderful degree. The philosopher Hegel says: “The translation which Luther made of the Bible is of inestimable value to the German nation. These have thereby become possessors of a ‘Book of the peo-

ple' such as no Catholic nation has." Without this version the reformation, humanly speaking, would have been an impossibility, and nowhere is the consciousness of this fact more thoroughly understood and appreciated than among the German Christians themselves. It is necessary to remember this in order to understand the character of the revision made, as also its history and reception.

But the religious influence of the Luther translation is fully equaled by its literary importance. It virtually created the modern High German language. In Luther's day and date the spoken and literary dialects of Germany were almost legion, and it was through his masterly German, which came from the very heart of the people, that order and system were introduced into this chaos, and with his translation of the Bible the history of German philology begins its modern phase. The greatest of Germanists, Jacob Grimm, in the introduction to his German grammar, says that on account of its mighty influence Luther's language must be regarded as the foundation of modern German. In a double sense Luther's translation has had a mission that cannot be paralleled by any other modern Bible version. The German people and Church emphatically recognize it as the treasure of the nation, the book of the people, whose language and thought has found an entrance into the innermost recesses of the German heart.

This condition of affairs has had a modifying influence on earlier proposals for revision, as also on the revision that is now before the Church. No one was better aware of the fact that his work was not perfect than was Luther himself. In the work of translation he had the able assistance of Melancthon, Bugenhagen, Jonas, Cruciger, Aurogallus and others, but felt that constant corrections should be made. In answer to the charge that he had erred at times in translating, he says that he is well aware of this fact, and reminds his critics that Jerome had made many mistakes in the Vulgate. Accordingly, we see that every new edition of the Bible brings a number of changes; especially is this the case in the earlier editions. He made so many corrections in the years 1539-41 that he made a special note of it on the title page of later editions.

The number of variations in the German text increased after the reformer's death. Already in this year of his departure, 1545, his pupil, friend and proof-reader, George Rörer, published an edition in which so many changes were made (claimed by the editor to have been Luther's work), especially in Romans and First Corinthians, that a violent controversy arose, it being claimed that these changes had been made in the interest of the Philippists, the peace or compromising party especially between Lutherans and the Reformed. As copyright was an unknown thing in those days, and every publisher did what seemed right in his own eyes, the number of variations increased to a remarkable degree. Not only did the language yield to the devel

ment of popular usage, but changes and corrections were introduced, according to the wise or unwise notions of the editors. There was not, and never had been, a definitely fixed Luther text, although the last edition published under his supervision was generally considered the standard form.

The work of revising the Luther text is not a modern idea. The famous August Hermann Francke, with Spener, the originator of the pietistic movement in Germany, was probably the first to take a pronounced step in this direction. But in his *Observationes Biblicæ*, published in 1695, in which the necessity and character of such a revision is discussed, he mentions about three hundred corrections which had been proposed by earlier theologians. The movement at that time produced no tangible results, but Francke's spirit entered into the Canstein Bible Institute, of Halle, founded in 1710 by his special friend the Count Canstein. An earnest desire to bring the Word of God into every home of the land prompted this pious nobleman to organize an institute for the purpose of publishing cheap editions of the Bible and of the New Testament. Even to the present day this institute is the greatest and most prosperous of all the German Bible societies, and, true to the spirit of its founders, has been at the head of this revision work, and has also published the Specimen-Bible. When commencing the publication of German Bibles the question naturally arose as to the character of the text to be used. The general principle followed was to use the last edition of Luther as a basis, but to substitute the readings of earlier editions whenever these latter were more in harmony with the original text. In this manner a Luther text was secured that was also as nearly a true translation as possible.

But the need of a revision and not merely of a reproduction of the best Luther text gradually gained ground in the convictions of scholars and religious leaders in Germany. The first impetus to the movement that has now resulted in a revision was given by an article that appeared in 1855 in the *Deutsche Zeitschrift für Christliche Wissenschaft und Christliches Leben*. The author was a Hamburg pastor, Dr. Mönkeberg, who is yet living to see the fruits of his labors. The matter was made the topic of special consideration at the meetings of the Evangelical Church Council, an annual gathering of conservative theologians and laymen, at the session in Stuttgart in 1857 and at Hamburg in 1858, and was recommended to the Upper Church Consistory of Berlin for further action. At the suggestion of the latter the Evangelical Church Conference, a biennial assembly of representatives of the various German ecclesiastical courts, at the session of 1861 and 1863, held in Eisenach, decided to advocate the project, not indeed in an official manner, but to aid it in other ways, especially by the appointment of suitable men to do the work. The revision was to be based upon the carefully prepared Canstein text of 1857, with

special reference to the last original edition of Luther, and the changes were to be restricted to those which would be necessary and would cause no offence (*nothwendig und unbedenklich*).

In the revision work as such two periods must be kept apart, namely that of the New Testament and that of the Old Testament. In the beginning no provisions were made for the revision of the latter, and it was only when the New Testament was about completed that it was decided to revise the old also. Hence the New Testament committee only was appointed, to work under the direction of the Canstein Bible Institute. The Prussian authorities appointed Professors Nitzsch, Twesten, Beyschlag and Riehm, and, after Nitzsch's illness, Köstlin, the famous biographer of Luther; Saxony selected Pastor Dr. Ahlfeld and Professor Brückner, then in Leipzig; Hannover appointed the great exegete H. A. W. Meyer and Pastor Dr. Niemann; Württemberg appointed Pastors Frohmüller and Schröder. The Bavarian Protestant Church did not wish to co-operate, although not hostile to the movement. This committee of ten scholars revised the New Testament in as far as the rendition to the original text was concerned. All matters that referred to the language of the translation were put into the hands of Dr. Frommann, the famous superintendent of the German Museum at Nurnberg, and after Rudolph v. Raumer, the most thorough Germanist of late decades. Undoubtedly no other man living understands the language of Luther and his day as does Dr. Frommann. As the committee was to furnish a revised Luther translation, and not a new translation, the question as to the Greek text settled itself, namely Luther's own Greek text was used, with only such small deviations as were absolutely and indisputably necessary. Luther had used the second or third edition of the Erasmus text, published in 1519, and these revisors were not under the obligation of making their own text as they proceeded, as was the case with the English committee. Accordingly the German New Testament revision is much nearer to the Luther version than is the revised English New Testament to the King James version. The doxology on the Lord's Prayer, the story of the adulterous woman, in John 8, are retained without note or disparagement; even John i: 57, is retained, but with the remark that this verse is not found in the original editions of Luther, but was added later. The work on the various books was divided out to different sub-committees, and the whole committee met for reading and comparison from the 2d to the 16th of October, 1865, and from the 4th to the 16th of April, 1866, in Halle, in the rooms of the Canstein Institute. In regard to the two chief tasks before them, namely the correction of Luther according to the Greek, and the selection of the best rendering from his various editions, the committee decided that for a change in regard to the former two-thirds of the votes of the committee would be necessary, while for

the latter a bare majority would suffice. Every book was read in joint session twice, and a decision at the first reading could be changed again in the second, only if two-thirds of the members voted for doing so. In the year 1867 the whole revised New Testament appeared as a *Probedruck*, and after the suggestions and corrections of church authorities, Bible societies and scholars had been sent in, a third general meeting of the committee was held in the spring of 1868 for final revision. Owing to the conservative and excellent character of the work, the New Testament revision found almost general acceptance, although, of course, some opposition made itself felt. In 1870 it made its appearance in its final shape. The Wurtemberg and the British and Foreign Bible societies have adopted this revised text, with a few unimportant changes, into their editions of the Bible, while the Canstein Institute has not yet done so, waiting for the revision of the Old Testament, which will make some few slight changes yet necessary in the passages of the New cited from the Old.

The extension of the revision also over the Old Testament was again the work of a Stuttgart meeting of the Church Council, namely, in 1869. In the following year the Eisenach Conference organized this part of the revision work, with the understanding that it was to be done in a similar manner and spirit, that had proved so successful in regard to the New. On the 13th of April, 1871, the Old Testament Committee met for the first time, also in Halle. It consisted of seventeen members—namely, Drs. Tholuck, Schlottmann, Riehm, of Halle; Dillmann, Kleinert, of Berlin; Bertheau, of Gottingen; Duesterdieck, of Hanover; Kamphausen, of Bonn; Delitzsch, Sr., Baur, Ahlfeld, of Leipzig; Thenius, of Dresden; Kübel, Kapff, Schröder, of Wurtemberg; Diestel, and Grimm, of Jena. Later, after the death of Tholuck, Thenius and Diestel, and resignation of Dillmann; and later of Ahlfeld, Drs. Hoffmann, Clausen, Kuhn and Grill took part in the work. Ahlfeld, Riehm and Schröder are the only ones who were members of both committees. The Old Testament Committee met altogether eighteen times, generally twice a year, in the spring and fall, each meeting covering eleven days, the last being held on the 7th of October, 1881. Dr. Schlottmann generally presided. The revision included the Apocrypha. The several books were given to sub-committees; then again two readings before the whole committee was the rule, and in general the work was done in the same manner as had been that of the previous committee. Drs. Schröder and Frommann were appointed by the committee as editors of the specimen Bible, and Dr. v. Gebhardt, the excellent New Testament scholar, was selected as proof-reader. In this case Luther's original Hebrew was also used as a basis—namely, the edition of 1494, published at Brescia. The same care and precision that characterized the New Testament

is seen here also. The revised Old Testament is decidedly and distinctly *Luther's* Old Testament yet.

In all there have been in the two Testaments about 5,000 changes made, and the great majority of those are in matters of little importance; so much so, that even a veteran German Bible reader would scarcely notice them. The editors of the *Probe-Bibel* have facilitated the work of examination remarkably, and the example of the "impracticable" Germans might furnish a model for the "practical" Englishmen in the coming revision of the Old Testament. The German revision prints in so-called fat letters—*i. e.*, German italics—all passages where changes have been made by the committees. Then italics alone are used where there is a change based upon the original Hebrew and Greek; where there is simply the substitution of a better rendering from one of Luther's earlier editions, there are two small perpendicular lines, one before and one after the word thus italicized. The reader can thus see at a glance where the changes have been made, what their character is, and how large in number they are. The editor-in-chief, Dr. Schröder, in his exhaustive introduction, shows that, aside of the general instruction given by the Eisenach Conference on the conservative character of the translation, the committee had from the start marked out no general rules and principles to guide them in their work, and in this regard they pursued a different method from that adopted by the English Committee. (See Introduction to Revised N. T.) But, says the editor, in the process of the work, some general principles found avowed or tacit acceptance among the members; and the chief of these are:

(1) As in general all unnecessary changes are to be avoided, so especially are those to be avoided whose object would be to render a passage more literally than Luther did. (2) Whenever a change is to be made, the committee must be convinced not only that Luther's translation is erroneous, but that the proposed revision is correcter. (3) Those passages which in Luther's words have gone over into the liturgies, hymnology, and ascetical literature of the people, are, if at all possible, to be retained. (4) If changes are to be made, there should be consistency in doing so. (5) All changes are to be made in the language and spirit of Luther's version.

An examination of the Specimen-Bible is an interesting study, although a critical estimate could scarcely be made in an English publication. The largest number of corrections are found in the Old Testament, as is quite natural, and here again in such difficult books and passages as Job, Ezechial 40-46, and parts of other prophets. No effort, of course, is made to render the poetical books and paragraphs in rythmical form. In general it must always be remembered that it is still *Luther's* version that is here offered, and that the scholars of Germany, at least equal to the Biblical students of England and

America, have been very careful and cautious in correcting a version that has become dear to the heart of the German Church and Christian.

As to the reception of the new revision, there is and can be no doubt. The time for examination has been extended to the fall of the present year, and then the committee will meet again for the final shaping of the text. At present pastors, teachers, conferences—in short, all who take an interest—and there are many—in the work of revision—have put the committee's work under the critical microscope, and all send in their suggestions. In general a hearty welcome has been extended to the revision. The few who speak against it do so either because it does not go far enough for them, they desiring a revised German Bible, and not a revised Luther version; or because it goes too far, they claiming that no one should touch the sacred treasure of the German Evangelical Church. But even such sober voices as that of Professors Luthardt and Kliefoth are heard against its introduction. In a few years, however, the revision will doubtless be the Bible of the German nation. The whole matter of revision has been in the hands of the ecclesiastical authorities as represented at Eisenach; it has been conducted by the principal Bible Society of the land, with the active co-operation of the other societies; it is the work of a number of leading professors, theologians and pastors of the conservative church, and shows intrinsic merits that recommend it to the acceptance of the German people. From all indications it seems clear that the revision is a success beyond expectation.

VI.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. IV.

BY PRESIDENT E. G. ROBINSON, D.D., OF BROWN UNIVERSITY.

OUR conception of the best method of education for the Christian ministry will depend on our conception of the ministerial function. If we regard the Christian minister as a mere "preacher"—a vocal proclaimer of elementary gospel truths—then the best method of preparing him for his work will be to make him tolerably correct in the use of his mother-tongue—to give him familiarity with the Scriptures in his vernacular, and skill in public speaking. With fair natural endowments, with an education that can be obtained at any good grammar school, and with an earnest Christian spirit, the best way to make a good preacher of him will be to set him at once to preaching. The best way to learn how to preach is to preach. This will do quite as well as to send him to college and the theological seminary.

This has been the way that many well-known evangelists, and some good pastors, have come up to usefulness as simple preachers of the Gospel. And there is no reason to doubt that for generations to come a like class of men will come up through a like kind of training. There are peoples and localities where there is special demand for them; and the number of them will undoubtedly be increased should the need of their services become apparent.

But preaching, in the sense referred to, is evidently not now the only need of either the Church or the world; it is not one of their greatest needs. How shall we provide pastors for organized churches, and missionaries to superintend missionary operations in foreign lands, is the question to be answered in determining what method of education will best fit the great majority of our ministers for the work that awaits them. With them the incomparably larger amount of preaching will not be the reiteration of elementary truths. To more than nineteen-twentieths of their auditors these truths are as familiar as household thoughts. To them preaching cannot mean the announcement of news, of glad tidings, but instruction on the ten thousand duties and relations which these truths always and everywhere imply. And this is equally true of the Christian pastor, and of the overseer of native missionaries in heathen lands. It is careful instruction that the missionary needs, and careful instruction that the churches must have. Useful preaching to the stated Sunday congregations of our day and land must be something more than a mere iteration of well-known truths. Endless iteration of familiar thoughts, however ingeniously varied the iteration may be, wearies into indifference to what is heard. Of course there are thousands of people even in Christian lands to whom the simplest of Christian truths would be news as well as glad tidings. To them the Christian pastor should be ready to preach whenever and wherever he can. To them, also, common sense would say, Let any man preach who can—and they sometimes best can who have not been trained to the harness of the schools. Sad would be the day, should it ever come, when none should be permitted to speak Christ's truth, and in Christ's name, who had not received the trade-mark of the schoolmasters. The man to whom God has in His own way given the power to win a hearing for His Word, is not the man whom any human authority has the right to forbid to speak.

The function of the vast majority of Christian ministers in our day, and specially in our land, is far more comprehensive than that of mere heralds of first truths. The Christian religion is now a living organization, deep-rooted and widespread, recognized in all forms of law, and in all human relations—social, commercial and domestic. The minister of this religion necessarily touches society at a thousand points. Through every one of these points he must aim to make

religion recognized and felt as a controlling power. To do this effectively, he must not only possess the largest possible knowledge of the religion itself, but of the current thoughts and condition of those to whom its truths are addressed; and if he would enforce its truths he must illustrate them in his own person as well as in his words. The greater his knowledge of every kind, both theoretical and practical, the greater, other things being equal, will be his success in his work. Never was it truer than it is to-day, that "the priest's lips should keep knowledge." He who attempts stated ministrations to a regular congregation and is not able to instruct, will speedily find himself without an audience—at least without an audience to whom his ministrations can be of any service. An uninstructed church is a feeble body in any community. It is only from an intelligent and well-compacted Church-life that the saving light of Christianity is rayed out into the surrounding darkness. Without doubt the great majority of modern conversions have their origin in the instructions of the Christian home, and of the Sunday-school, or in the sympathetic emotions of revival movements; but it is from the enlightened and faithful teachings of the pastors that Christian homes and Sunday-schools and revival movements alike derive the impulse that quickens them in their action; and, more than all, it is the pastors alone that can train the converts into established and useful Christians.

Now, it ought to be regarded, it seems to me, as too evident to need argument, that in a reading and thinking age, and amid a restlessly active people, the Christian pastor, for a successful discharge of his duties, will need the highest discipline of both mind and heart of which he is capable, and the amplest resources of knowledge he can possibly accumulate. He is to occupy a position of responsibility that is second to none on earth. Every day, if true to his trust, he not only moulds characters that are to endure forever, but there goes forth from him and his church a power that enters as an integral part into the life of the nation. No man, it seems to me, should be willing to take, or should be permitted to take, such a position who has not made of himself, intellectually and morally, the utmost that his natural endowments and the providence of God have permitted, and has not thereby been made able to teach men. No short, hot-bed process can fit him for it. Such training may fit for the work of an evangelist among the illiterate. But the evangelist, so trained, and attracting throngs for a few weeks, while pastors and Christian laymen are doing their utmost to bring the people to him, would find another task on his hands with one and the same congregation before him for forty or fifty Sundays a year, and for a dozen years in succession. Nor does the occasional advent of some rare genius, who achieves the highest success as a pastor on the slenderest of preparation, prove the needlessness of a more protracted and careful training.

It is not of geniuses that we are speaking, but of the common run of mankind; and from these it is a well-settled law that we can get no more than a rigid and long-continued training enables them to give.

Assuming that education for the ministry is both general and special—is literary and scientific on the one hand, and theological on the other—the question arises whether for the first we can improve on the existing American College, and for the other on the Theological Seminary. Among all the opponents of existing college methods none have ventured to assail them on the ground of their unsuitableness to the needs of candidates for the Christian ministry. On the contrary, they are assailed as being suited only to candidates for the pulpit or the bar. And no one will deny that for giving discipline of mind and a practical knowledge of language as a vehicle of thought, no method of training could be better suited. But to require that every one who would enter the ministry should be a college graduate, would be to the last degree unreasonable. All should depend on age, kind of talents, attainments, and tastes.

But there is a step preceding the going to college which should be taken into account in any comprehensive view of the best method of educating for the ministry. I refer to the practice of selecting young men for the ministry and sending them to college at the expense of the churches, on an exacted pledge that they will become ministers. This does not strike me as wise in itself, or as having proved by its results to be a policy that should be persisted in. Too often the selections are made on the basis of a youthful ardor that gives no safe clew either to natural capacities or to future character. That men have in this way been brought into the ministry who have given amplest evidence of having been divinely called to their work, there can be not the slightest doubt. But that this method has proved wholly inadequate in keeping the ranks of the ministry supplied with men whom the churches wish to employ, is an undisputed and most lamentable fact. That a large number of Christian young men also now go to college of their own motion, paying their own expenses, and failing afterwards to enter the ministry because the churches have not from the outset designated them for that office, is also another lamentable fact. Not unfrequently do some of the highest and ablest Christian young men now graduate from college and decline to enter the ministry because they have somehow come to regard it as the work for those only whom the churches have specially sent to prepare for it. One of the defects, therefore, in our present method of education for the ministry seems to me to lie in the methods of the Education Societies, and in a want of self-consecration on the part of the sons of the wealthy. If the Education Societies would help every Christian young man who desires an education, is worth educating, and needs help, and pastors and churches would keep alive

in the minds of the helped, as well as in the minds of those who pay their own expenses, the inquiry whether God's Spirit does not call them to the work of the ministry, it would be some improvement on present methods.

As to the Theological Seminaries, it cannot be disputed that they have given to the churches of this country a class of ministers who, for extent and strength of influence in determining the moral life of the nation, as well as the spiritual life of Christians, have had no superiors, if indeed equals, in any land of Christendom. To say that the work of the seminaries is susceptible of improvement, is only to admit that their work, like everything else that is human, is not perfect.

Let us glance for a moment at some of the great excellences of their methods, inquiring as we proceed if it be not possible so to use these as to save theological students from the mistakes into which they are sometimes betrayed, and thus unfitted for their real work in life.

First of all, the seminaries aim, and with a good degree of success, to give young ministers an acquaintance with the Scriptures in their original languages. This acquaintance to one whose whole business is to be to press home on the attention of men the teachings of the Scriptures, will be of great value. The acquisition of these languages is not for their own sakes, but as means to other and higher ends. But instruction in these languages is given by experts; by men who have become familiar with all the subtler niceties of them, and who have been selected as professors because of this familiarity. What more natural in the instruction than that the attention of students shall be concentrated on the niceties and finer distinctions rather than on the success and fulness of the thought expressed, and the fitness of the language in expressing it? The result sometimes is, that men whom God never designed to be scholars, and who with attention otherwise directed might have proved useful preachers of the Word, are shriveled into microscopic students of mere language, and wonder in after-years that the Church does not appreciate their scholarship. To hold a class of theological students for half a year or more in a microscopical study of the Gospel of Mark, and only a part of the Gospel at that, and another half-year on an equally minute study of three or four chapters of an epistle of Paul, does not strike me as being the best method of giving one a knowledge of New Testament Greek, or of making one acquainted with the scope and contents of the New Testament Scriptures.

Again, the young minister in the Theological Seminary is made acquainted with the history of the Church, its progress in the earth, and the development of its life and its doctrines. Christianity, as a living organism, can be clearly understood only by knowing something of the history of its growth; and no doctrine now held by the

Church can be so intelligently preached as by him who has traced it from its Genesis throughout its historical development. But while the value of this history to the minister, amid the theological upheavals of our day, is almost invaluable, yet to load down the memory of the theological student with the theories of the Gnostic heretics, or with the names of emperors, popes and councils, is to compel him to bring away from history its useless lumber to the exclusion of many a living germ that might bear richest fruit.

So also, again, Dogmatic Theology—the systemized statement of Christian truths taught in the seminary—gives the young minister a clear view of the correlation of truths with one another, and thus saves him from one-sided and, at times, contradictory presentation of the Gospel. To him who is to be the instructive pastor of a flock, nothing can compensate for the want of this kind of knowledge. But the constant danger is, that systems of doctrine shall be studied as mere mental creations, and not as instinct with the life of generations of earnest Christian men, and shall be dissected with as much coolness and absence of emotion as one would dissect a dead body or take to pieces the parts of a skeleton. Doctrines so treated become mere luggage for the understanding, and never fructify in the heart. Alas that they always remain so for so many professed teachers of the Christian religion !

And, finally, as to the work of the theological seminary, it would seem that no one ought to be as able to deliver the Lord's messages to men effectively in the pulpit, as he who has been intelligently instructed on both the theory and practice of sermon making, and on the actual delivery of his sermons. To this kind of instruction the seminaries give special attention: and yet it is on this point particularly that the critics of the seminary think they discover special evidence of its shortcoming. The sermons of the seminary graduates, it is said, do not reach the hearts of the people. And certainly, no one ever made a good sermon by simply being told how to make it. No teacher can ever impart creative power to his pupil. The most that the professor of sacred rhetoric can do is to prune, to cut off excrescences, to point out deficiencies, and attempt to inspire with a just idea of the sermon as an instrument of conviction and a vehicle of emotion. But, after all, at the best that can be done, there remains the ever-present and almost inevitable danger that the sermon shall be looked at solely as a work of art. The student in the seminary prepares a sermon which he is to read to fellow-students and the professor, knowing that he and his sermon are to run the gauntlet of their criticisms. Unconsciously, almost necessarily, he fashions his sermon as a work of literary art; and chiefly as a work of art it is criticised. What he does in the seminary he is almost certain to do in after years in the pulpit. He works at his sermons as a literary

artist. The critical among his hearers judge his sermons strictly as works of art, while the unlettered class do not appreciate, and are neither instructed nor moved. It is a mistake to say that he has been educated away from the people: it is more just to say that he has been miseducated for his duties. If gifted with fine literary taste he will interest the few, but move none: deficient in literary skill, he will neither move nor interest any, and will speedily drop into obscurity, a clerical failure.

In the simple matter of preparing men to reach the people through the offices of the pulpit, the seminaries might, perhaps, improve on prevailing methods. If the students could by some means be brought, throughout their seminary course, into more frequent and direct contact with assemblies of common people than they now are, putting into public address something of what they are daily acquiring in the lecture-room, the rhetorical and elocutionary results of their training might, perhaps, be more satisfactory than they now are. Practice makes perfect; but it must begin before habits are irresistibly fixed.

But, finally, there is one respect in which, it seems to me, the work of the seminaries could be much more advantageously done than it now is. Manifestly, we have too many seminaries. They can all continue to be maintained only at a great waste of both men and money. Several of those now sustained by single denominations could be consolidated into one, with advantage to all concerned. But more than this: if the seminaries belonging to single sects within a given radius could be thus consolidated, and then all those of the different sects be brought at some common centre into such immediate proximity to one another that the students could attend the lectures of any of the professors in each whom they might find it most profitable to hear, certain good and appreciable benefits might accrue from the change. Among the benefits that might be counted on may be mentioned:

1. A great saving of men, and of money needed for salaries and libraries. All denominations are now suffering from the drafts made on their pulpits for men to fill professors' chairs. Each seminary wants the best men, and insists on having them. The proposed consolidations and neighborhood arrangements would set a very considerable body of able men at liberty to return to the pulpit, and would put much larger collections of books, at great diminution of cost, within the reach of the students.

2. It would bring together as professors, with mutual stimulus, the best scholars and ablest men that the denominations represented could furnish.

3. Established, as the seminaries would be, at the great centres of thought and population, they would be sufficiently numerous, though much fewer than at present, to prevent the accumulation of excessive numbers, and yet would bring together enough to warrant a healthy

enthusiasm, which many of the smaller seminaries, from fewness of students, necessarily lack.

4. While each denomination could make ample provision for instruction in its own distinctive tenets, there would be other departments—such as Hebrew, Old Testament Exegesis, Christian Apologetics, Homiletics, and pastoral duties—in which all could unite, with great saving of expense; or, if there were several professors in each of these departments, students could resort to the one or more whose instructions should prove most profitable; and those without hearers could retire.

5. Should any denomination fear lest some of its students, through too free an interchange of thought, should swerve from its creed, let it remember that the sooner it is freed from one who does not understand its creed, or, understanding, does not heartily accept it, the better. There would very likely be marches and countermarches in the exchange of sects; but such changes had better occur during student life than later. Doubtless also there would be mutual compensations in losses and gains.

6. The intellectual and social intercourse of the young ministers of different sects, purified and nurtured by a common religious spirit, might be expected to go far towards abating that narrow spirit of sectarianism which now encumbers, cripples, and disgraces our common Christianity. He is to be pitied, who, having seen only the narrow horizon of his own little seminary and of his own little church, thinks he has measured the universe of religious truth. Nothing is so dogmatic as ignorance.

Other advantages from the proposed consolidations and combinations will, of course, occur to the reader: so, also, will many objections. It will be easy to criticise the proposed scheme adversely; but this I must leave to those who are to follow in this interchange of views.

VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. V.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

L. *The Grand Messianic Poem of the Old Testament* is contained in the latter 27 chapters of Isaiah—xl.—lxvi.

Rückert, and others after him, divide this sublime poem into 3 books or sections, each ending with a refrain which marks the division: "There is no peace, saith my God, to the wicked," etc. The *middle chapter of the middle section* is the liii., which is one grand presentation of *vicarious atonement*. Thus the very location of this chapter marks the *centrality of this doctrine*. It is also curious to note that the *first five verses of chapter xl.* contain the germ of truth expanded in the entire poem: 1. The Pardon of Iniquity: 2. The Revelation of the Divine glory; and, 3. The Ultimate Results on "all Flesh." Within the compass of this poem a careful, discerning reader will find Christ in His three offices—Prophet, Priest, King; all the great truths of redemption crystalizing about the atonement, and the outline of the whole course of prophecy. Those who would leave the Old Testa-

ment out of our studies have evidently never studied Isaiah. We venture to say, that, as a commentary on the New Testament, no other work can compare with it.

LI. *Versatility is not to be coveted* where it implies a lack of concentration. An anonymous writer has left us a very discriminating comparison of two great British statesmen. He likens Canning's mind to a convex speculum which scattered its rays of light upon all objects; while he likens Brougham's to a concave speculum which concentrated the rays upon one central, burning, focal point.

LII. *The golden pen and the silver tongue* are seldom combined. Thomas F. Marshall, the "Kentucky orator," maintained that fine speaking, writing and conversation depend on a different order of gifts. "A speech cannot be reported, nor an essay spoken. Fox wrote speeches; nobody reads them. Sir James Mackintosh spoke essays; nobody listened. Yet England crowded to hear Fox, and reads Mackintosh. Lord Bolingbroke excelled in all; the ablest orator, finest writer, most elegant drawing-room gentleman in England."

LIII. *Not far from the Kingdom of God.*—Mark xii: 34. 1. In mind—on the point of conviction. 2. In heart—on point of persuasion. 3. In will—on point of decision. Yet here lies the greatest peril. To come so near and then turn away, involves deeper damnation. Nowhere is the Spirit so easily and fatally repelled as at the point where it would require only a grain of sand to turn the scale! *Almost saved is almost lost!* Almost persuasion is almost perdition!

LIV. *Eternal Life is the present possession of the believer.*—John iii: 36; v: 24; vi: 47, etc. He who looks lives; his perfect recovery is *assured*, if not *immediate*. He who was struck with death now lives. He is passed from death unto life, into life. The germs of all the future purity and glory are in him already; and it is now only a question of development. Eternal life is to be judged primarily by *quality*, not *quantity*: the first is a matter of regeneration; the second, of sanctification. The perfect saint is potentially in the penitent sinner, from the instant of his looking unto Jesus.

LV. *The Paradoxes of the Christian life.* Lord Bacon says, in his essay on the "Different Characters of the Christian": "A Christian is one that believes things his reason cannot comprehend, and hopes for things which neither he nor any man alive ever saw; he believes three to be one, and one to be three; a father not to be older than his son, and a son to be equal with his father; he believes himself to be precious in God's sight, and yet loathes himself in his own; he dares not justify himself even in those things wherein he can find no fault with himself, and yet believes that God accepts him in those services wherein he is able to find many faults; he is so ashamed as that he dares not open his mouth before God, and yet comes with boldness to God, and asks him anything he needs; he hath within him both flesh and spirit, and yet he is not a double minded man; he is often led captive by the law of sin, yet it never gets dominion over him; he cannot sin, yet can do nothing without sin; he is so humble as to acknowledge himself to deserve nothing but evil; and yet he believes that God means him all good," etc. This whole essay is so remarkable that even Richard Porson could not comprehend it, and thought Bacon must have fallen into a sudden fit of skepticism or mental aberration.

LVI. *The Bible emphasizes service to Christ.* This is the real teaching of that misunderstood paragraph in Paul's Epistle to the Ephesians, iv: 11-13: "And he gave some, apostles; and some, prophets; and some, pastors and teachers; for the perfecting of the saints, for (unto, or in order to) the work of the ministry (service, ministratation), for (in order to) the edifying of the body of Christ." Though the two Greek prepositions are translated by the same English word "for," they are not the same, nor have they the same force. Accordingly the vulgate renders: "*ad consummationem sanctorum, in opus ministerii, in edificationem corporis Christi.*" The teaching of the passage is plain, that these respective gifts of apostles, proph-

ets, etc., are meant to secure the *perfecting of the saints in serviceableness*. Conybeare and Howson translate thus: "He gave some to be apostles, and some prophets," etc., "for the perfecting of God's people to labor in their appointed service, to build up the body of Christ."

LVII. *The secret of success in reaching men* lies partly in studying the law of adaptation. In watching a wheelwright at his work, I observed how careful he was never to draw his spoke-shave or drive his plane *against the grain*; yet how often in our endeavors to influence men are we careless about the fitness of times, occasions, places, ways and means! We do not make a study of human nature and the particular methods of approach, adapted to each new object of effort, and so we often work *against the grain*.

LVIII. *The highest reward of service* is perhaps the privilege of *having been of service*. Napoleon gave his soldiers, after a famous battle, a simple medal inscribed with the sentence, "*I was there*," and the name of the bloody field; yet money could not buy from his veterans this little memorial of their part in the campaigns of the great warrior. To have been a soldier in the wars of God under the leadership of Jesus, will of itself be honor enough to a redeemed soul. Let us remember Horace's line: "*Exegi monumentum perennius ære*. I have reared a monument more enduring than brass."

LIX. *The enmity of the carnal mind* may be shown in many ways. (Luke xiv: 18-20; Matt. xxi: 33-39, etc.) 1. *Levity* and frivolity: "made light of it." 2. *Neglect*: "one to farm, another to merchandise." 3. *Malignity*: "beating," and "stoning," and "killing" messengers. 4. *False humility*: unbelief, fearing to trust even God's promise. 5. *Pride*: self-righteousness; scorning the wedding garment. 6. *Atheism*: denying any claim of God. "Who is the Lord?" etc.

LX. *Always test argument by common sense*. What is called "metaphysics" is often only a beclouding of a hearer's mind by subtleties that are meant to confuse and bewilder. A certain case at law turned on the resemblance between two car wheels, and Webster and Choate were the opposing counsel. To a common eye, the wheels looked as if made from the same model; but Choate, by a train of hair-splitting reasoning and a profound discourse on the "fixation of points," tried to overwhelm the jury with metaphysics and compel them to conclude, against the evidence of their eyes, that there was really hardly a shadow of essential resemblance. Webster rose to reply. "But, gentlemen of the jury," said he, as he opened wide his great black eyes, and stared at the big twin wheels before him, "*there they are—look at 'em!*" And as he thundered out these words, it was as though one of Jupiter's bolts had struck the earth. That one sentence and look shattered Choate's subtle argument to atoms, and the cunning sophistry on the "fixation of points" dissolved as into air.

LXI. *Many a charitable deed is purposed, but never completed*. Baron Munchausen says that it was so cold, one day in Russia when he began to play a tune on his trumpet, that half of it froze in the instrument before it could get out; and a few months afterward he was startled, in Italy, to hear of a sudden the rest of the tune come peeling forth! What a blessing might come to the world if those who have had benevolent purposes in the past might get thawed out and let us have the rest of the tune!

LXII. *A curious conception of delirium tremens*. A reformed drunkard, who had suffered from four attacks, told me that he was "satisfied that the horrible creatures which surround the victim of *mania a potu* are not mere phantoms of his own imagination, but realities;" and the reason he gave was that "the *uniformity of their character, with different victims, precludes the idea of their being the products simply of a diseased fancy*." He maintains that, if so, they would take different shapes, according to the peculiar temperament and characteristics of the individual. He believes them akin to demoniacal possession.

VIII.—WAS PAUL THE CHIEF OF SINNERS?

Tim. i: 13.

BY PROF. E. J. WOLF, GETTYSBURG, PA.

ST. PAUL's mastery of logic and language has never been questioned. If, however, the authors of the late revision are entitled to all the praise that has been given them, the great Apostle's rhetoric falls, at least in one passage, below that of the average schoolboy. He is made to say, according to the Revisers, as well as by King James' Version, that he had been a "blasphemer, and a persecutor, and injurious." (1 Tim. i: 13.)

The distinction between a blasphemer and a persecutor is evident; and Paul had, in his opposition to Christ, notably enacted the rôle of both; but what additional adverse behavior is implied in his having been "injurious" must remain an enigma to those who accept this as a proper translation. To blaspheme the name of the Lord and to persecute Him through His Church imports, one would think, so clearly the idea of injury, that it is quite superfluous for Paul to add after this confession, that he was "injurious." Either this third term, assuming it to be a correct translation, is subjoined as but another expression for both designations previously given, or else it is merely redundant verbiage—an infirmity with which the vigorous and terse style of the Apostle is not ordinarily chargeable.

It certainly adds no new idea and gives no additional force to the acknowledgment of his blasphemy and persecution. Were such a sentence to occur in an uninspired author it would be justly criticized as flat, awkward, meaningless. The Apostle was never guilty of such literary slovenliness. Why the Revisers did him this wrong of putting such language into his pen, is a question, which even at this late day, they are earnestly challenged to answer.

Paul's words are *βλάσφημον καὶ διώκτην καὶ ὑβριστήν*. The latter term is doubtless from the same root as *ὑπερ* and means one that is overbearing, contumelious, derisive, insolent. Give the word its proper English equivalent, a despiser, and we have a striking climax. Recalling his former opposition to the Lord Jesus, and recognizing the magnitude of the divine mercy that availed for him, the Apostle confesses that he was a blasphemer—by words he reviled His divine name, and a persecutor—by acts he made havoc of the Church beyond measure, and a despiser—in his heart he held Jesus in derision. His enmity to Christ culminated in scorn and contempt. Luther, and the recent German Revisers, apprehended the correct meaning of *ὑβριστής* and by rendering it "Schmäher," they have faithfully reproduced the Apostle's elegant and strong rhetoric.

This rendering serves likewise to solve another difficulty that has arisen from the context of this passage. While magnifying the mercy that saved him, Paul is led to call himself the chief of sinners. All manner of exegetical ingenuity has been applied to this expression in order to show that the Apostle did not mean what he said. Yet such was the terrible realization of the unparalleled gravity of his offending, that he offers two extraordinary reasons for the fact of his having experienced mercy under circumstances that were without parallel. The first reason was his ignorance of the full import of his bitter and contumelious opposition to Christ. And the second was that in him as chief (*πρωτος*, the same term is repeated, leaving the sense unmistakable) God's boundless grace (*τὴν ἀπ᾿ ἀσθεν μακροθυμίαν*) might exhibit itself for the comfort of future peni-

tents. Should sinners thereafter in turning to God fear that the heinousness of their guilt put them beyond the pale of divine mercy, the example of Paul, who was the foremost sinner known, would save them from despair. If he could experience forgiveness, there must be hope for all. This is undeniably the Apostle's logic (vss. 12-16).

But how can a man, who has maintained a pharisaic strictness of life, who was confessedly free from the grosser crimes of murder, uncleanness, drunkenness and the like, justly pronounce himself the chief of sinners? That problem is solved by the designation *ὑβριστής* which the Apostle applies to himself. Our gauge of sin differs from that of the Divine Judge. With us, the injury done to a fellow-man, or the outward effects on one's self, determines the gravity of sin; with God, the attitude of man's heart toward the revelation of Himself. The perfection of God's revelation is Jesus Christ, who is the image of the invisible God. When, now, Paul realized who it was that he had so violently withstood, and what was involved in blaspheming, persecuting and despising the Holy One, he felt that he stood in the front rank of sinners. Enmity reaches its supreme bitterness in contempt. We can endure to be reviled, we can submit to violence, wrong, persecution, but what noble mind can bear to be despised? That is the outermost stage of malevolence and that is what Paul confesses himself guilty of toward the Son of God. He had held Him in derision. In his hatred of the Crucified he had gone the full length. Of all the ungodly he stood *πρωτός*, and as *πρωτός* he obtained mercy.

Had our translators been just to the designations with which the grand renewed man characterizes his former state, there would never have been any occasion for the unjust charge that has been often made against his extravagant and exaggerated self-accusation of being the chief of sinners.

PAUL AT CORINTH.

WHEN Paul came to Corinth he had to encounter a philosophic skepticism as arrogant, a materialism as intense, and an æstheticism as exacting as any modern minister is tempted to accommodate or indulge. His course was to take no notice of these things, and to attempt no adaptation to them. He resorted to no "excellency of speech or of wisdom;" that is, to no oratorical embellishments or philosophic subtleties—declaring to the Corinthians simply the testimony of God. I determined, said he, not to know anything among you save Jesus Christ and him crucified; and I was with you in weakness and in fear, and in much trembling; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Paul's description of what his preaching was not, would (from a favorable source) be accepted by many modern pulpits as a brilliant ideal of what preaching should be in these remarkably similar days. And yet, the Lord stood by him one night, in the midst of his weakness and fear and much trembling, and said: Be not afraid, but speak and hold not thy peace, for I am with thee. "For I am with thee." Is that the secret of pulpit power? Or is it getting posted and accomplished in the latest phases of philosophic discussion?—*W. C. Conant*

SERMONIC SECTION.

THE POWER OF THE HOLY SCRIPTURES.

By J. A. BROADUS, D.D. [BAPTIST],
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And from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ.—2 Tim. iii: 15.

WHATEVER we may say, it is to be admitted that there are wide and potent differences among the races of mankind. The Galatians who received Paul so joyfully, with such impulsive affection, and a few years afterwards had turned away from him, were the same Gauls whom Cicero described not long before, the same as the Gallic races of mankind to-day, impulsive and changeable; and no small part of what we prize most in our civilization is to be discerned in our German forefathers, as Tacitus describes them in a beautiful little treatise he wrote about the manners, customs and character of the Germans. And then many other elements of our civilization, the things that contribute most to make our life desirable, come to us from the great classic nations of antiquity. Grecian philosophy, Grecian art, Grecian poetry and eloquence, have made their mark on all that we delight in; and Roman law and the Roman genius for government have much to do with what is best in our law and government. And yet, when you have made allowance for all these, ample and cordial allowance for race characteristics, and for the effect of all that is Grecian and all that is Roman, who can deny that a large part of what we prize most and enjoy most in our life of to-day has not been explained from any of those sources—that it comes from the Bible, that it comes from Christianity? There are many men who think they are so re-

finned, now that they have gotten above Christianity, and yet it is Christianity that gave them the said refinement. Now, if that is true, it ought never to be out of place nor beyond our sympathies to speak of the Bible—the Bible that has done so much for all that we like best in our homes, and our social life, and our public institutions—the Bible that has been the comfort and joy of many of those we have loved best in other days—the Bible that is the brightest hope of many of us for time and for eternity—the Bible that gives the only well-founded hope for mortal, and yet immortal man, in regard to the great future.

"Thou hast known the holy Scriptures." That did not mean the same thing for Timothy, exactly, as for us. It meant our Old Testament; for of course when Timothy was a child the New Testament was not yet in existence. How do I know that it meant our Old Testament? How do I know that our Old Testament is a book of Divine origin? Is there any way to prove that, which is not dependent upon scholarship, which can be easily stated?—apart, I mean, from its internal evidence of its own inspiration, wisdom, power, and blessing. I know it in this way. The term "Scripture" or "Scriptures," was a technical term, just as it is among us. When a man among the Jews spoke of "the Scripture," when Jesus said, "The Scripture cannot be broken," everybody understood that it meant a certain well-known and well-defined collection of sacred writings known to all their hearers. Jesus and His Apostles have testified that they are divine. Now do I know that they were? Yes; I know from outside sources, very varied and ample. I know from the great Jewish historian and scholar,

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—Ed.]

Josephus, who expressed himself very distinctly as to the sacred books of the Jews, and declares that no man would venture to add to the number or to take away from them. I know from the Jewish writings of a later period, embodying their traditions of the New Testament time and of earlier times, including the Talmud, in which the collection of sacred writings is precisely our Hebrew Old Testament, neither more nor less. I know from Christian writers of the second century, and of the third century, who made it a specialty in Palestine itself to ascertain what were the sacred books of the Jews in the time of Christ, and who definitely stated the result to be our Old Testament. Now I am not pinning my faith to the Jews and saying that these books were divine because the Jews thought so. I am trying to ascertain what books they were which Jesus and the Apostles declared to be divine, and I learn beyond a doubt that the Jews who heard them understood without fail and without exception that it meant precisely what we call the Old Testament. And there is a clear statement of the matter, which cannot be gainsaid and which leaves no occasion for doubt. A man may say, "Well, I see a good many things in the Old Testament that I don't see any use in, that I don't see the good of, some things that I object to." But hold! The founder of Christianity and His inspired Apostles have spoken about them, and whether you understand everything in the Old Testament or not, they have declared that the Scripture cannot be broken; that all Scripture is given by inspiration of God, and is profitable; that the holy Scriptures (the Old Testament) are able to make wise unto salvation through faith which is in Christ Jesus.

There is a great deal of wisdom in this world. It is wonderful that mankind, considering how foolish they are, should be so wise; and oh! it is wonderful that mankind, considering how wise they are, should be so foolish. There is a great deal of wisdom in the

world; wisdom that commands the admiration of all who are fitted to appreciate it. Men are so wise about their business affairs! Just look at the great business schemes and the grand business combinations! How easily men discern the new openings for business which new inventions and discoveries offer to them! How clearly we ordinary people see, after a while, what some extraordinary man saw years before, and seized upon it and made himself one of the great business men of the time by his wisdom! I was reading, only yesterday, the life of Sir Moses Montefiore, embracing something of the life of the first great English Rothschild, and was reminded how wise those men were in understanding their times in the beginning of the century, during the Napoleonic wars, in seeing deeper into the probabilities than great statesmen saw. There is a great deal of wisdom in the world; and this makes it all the sadder to think how few, comparatively, seem to be wise unto salvation. Nay, these wonderful human endowments and energies of ours seem even to be directed toward wisdom unto sin. Men take their splendid powers and prostitute them in the service of wickedness. The longing to know evil is so intense in human nature! What is the early story in the dim light of the first history of mankind? We do not know much about it. We can ask a thousand questions about it that no one can answer. But this much we see clearly: A fair woman in a beautiful garden, gazing upon a tree and its fruit, and the thought suggested that it is a tree to be desired, to make one wise; eat of that, and they will be independent of God, they will be themselves as God, knowing good and evil for themselves—good *and* evil—and not having to ask Him for guidance. She takes and eats, and gives to her husband, and he eats—in flat, bold defiance of the great Father's prohibition. And their eyes were opened—opened unto sin, opened unto shame. And ever since—why, it is just wonderful to watch your own children and see how early they show a keen relish for knowing about

wrong things; how they will get off with some villainous servant or off with some bad schoolmate, and get themselves told a lot of things that it would be so much better for them never to hear of. They do so want to know the bad things! The growing boys are so curious about places that are characteristically places of evil. Wise unto sin! There are a great many things it is better never to know. There are things about which ignorance is bliss; yea, and ignorance is wisdom. There are things of which those who know least are the wisest people, and those who know most are the most foolish people. It is a matter to be thankful for, and in a good sense proud of, if a man can say, that as to the popular forms of outbreking vice he never knew anything about them; that he never entered a place of debauchery; that he does not know the names of the instruments of gaming; that he does not know the taste of intoxicating liquors. Happy the man who can humbly declare to a friend such blessed ignorance, such wise ignorance as that.

While men are so busy in being wise unto sin, how desirable, surely, that we should be wise unto salvation. My friends, let us wake up a little. We sleep, we dream along through life. We say, "O yes, yes, I believe that there is another life, a future." "You believe it is eternal?" "Yes, I believe it is an eternal life." "And you believe in God?" "Yes, I believe in God." "And you believe in Jesus Christ?" "Well, yes; I suppose that is all so." And yet, living in this brief, fleeting, uncertain life, in this strange world, and admitting all these things to be true, and not wise unto salvation, and not praying to be wise unto salvation!

"The holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." That is the way in which they do it—*through faith which is in Christ Jesus*: for the holy Scriptures of the Old Testament are never half understood except as they are seen in the light of Christ Jesus. They all pointed forward to Christ Jesus; they all found their fulfil-

ment, the key of their interpretation, in Christ Jesus. The Old Testament history is not merely a history of some wandering patriarchs and of a strange, wayward people of wonderful powers and wonderful propensities to evil. It is not merely a history of Israel. The Old Testament is a history of redemption, of God's mightiness and mercies, and of a chosen nation, all along toward the promised, long-looked-for time when God's Son should come to be the Savior of mankind. And we cannot understand the Old Testament, except we read it in its bearing upon Christ, as fulfilled in Him.

I remember once a neighboring professor sent us invitations to his house for a summer evening, saying that he had a century plant which seemed about to bloom, and asking us to come and watch with them till it blossomed. It was a delightful occasion, you may fancy. With music and conversation we passed on through the pleasant summer evening hours, on till past midnight. Then we gathered around and gazed upon the plain, wonderful thing that had lived longer than any of us had lived, and now, for the first time, was about to blossom for the admiration of beholders. And oh! I think sometimes that Jesus Christ was the blossoming Century Plant, the beauteous Millennium Flower. All the long story of Israel meant Him; and if you do find many things in the Old Testament that you do not see the meaning of, remember that they all pointed forward toward Him. Then, besides, the Scriptures not only have to be understood through Him, but they make us wise unto salvation only through faith in Him; because if we do not believe what the Scriptures say concerning Him, how can they have their full power over us? They have a certain power, just as the moon when it is eclipsed, yet has some light shining upon it, reflected from the atmosphere of the earth, so the people, who do not themselves believe in the Scriptures, and do not believe in Christ Jesus with living faith, get much benefit reflected from the Christian people around them,

and the Christian homes in which they grew up, and the Christian atmosphere they breathe; but they never get the full benefit which the Bible is able to give, except through personal faith in Christ Jesus. Ah! that dark lie in the garden would never have brought its baneful results for our race of mortals, if she had not believed it. A lie rejected is a lie powerless; a lie believed is ruin. And so truth rejected cannot have its full effect upon us. How can we get the benefit of the Scripture if we do not believe in Him who is the centre and the heart and the essence and the life of Scripture, even Christ Jesus?

There is another line of thought here: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Happy Timothy! His mother and his grandmother had shown an unfeigned faith, to which the Apostle himself testified. From a child they had trained him to know the holy Scriptures; and in his early youth he had met the blessed Apostle and learned from him the faith which is in Christ Jesus, and thus had become wise unto salvation. Happy Timothy! Happy every growing child that has devout people around to point it toward the knowledge of God's Word. My friends, we who are growing old, what do we live for in this world, but for the young who are growing up around us? What would be the use of life to us, if it were not in the hope of making the life of those whom God hath given us, and those who spring up under our view, brighter and better and purer and worthier? And we ought not to think it a small matter to train the growing children—in our homes, in the Sunday-school, as we meet them in society, wherever we can reach them with influence—to know the holy Scriptures. You are not doing enough if you merely tell your children sometimes, "You ought to read the Bible." and perhaps scold a little because the child does not read the Bible; that is not half enough. Ah! we ought to set the child the ex-

ample of reading the Bible, as some of us neglect to do. We ought to make the children see, by our own daily assiduity, our own living interest, that we believe in reading the Bible and get good out of it. We ought to *talk* about what is in the Bible; we ought to point out to the child this or the other portion that is suited to his age and character and wants. We ought to talk to the child about what he is reading, to show him the application of this or that text to his daily life. Out of the abundance of a heart that is full of the knowledge of God's Word, our mouth ought to speak often in the conversation of the family, so as to make the child feel that the Bible has gone into our soul, and that it shows itself in the glance of our eye and in the tone of our voice and in the tenor of our life. Are there many of us that do that? Dear children! There come times when our hearts grow soft and tender toward them, and we feel that we could die for them if that would do them any good; and yet here is something by which we could promote their highest, noblest, eternal welfare, and—we do not have the time! Happy Timothy, who, ere he became grown, learned the faith which is in Christ Jesus. Happy every one who from a child has known the holy Scripture, has learned early—and, God be thanked, the earlier the better—to give the young heart to Christ Jesus and dedicate the young life to His blessed service, and now is going on, trying to persuade others to love and serve Him too. Ah! there are many who from a child have known the holy Scriptures, and they are passing on to mature life; they are wise about a great many earthly things, and some of them are gray-headed and wrinkled, and some of them tottering toward the end—not yet, oh, not yet wise unto salvation through faith which is in Christ Jesus! There are many peculiar circumstances about growing old: the parents gone, long ago; may be the brothers and sisters all gone, and one stands alone, like some pine smitten of the lightning in the field—alone of what was once the

family circle; and the friends of youth most of them gone, alas! and some of them estranged, and others so far away; new things growing up, like the bushes growing around an old pine tree, that are not akin to it; new features, new interests, new pursuits; and he who grows old finds it hard to interest himself in these things and feel the spring and buoyancy and the sweetness of life as he felt it in other days. Alas for a man who from a child has known the holy Scriptures, and now is growing old, and has not become wise unto salvation! Alas for a man who can bear, like Atlas, the burdens of the world's affairs in the maturity of his strength and his wisdom, and who is neglecting to be wise unto salvation! Ah! if I speak to any one such person in middle life, or growing old, might I persuade him to say this day, out of an honest and humble heart, "O Jesus, of whom my mother taught me in my childhood, take me now to be Thine!"

And alas, that there are so many even in our own country, which delights to call itself Christian, who from childhood have not known the holy Scriptures; that in this, which is in some respects the brightest land of earth, and in some respects the foremost nation of earth, there are some children who do not know the looks of the outside of a Bible! They are growing up in homes where no Bible was ever seen; and there are plenty of such homes. Ought it not to be a pleasure to us to try to spread the Bible among our fellow-men? One will say, many copies are destroyed and many copies are slighted. Certainly: not every venture in business pays. There has to be a head in every establishment, for loss as well as for profits. There are many blossoms on the tree that bring no fruit, and many seeds fall into the ground that spring not up; but that does not prevent us from planting nor hinder us from gathering. Grant that some copies will perish, and many copies will be slighted: yet scatter the Bible, and many will read it, and not a few who, by the blessing of God's grace, will thereby become wise unto salvation.

It is hard sometimes to tell what is the greatest privilege of earthly life, but it does seem to me that just the greatest privilege of earthly life is to give to some fellow-creature the blessed Word of God, and then to try, by loving speech and living example, to bring home to the heart and conscience of those whom we can reach, the truths it contains. If we do love the Bible ourselves (and many of us do), then ought not such to delight in scattering the Bible among others? If some of us know too well that we are but poor sticks of Christians at best, and that we do not love the Bible as we ought, and do not live by it as we ought, yet ought we not to feel, "Now here is something that I can do; here is something that I *will* do. I do not treat the Bible rightly myself, but I will be glad to give the Bible to every one, high and low, rich and poor, in all the lands, in all the world, whom I can help." O that it may be true of your children and mine, of your classes and mine, of your acquaintance and mine, that we have done them some good in bringing them to a knowledge of the holy Scriptures, and that they have all been brought, by God's grace, to the blessedness of being wise unto salvation.

THE PERFECT PEACE.

By CHARLES H. PARKHURST, D.D., IN MADISON SQUARE PRESBYTERIAN CHURCH, NEW YORK.

Thou wilt keep him in perfect peace, whose mind is stayed on thee.—Isa. xxvi: 3.

WHEN David celebrates the goodness of his divine Shepherd he says, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures." Pasturage we think of as a place of feeding for the flock. David thinks of it also as the flock's place of resting: "He maketh me to lie down in green pastures. . . . We are the sheep of his pasture." David had tended the flocks amidst the green of Bethlehem. In this quaint way, and by this easy symbolism, he tells us that his own spirit is tired and longs for quiet. "He maketh me to lie down in green pas-

tures." The picture presents itself in a few quiet touches before our own eye, or at least before our hearts.

This impulse that leads us to cradle ourselves in the gentleness of God and let ourselves be stayed upon His upholding arms of strength, is something to be thought about and to be enjoyed. There is a passive side in all deep and earnest living that deserves our regard. The John who has told us the deepest story of Christ, and given us the longest, far-away glimpses into the future, is the John who leaned upon the bosom of his Lord. It may be that the rapid respiration and quick pulse of our times hide from us, in part, the rich meaning and wealthy possibilities of merely resting in the Lord, mere quiet waiting on the Lord, not attempting anything, not even trying to hold fast to the Lord, but only letting ourselves be taken hold of and stayed upon Him—being cared for and tended and nurtured by the ministering Spirit of God, as a tired child yields itself trustingly and clingingly to its mother's embrace. There are wants that are not met by preaching that is urgent, or by preaching that is nutritive. We want also that the Lord's house should be to us a place where our spirits find repose. Our need is, as well, of ministrations that are sedative. You come in, a good many of you, from another week of distraction and burden-carrying. Here, on the Lord's day and in His courts, at least, you have no desire to work. You do not care much to think, which is well-nigh the hardest of all hard work. It may be that working the mind is as foreign to the purposes of consecrated time as working the body is: at any rate, there are numbers among you, certainly, that are in no mood to hear anything that is either cogent or stimulating, and who would like nothing so well as to enjoy, for just a little, the sense of simply resting in the hollow of God's great fatherly hand, and feeling nothing else so much as that you are being taken care of. One of our pleasantest recollections of childhood is, that it was a time when we were confident of being well taken

care of. We took no thought for food but to eat it when it was set before us, no thought for raiment but to wear it when it was gotten ready for us. We went to sleep without any anxiety; no distraction came into our dreams; we did not spend our dream-hours in carrying impossible burdens up interminable hills. It was but a moment from Good-night to Good-morning, and the new day always blossomed out in original freshness and primitive sparkle. And that really makes out a good deal of the heavenliness of childhood; and heavenliness is not a word that in this connection has been used by us unadvisedly. A great deal of the heaven idea really lies in precisely that sense of being abundantly cared for. We call it peace, comfort, quiet, rest, satisfaction; but with all this variety of names, about all that any of them denotes is just this sense of being nicely taken care of—stayed upon him—along with the delicious quietness of mind that follows from it.

I have no ambition for our service this morning other than that it should meet this want, so widely felt and so infrequently recognized and answered in the ministrations of the sanctuary. Quite likely we shall not go away nerved to any greater or new exertion, except as rest is always a well-spring of energy and prelude to effort. You know it was from sleep that the Lord himself awoke to work the majestic miracle of the staying of the storm and the stilling of the sea. It is as probable we shall go away without having learned anything new; but there are other things of moment in this world beside lessons and ideas. Some of the passages from the Holy Word that we treasure most highly are those that we can read without intellect, feeling itself called upon to bear much of any share in the reading—what we may call quiet retreats, nooks of Scripture where the spirit simply lets itself be played upon as the wind listeth; like this twenty-third Psalm, where David lets us see the sheep simply couching themselves among the luxuriance of green that was given, as well,

to be their nourishment. So it is my trust that the moments we spend together over God's Word this morning may be a season in which we shall let ourselves be lifted into the quiet enjoyment of holy time and holy place, and in which we shall feel ourselves supported and stayed upon the gracious strength of God's fatherly arm reached forth beneath.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." Our conceptions of heaven are moulded largely from present experience, so that by observing the manner in which we conceive of the life to come we can argue down with ease and perfect surety to what are our most deeply and secretly cherished desires here and now. We take our present unsatisfied desires, conceive of them as satisfied, postpone that satisfaction to the future, and name it Heaven. And it is because there is in us such a sense of disquiet and unrest that the words *rest* and *sleep* play so large a part in the hymnology, the Scripture, and the profane anticipations of the great future. The poor man expects that somehow he is going to be rich; the tired man expects there to be at rest; the anxious man expects at last to be kept in perfect peace. The reasoning is good; the instinct is trustworthy. The special criticism to be passed upon it is that it rather overworks the element of postponement, that it conjugates or inflects heaven only in the future tense, that it makes no provision for heaven here. There is nothing in the Scripture that warrants our finding heaven on the other side of the grave unless we get at the secret of heaven on this side. Heaven is not a *place* till *after* it is a *temper*. The ground for any expectation that we may have of entering into heaven is the present sense of heaven's entrance into us—which lends large meaning to the words of our text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." To you, tired and distressed ones, that brings heaven close by; heaven considered as a temper, I mean heaven considered as quietness, composure,

undistractedness of mind. It is not that we do not love to work. We would want to put off heaven just as long as we could, if we did not expect to be busy as soon as we got there. It is not work, as work, but is work as something which grinds and wrenches us, pressure that distracts us, responsibility that bends us down, a galling sense of inadequacy. We do not any of us mind the work; that is not what hurts and galls, and we could live and thrive under it and get along with it, if we could only have the feeling of a divine staying power come down upon us and lying as a kind of soft and genial atmosphere around among the businesses, griefs and perplexities of every day, an atmosphere that our cares and anxieties can float in and be buoyed up by. To sum it all up in a word, we want to feel, you and I, that we are being taken care of. It is a simple way of putting it, but it appears to go to the end of the entire matter. There is no man of us so strong, so active, or so confident but that he would like to feel that there is some one upon whom he can lay his cares and so leave off being troubled and strained by them. We know we can carry any load that may be piled upon us if only we can depend upon somebody to carry us; for in carrying us it will be he really that will carry the load that is piled on us. However old we may be, there are certain respects in which we never leave off feeling exactly as the children feel. We read those gentle words of our Lord in the sixth chapter of Matthew—and it is the gentlenesses of the Lord that, like quiet strains in music and like peaceful aspects in nature, touch us most deeply—we read those words of our Lord: "Behold the fowls of the air. . . . Consider the lilies of the field." Do not be anxious, saying, "What shall we eat? What shall we put on? Ye Heavenly Father knoweth that ye have need of all these things." Well, however impracticable all of that may seem to a man who spends ten hours in hard work every day in pursuit of food, clothes and shelter, yet the chapter always ful-

fills to us its intended mission when we read it, and reminds us again of the desire that all men have to be ministered to by some one that is competent, and cared for by some one who holds us in the embrace of his affectionate interest. The idea of a fatherly Providence chimes in with our desires, to the degree that we have learned to know what our desires really are. There is no spirit so strong or self-sufficient but finds very comforting that invitation of the Savior: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I have noticed that auditors always listen with very intent ears to all such gracious overtures from the Lord. They touch the heart in that secret closet where its deepest longings are treasured, and silently and sometimes tearfully thought over.

And this letting of ourselves down upon the support of God, with all that peace that belongs and goes with it, is facilitated by thinking of God in His fatherliness and His motherliness. The quietude of our younger years was due more than we suspected at the time to the fact that we had a father and a mother to go to when we were in trouble. They used always to help us, in some way, out of our little difficulties. When the child comes in from outside, the first question he is likely to ask is, "Where's mother?" He may not want her for anything particular, but he wants to know she is there. Having father and mother under the same roof makes the child sleep more quietly at night. And so among the larger difficulties that throng and swarm around us as we move along into older years, there is nothing we need so much as to feel that there is some one that stands to us in exactly the same relation now as father and mother used to stand to us years ago. That is the first idea of God we want to have formed in us when we are little, and it is the last idea we want to have of Him as we move out and up into the place prepared for us in the Father's house on high. The first recorded sentence—have you thought of it?—the first recorded sentence, that

Jesus spoke, called God His father, and His last recorded sentence on the cross called God His father. I have wondered sometimes whether perhaps this relation that exists here between father and child is not for the sake of helping us all to understand how God is affected toward us, and in what wise and tender strength His arms are stretched out toward us in guidance and protection. It may be that there is no relation existent between God and man that is not quietly hinted at in the relation between a father and his boy. Christianity as an idea begins with thinking of God in the same way that a true son thinks of his father. Christianity as a life begins with feeling and acting toward God as a true son feels and acts toward his father. The prayer that we pray more than any other, the prayer that Christ taught us to pray, begins with "Our Father." Christ's prayers were regularly addressed to God as His father. That chapter in Matthew that encourages us not to be anxious and not to over-work ourselves for food and clothes, says to us in the same relation: "Your father knoweth that you have need of all these things. Your heavenly father feedeth the fowls of the air, are ye not much better than they?" And the sustaining power of this father-idea is, that it sets us down on the same side of things where God is. We are not alone any longer, as the Lord himself says, "I am not alone, but I and the father that sent me." Where there is the filial sentiment, father and son almost blend into identity. "I and the father are one," said the Lord. Perhaps that disputed passage means more in heavenly things than it does in human things: I do not know. I know that a little fly, creeping across the window-pane, looks to be a monstrous bird as soon as our mistaken eyes locate it in the air instead of on the glass. However that may be, we have gotten into a great, broad place as soon as we feel, with a deep, strong feeling, that God's fatherliness reaches clear around us, that the loving kindness of our heavenly Father never

out of parallelism with the line of the best human fatherliness prolonged. We will remember that father is father, whether written with a little *f* or a capital. Heathenism thinks of God as a natural enemy. Christianity thinks of God as a natural friend, and has been trying for eighteen centuries already to erase the heathen idea, and has not succeeded in rubbing it all out yet, even among men that say, "Our father, who art in heaven." We can read across from finite to infinite without altering our alphabet. Safe thinking here is like the plant, which begins in a little way, at the ground, and works up. Home life is the first step in the Christian life. Home interprets heaven. Home is heaven for beginners.

I wish that all the little people here, when they try to think about God, would begin by thinking of their own father, and remember that what your father is to you in a man's way, God is to you in a great and heavenly way. That is the first and best lesson, my little hearers, that you can learn, either at home, in the Sunday-school, or in the church. Nor would I have the children in any way afraid of God. Although your father is so much older and stronger than you, that by no means makes you afraid of him. He stoops down and with his strong arms picks you up, the wee thing you are; and it is exactly because he is large and strong and has a great hand that will wrap itself clear around your little fist, that you are not afraid in the least when he gathers you up and tosses you in the air. Nor would you be any more afraid of God, if you could see Him. He once did make himself in the form of a man, and called himself Jesus, and the little children were not afraid of Him, and He took them in His arms and put His hands upon them and blessed them. Now I want that you little children should think of your Father in heaven in that way, so far as His love and care are concerned. He is so much like your father here that the one name, Father, answers for them both, you see. And, if God is your father, and you are

true and obedient, and loving to Him, then you are God's little son or daughter, as the case may be, and you can come to Him in prayer and tell Him all your wants, very much as you snuggle up to your father here, and tell him of this thing, that, and the other, that you would like. And then if you get the things that you ask God for, I am sure that as loving children of His you will not forget to thank Him for them. And if you do not get them, you will understand that on the whole it is better for you not to have them; otherwise of course you would have gotten them. And then if you should die one of these days (little children do die sometimes), you will not need to be in the least disturbed by it, for it will be only going away for a little while from the one father you have here to the other Father there. You will never be left alone, dear children; you will always be taken care of.

And now, my older hearers, this is only a very simple way of telling the whole matter. Our entire life, in all its experience, becomes simplified, eased, quieted, not to say beautified, when, with all our weight, we let ourselves rest down upon God's fatherliness, sustained by that benign, encircling love that never proves neglectful, that power that never falls short of its purpose. If indeed we can keep ourselves in this way stayed upon God, it will serve to soften the disappointments of life, so that we shall not get so badly worn and bruised against them. It will make us feel that not so much depends upon our plans, and therefore it is neither so harmful to others, nor so fatal to us, if they are thwarted. A good deal of ultimate success is built out of preliminary failure. We sail at a good many different angles on the voyage, but on reaching the haven I expect we shall find it the shortest course, really, upon which we could have run. A straight line is not always the quickest path in life, any more than it is upon the sea. The pendulum swings backward as well as forward, but every beat carries the pointer on the dial quietly and steadily toward the hour.

Keeping ourselves in this way stayed upon God will help us not to be anxious about the effects waiting to be accomplished in the world, or about the meagre share we are individually permitted to have in procuring those effects. We become worn and distressed by our responsibilities. The world appears to progress very slowly; there is not much to show for the effort we severally expend. There is a half-concealed despair even in the very way we try to comfort ourselves. It is our habit, you know, to say that all we can do is to do the best we can, and then leave the rest to the Lord. We begin with ourselves, you notice, and leave the rest to God. How much more in accord with the spirit of our religion it would be to reverse the order: leave it all with the Lord, and then do the best we can. We are working for Him, not He for us. To be anxious is a sort of concealed form of atheism. We shall never do so much, nor be so really confident in doing it, as when we feel that it is a little of it our work in the second instance, because it is all of it God's work in the first instance. This is the only means by which we can move with any degree of certainty and comfort through the distresses and bitternesses of life. The religion of our blessed Scriptures is the only expedient ever discovered for getting along with sorrow, without either being hardened or consumed by it. The bird will endure any violence of storm if only the wing of the mother bird be extended over it and gathered about it. "I will cry unto thee," said David, "when my heart is overwhelmed. Lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle forever; I will trust in the covert of thy wings." We know God, and therefore we believe. "I know whom I have believed," said Paul. The faith we have in His dealings rests upon the knowledge we have of Him. Comfort, therefore, widens, as knowledge deepens. In our sorrow we shall, as children of God, be quieted by remembering that if we could see

things exactly as He sees them, we should want events ordered precisely as He has ordered them; and if we are true sons and daughters of God, then we can trust Him for all the future. We shall never be orphaned. He will always be to us both father and mother. His fatherhood extends everywhere; His love never wears out. God is in His entirety in every minimum of time and every minimum of space. Though the child were to wake up in China or in the star Alcione, he would know no fear, nor think of being lost, if on waking he found his little hand clasped in the great palm of his father. So David sings in the shepherd Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Dear Father, make us all to be Thy children. We are Thy children now: make us to feel that we are Thy children. Help us to realize the wealth and fullness of Thy fatherhood and motherhood, that we may be quieted in every disappointment, have Thy comfort ministered to us in all our distresses, feel Thy sympathy folding itself around us when we are burdened, and a sweet sense of Thy fatherly nearness fulfilled in us, when our tired eye at nightfall looks its last love-look upon the faces bent over us, and we feel the tightening, lingering clasp of the hands that are vanishing.

AGAINST THE BEAST.

BY RUDOLPH KÖGEL, D.D., CHIEF COURT-PREACHER IN BERLIN, GERMANY.*

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.—Rev. xi: 7; xiii: 4-5, 16-17.

AND when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And they worshiped the dragon because he gave his authority unto

*Translated for HOMILETIC REVIEW by Mrs. Dr. J. H. W. Stuckenborg, Berlin, Germany.

the beast; and they worshiped the beast, saying, Who is like unto the beast? And who is able to war with him? And there was given unto him a mouth, speaking great things and blasphemies; and there was given to him authority to continue forty and two months. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name.

Four stern powers at war against God's kingdom are described to us in forcible imagery by the Revelation of St. John: the dragon which is Satan; Babylon, the Church turned worldly; the False Prophet, the embodiment of all anti-Christian doctrine; and the Beast, the Pagan power of the world, with its defamation of God, and its inhumanizing influence on mankind. Do not the exigencies of the day also contribute to the interpretation of the prophetic book with which the New Testament closes? On the other hand, does not this book shed light on the present juncture of affairs—a light which is sometimes appalling, and sometimes encouraging? Which, then, is the image and superscription of the present time? What o'clock has it struck in the Kingdom of God?

The congregation began their worship with the hymn, "My soul, be on thy guard!" The sermon will repeat it; let every one present take it to heart.

ARISE TO ARMS AGAINST THE BEAST!

While we ask:

I. *Against which foe? Behold! The beast preparing for the fight.*

We ask:

II. *With which weapons shall we fight? And behold! Now, as ever, the weapon of faith is stronger than all that can oppose Him.*

Teach us, Lord, to watch, to pray, to fight, to conquer. Amen.

I. Among the foes which attack the Church of the Lord, either alternately

or in solid phalanx, the present age is exposed particularly to one—the Beast, which at times comes up from the earth, and again rises out of the sea, but who always derives his power and authority from the bottomless pit; which sometimes arms himself with demoniac force, and again adorns himself with demoniac wisdom, but who nevertheless is, and always remains, a beast, combining in himself antagonism to God and humanity. Keeping these things in view, let us consider the signs of the times!

For several years past the first characteristic that strikes us among certain representatives of natural science is their predilection, and predetermination, whenever man desires to raise his brow nobly and freely to heaven, in his hopes and recollections, to thrust it violently back again upon the earth, and to expel and dissuade him from all thoughts of God's image, as a notion of disordered intellects, and in place of it they father upon, and repeat to him, a family history that substitutes for the free and conscious act of a personal God, an ultimate fortuitous, or necessary, I know not what, of dust and matter; they supplant the God who created "everything after his kind" by the myth of the universal, original cell; and in place of "have dominion over every living thing," they represent the animal world as man's appropriate and only home, of which no part is his domain. Now Paul, in his epistle to the Romans, has mentioned this among the symptoms of heathenism, reckoning it as a departure from the knowledge of that which "is manifest," and at the same time, a punishment, so that having become "vain in their reasonings, their senseless heart was darkened, and they change the glory of the incorruptible God for the likeness of an image of four-footed beasts and creeping things." Behold in modern heathenism man making himself an ape, and, even through the midst of baptized Christianity, the doctrine noised abroad that human history does not emanate from God, in no sense has its source in God; that, in fact, in the sense of a conflict

for moral freedom, there can be no history of any kind, not to mention the possibility of a sacred history. Nothing is left but natural history, and that includes only three pages: following the title, under which the name of the author is wanting, there stands on the first legible page an animal; on the second, a man; on the third, death. Ancient heathenism was only a departure from universal revelation by means of nature and conscience; but modern paganism is apostacy from the perfect revelation of God in His Son. This is heathenism more mischievous, more difficult of cure! Hold fast, O man, to what thou hast, and what thou art in moral conviction, in order that no animalized wisdom, and no false prophet, rob you of the crown of your personality, which descended to you from God, and flashes back to God.

The tree is known by its fruit. That deed of violence having an object by which man is disinherited and hounded back, as if he were a presumptuous upstart from the rank and file of his dumb and more modest animal kindred, unmasks and avenges itself in the facts of the statistics of brutality. What is meant by these words? It is a report of all those transgressions and crimes which are the outburst and visible evidence of all that is untamed, savage, and brutal in man. A scholar, within the walls of his study, ambitious to increase his fame, claims to have discovered that the triune, holy, living, personal God is of no consequence; there is nothing but Nature. That eternity, a judgment, responsibility, a resurrection and future life, are of no consequence; there is only this side. The matter of a revelation of God's will in the Ten Commandments, and the redeeming mercy of an Atoner, are of no consequence; nothing is important but a struggle for existence according to the laws of selfishness and strength. Not redemption, but self-reliance, is the watchword. Smiling in satisfaction, in having at last completed his great document, which is to depose and disinherit mankind, and simplify the entire

plan of the universe, our scholar is about to lay down his pen—he needs repose—when tumultuous voices come clamoring, a cry rings up from the street: "Thanks to thee! We stand on the same platform; we also no longer believe in God, or a judgment, or an eternity, and all our petty, obsolete considerations and prejudices have fallen. The wit and wisdom we are on the way to translate into decisive deeds: 'A brute for a brute, or even brute against brute;' next to the last is murder, and our last is suicide." Why should that learned thinker, high up in his study, be startled at the brutalities now to follow, since he takes for granted, and clearly states, that animal nature is the cradle and the original stock of mankind?

Ye human souls, a brute has no power to elevate nor to degrade itself; that is why it is a brute and no more than nature; man, however, designed for God's child and Christ's co-laborer, must, if he is determined not to follow his calling, fall deep and ever deeper, until he sinks beneath the brute. There certainly never has been a period when the word Humanity has been so much preached and praised as in ours; but a figure of speech is not yet a fact. Christianity, in truth, has so little conflict with the rights and duties indicated by that word humanity, that it, the rather, was first to make the word a truth through Him who answered the Pharisee's question, "Who, then, is my neighbor?" with the great parable of the Good Samaritan, beginning with the words, "There was a man;" through Him before whose love and mercy our Passion-history cries out: "Behold the Man!" through Him by whom a new order of things arose, so that there is no longer bond nor free, male nor female, Greek nor Scythian, but all are one in Christ Jesus, one redeemed, regenerated, baptized humanity. In order to be humane, humanity has need of the Son of Man, who is the Son of God. Niebuhr, the great historian, said: "Without divinity—that is, without the Divine nature—humanity falls into bes-

tiality." Of late, an opposing voice has ventured to assert boldly that "The animal is really to be envied; it has, at least, the one advantage of being ignorant of that complication which is termed religion!" Once more, ye shall know the tree by its fruits. When, in the preceding century, France was inscribing the word Humanity on all her banners, and always with new embellishment, she began with dethroning God, and ended by murdering her king. The guillotine—that was her fraternity! Do not say, "But that was last century." Last year, we ourselves beheld the beast erect himself over the abyss in two frightful attempts at assassination; the grinning monster sunk its claws into our flesh, and even dared to strike at the head of our State. No longer interpose: "But that was last year!" Only last week, within our own city, a five-year-old child was no longer safe alone at play; the bestiality of a savage—you know how—throttles and takes away its life. That is the sign of the Beast.

II. It is time that we leave off boasting, and awake and lay hand on our weapons, and startle the beast back to his dismal hole.

The Scripture indicates three weapons to be used in the conflict against the beast, when it exclaims: "*Here is the patience and the faith of the saints.*" From these words we derive *Strictness of Discipline, the Simplicity of the Cross, the Power of Prayer.*

Discipline! Those who are appointed to stand on guard, in Church and State, in school or the home, are to keep watch and not dream; to fight and not be afraid. Only the hireling flees. The commander does not carry his sword for naught. How often, in the covetousness and infatuation of their wickedness, the wicked deport themselves as if opposing a dam and bars to temptation were actually an attack on liberty, and as if there were a right to commit wrong! Discipline and testify against everything that is evil. Let no one in a place of trust ever permit anything to be threatened or flattered away

from him! But the discipline must begin at our own hearts. Pride makes devilish; the golden calf, idolatrous, insubordination; intemperate; sensuality; brutish. Ye men, feed not a single passion. Passion, no matter of what name, is always a beast of prey, which may kill at one spring. Be ye as warriors intent on one device; let the wicked and wickedness be to you nothing but a roar; be not deafened by the battle of the one, nor intimidated by the clamor of the other. And ye women, I appeal to you also; help us in the fight! In the east of Europe, degenerate women have recently come forward and given evident proof that the poet has not exaggerated when he said. A woman bereft of humanity unites in herself the serpent and the hyena. But ye, if ye are disciples of Christ, pray and work, propitiate and purify, serve and nurse, so that, being meek, plain, gentle, chaste, true Germans as wives and mothers, sisters and daughters, ye may, in spite of your weakness, become, through God's grace, a protecting power to your loved ones, so that the beast stealing up from the bottomless pit may never build an anti-Christian throne out of the ruins of thy hearth. They were also a weak people whom the Lord looked upon to comfort, when He said: "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy." And why? "Because your names are written in heaven."

The Simplicity of the Cross—a second infallible weapon to conquer the beast. Furnished with bat wings, and emitting poisonous breath, the dragon darts his talons at the hero, so reads the legend; when lo! the monster is terrified, totters back, not from the drawn sword, no, but before the protecting sign of the Cross that hovers in front of the knight. Dispense with the image and leave the legend; but that cross—foolishness in the eyes of all cultivated Greeks, an offense in the eyes of all worldly-minded Jews and their proselytes—that cross on which our Redeemer once hung under the anguish of

the twenty-second Psalm: "Bulls and dogs have beset me round; they gaped upon me with their mouths as a ravenous and roaring lion;" that cross, so magnetic in its weakness, so attractive in the "form of a servant;" in its death-solitude, a banner for all nations; the cross which consecrates our baptism, blesses our Lord's Supper, comforts our death-beds; the cross, that heart and crown of our entire sacred history; with this sign, and no other, can ye conquer the beast, O congregation of the Lord! Where, however, a cross from God's hand enters a household, either in the form of a disease or a loss, but always as some trial, He does not intend that it should enter alone. Then it would be far too heavy, far too dark. The Lord himself comes with the cross, lest the invalid may lose courage, and the nurse not have due patience. Where selfishness has been growing, He has come to plant faith, and love and holy calm. And verily, over that household, where the cross is not regarded purely as a calamity, which one must haste to get rid of, but where it is recognized and appreciated as a warning to abandon sin; over a house where the inmates learn beneath the cross how to pray for, realize, and keep fast hold on that peace which the earth can neither give nor take away; where, in this manner, a personal cross is constantly merged, more and more, into the great one at Golgotha; against such a house the beast has no power! You have heard how the Revelation speaks of a *mark* which all those who worship the beast or his image shall receive in their foreheads and in their hands. As galley-slaves are branded with a mark, they, too, will be recognized by the sign of their serfdom to the beast. How blessed, on the other hand, are those of whom the prophet Ezekiel speaks (Chap. ix.) as wearing quite another mark, to be bestowed on such as at least "sigh" and "cry," where they cannot help against the abominations "that were done in their city," a mark by which they were to be identified and saved. Are ye not eager to have the name of the

Redeemer be the sign of salvation on your foreheads?

Where there is sighing over wickedness and yearning for the good, there we find *true prayer*, the third and last weapon against the beast. This Sabbath to-day is called "Rogate," pray. Pray in the name of Jesus for the office of the preacher, for the king and his house, for our nation and its future. The *possibility* of prayer being heard? Ps. xciv: 9: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" And the *certainly* of prayer being heard? Luke xi: 13: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Those who pray are co-laborers and helpers of God: "If ye abide in me, and my word abide in you," Jesus says in his figure of the vine (John xv: 7), "ask whatsoever ye will, and it shall be done unto you." "It is impossible but that occasions of stumbling should come; but woe unto him through whom they come." They that be with us are more than they that be with them. It is just the Revelation of John which shows that the prayers of many angels in heaven are mingled with the prayers of the saints, and that the censer thus filled and cast upon the earth is followed by thunders and voices, and lightnings and an earthquake. Therefore, let us ever watch, beseech and pray, for the need, the fear and danger draw nearer, nearer with each day. Amen.

THE ATTRACTIONS OF THE CHRISTIAN MINISTRY.

By REV. THEODORE F. BURNHAM, SOUTH AMENIA, N. Y.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.—1 Tim. i: 12.

It was a wise proverb that the King of Israel quoted to a boastful Syrian invader, when he said, "Let not him that girdeth on his harness boast himself as he that putteth it off." Our text is not

the boastful exultation of an *untried* soldier, but rather the calm, joyful expression of the gratitude of a *veteran*. He had faced the angry eyes of those who at Damascus regarded him as a heretic, because he had seen more light than they. In their synagogues he boldly proclaimed that Jesus is the Son of God, until conspiracy against his life made it wisdom to preserve it for greater usefulness through flight. The hardships of prison life in Cæsarea, Philippi and Rome he knew from painful personal experience. The stormy sea, with the perils of shipwreck, had not been able to deter him from joyful service in his dangerous vocation. As the slaves of his day were branded on the body with marks to show their ownership, the apostle could prove that he was the bond-servant of Jesus Christ by the marks which he bore in his body—marks left by the stripes cruelly laid thereon, and scars left by the stones that were showered upon him at Lystra until he was supposed to be dead. He who here boasts in thankful spirit for the privilege of laboring in the Christian ministry, was not merely a veteran who had seen hard service, but a man whose labors had enabled him to see much of the world by extensive travel and by close and long-continued contact with men and the institutions of his time. He had preached in Jerusalem, in Athens, and in Rome. His feet, shod with the preparation of the gospel of peace, had pressed the soil of Europe and of Asia, in almost every part of importance, responsive to Greek or Roman tongue. The estimate which a man of such experiences puts upon his vocation, after a trial covering about thirty years, is worthy of careful consideration. Paul was thankful for the privilege of these thirty years in the ministry of God's dear Son. Let us consider some of the attractions of the Christian ministry:

It is not forgotten that earnest, scholarly and religious men are needed in *all* the ministries of human life. Although the bar is thronged and our courts crowded with hosts of attorneys

and counselors, the number of upright, faithful men, who can be entrusted with the care of the substance of the widow and the orphan, is none too large. The medical profession, too, is crowded, but has room enough yet for studious and skillful men; and the Christian physician has most valuable opportunities to minister to both body and soul. Journalism can find ample use for clean men who are true, whose brains are active, and who dare to do the right. The Christian scholar in politics may yet enable us to see the line that divides statesmanship from partisanship, and contribute to our needed greater stability of government. Physical science needs broad men who can use other instruments than the microscope in studying the Cosmos placed before our vision. Literature needs a class of men to do the work that many ministers would do were they not called to other tasks. Until men cease to speculate upon the question whether 2 and 3 are always and everywhere 5 when added, we must have cool, large-headed, sincere men at work in the departments of philosophical thought. Business interests will not suffer if many more men of letters grace the marts of trade; while the various branches of applied science are yearly demanding more and more of our educated youth. All these are "vocations": men are called of God to them; but that vocation of which we speak to-day differs from all other vocations. Motives that are proper to consider in one case, in trying to discern the voice of God, are out of place in the other. Our aim is to set forth the glorious privilege of serving in the ministry, that the ear of our consecrated youth in course of preparation for usefulness may be inclined to catch whatever voice of a divine origin may sound within hearts wishing to serve God in their generation. We cannot bring thirty years of apostolic labor to justify an appeal from personal experience, but over a third of that period has given sufficient grounds to justify a hearty approval of the apostolic boast, and to-day I thank Christ Jesus our Lord, who

bath enabled me, for that he counted me faithful, putting me into the ministry. We may, perhaps, best set forth our theme by an examination of the grounds of our satisfaction and joy in the ministry of Jesus Christ. These may be set forth as the three following:

1. The Characteristics of the Gospel.
2. The Charms of the work itself.
3. The Crown set before us.

I. THE CHARACTERISTICS OF THE GOSPEL. Confidence in the quality of the goods offered is essential in mercantile transactions. No less is the necessity of confidence in the vastly more important truths of the religion that we offer men. Paul had zeal and joy in his work because he knew he was presenting a religion which is the outcome of

1. *A divine revelation.* God has spoken. The voice on Sinai has never been hushed. The Sermon on the Mount sets forth a kingdom of heaven, which natural religions—lights from Asia, or Arabia—blush to behold. Paul went forth, not with a Bible, but with the word of God. Then, another characteristic of the Gospel that gave him zeal and joy is the fact that the Gospel is

2. *A system of Divine Power:* not a philosophy, a guess, a theory to be entertained; but a life, a present working of a divine energy in the soul. The Holy Ghost, working by miracles when God sees fit, but by *greater* works than these in the ordinary progress of the kingdom. Men are enlightened as to sin, righteousness, and judgment by this silent, secret work in the human heart. Thus are we born again; sanctified; thus is the Church made to live on, age after age, amid the crash of national life, amid changes of external order, and in spite of internal disloyalty, heresy and schism. Again,

3. *The remedial character of the Gospel* gives zeal and joy to those who preach it. We see that by its power, blood of men and of beasts, cruelly shed "to make a Roman holiday," flowed sinfully thus no more. Before its spirit, step by step, slavery retreats into darkness, woman rises under its uplifting power to be the counterpart of man,

the prison cell is made more wholesome, physically and morally, by its touch, and a thousand forms of the philanthropic endeavor catch their inspiration from the spirit and teachings of the Founder of our faith. Furthermore,

4. *The historic connections of Christianity* have given and now give impulse to zeal and joy to those who are set for its defence. This thing was not done in a corner. Nineveh and Babylon have perished, but the records of their life square with the Word of God, where contacts are alleged in the holy oracles. The Moabite stone, the bricks and cylinders of Assyria, to-day confound the would-be unbeliever, and confirm the faith of the children of God. Damascus is where Abraham left it, and Tyre is what the seer of old declared it *should* become. Christianity is no beggar in the world of thought, asking for recognition, but a system rooted firmly in the soil of human history, and bearing fruits of which its adherents need never speak with hesitation.

Last and not least among the characteristics of Christianity which give zeal and joy to those who proclaim it, is

5. *Its power to satisfy the wants of the human soul.* The current philosophy known to St. Paul had clear vision of the depravity of the human heart, but failed to find the needed remedy. That virtue came by a force exterior to the human will, was felt by Plato and Socrates; but how to solve the problem of human guilt was left until, to quote the almost prophetic words of Plato, "until some one—either a God, or some *inspired man*—teach us our moral and religious duties, and, as Pallas in Homer did to Diomedes, remove the darkness from our eyes." The Light of the world has come; the Divine Man has appeared; and of His fullness have we received: delivered from the power of darkness, translated into the kingdom of God's dear Son, we rejoice in God with joy unspeakable and full of glory, having passed from death unto life. We ask no higher honor than to be humble servants of Him who is the Prince of Life. St. Paul knew all this from personal

experience. He knew the sweetness of a life of prayer, of humble trust, of faith in God, of love to God and man. These things, which, among others, are characteristics of the Gospel of Jesus Christ, gave zest to apostolic labor and joy in the service of the divine Master. They are our confidence to-day. We firmly believe that we have a divine revelation. We see on every hand the remedial workings of the Gospel. We can easily trace the solid historic grounds of Christianity, and we know by experience the satisfying effects upon our own souls, and hear the glad testimony of others who have found what makes and only makes life worth living. We pass to consider

II. THE ATTRACTIONS OF THE WORK ITSELF. Preparatory to our work, the opportunity of sitting for three years at the feet of such men as the Alexanders, Charles Hodge, Prof. Skinner, President Adams, Henry B. Smith and others equally great and good, is to catch a glow of enthusiasm from contact with great minds and great hearts that ever gives buoyancy to our spirit of work. The first charm of the work we notice is

1. *Our contact with good men.* In religious and charitable work, much of our time is spent in contact and converse with the excellent of the earth. It is no mean vocation that gives a minister almost daily association with elders, deacons, vestrymen, or stewards of the Church of Christ. 'Tis true that we deal with sinful and degraded men by virtue of our office, but it is generally assumed by them that we are not of them. Low jesting and profanity are suspended in the presence of a clergyman, or apologized for, if spoken thoughtlessly in his hearing. We are not tempted in many ways, as are others; and while especially called to bind up the bruises which sin has made, our ears are not greeted with many of the enticing solicitations that are addressed to men in secular pursuits. We observe further that

2. *The affectionate regard in which we are held by our people* is worthy of attention here. There are exceptions, of

course, for some ministers are unlovable, and some congregations are unloving; but, as a rule, worthy, zealous and discreet servants of Jesus Christ have ties binding them to human hearts tender and strong as those of kindred are, that make such service a joy, and such vocation a high calling of God. Another charm of the work lies in

3. *The opportunity afforded for the growth of character.* The need of preaching upon character forces the study of self upon us; our constant need of prayer in our work leads to an intimacy with God that makes heart culture an imperative duty; the right conception of our mission as a Man of God and an ambassador for God contributes to our motives for holy living. Our study of the writings of the saints of all ages, and above all, our daily rumination in the green pastures of God's Word affords opportunity for the cultivation of character, which the pious layman almost envies as he finds himself engrossed with the perishing things of earth, and forced to meet the insincerity and cunning that too often mar the intercourse of men engaged in the struggles of commercial life. Another charm is found in

4. *The opportunities afforded in the ministry for the cultivation of scholarship.* A spur to thorough intellectual work due to his professional standing, will beget a zeal that will broaden and deepen the scholarship of those apt to teach in pulpit and in study. The great majority of preachers must lead a rural life. Few men are invited to or fitted for the grinding toil of a city pastorate until a rural charge has given him time to mature his educational studies and lay broad and solid foundations of character and pulpit power. Nature opens her heart to the majority of ministers, and the things learned therefrom are not the luxuries of a retired life, but materials to enhance the usefulness of a Christian scholar; sermons grow better in form, sweeter in tone, and fuller in content, and our opinions come to have more weight from our attainments in those branches of divine activity

that we almost deify by the term Nature. There is a personal charm in bidding welcome to the first bluebird of spring-time, in listening to the love-songs of warbling choirs in orchard trees, that must be felt to be appreciated, and that stimulates a man to go further than his college course in the study of natural history. To brush aside the snow, and have the trailing arbutus smile forth its sweetness upon you, is a truer pleasure than to catch the smile of Fashion's votary in scenes of gaiety and social indulgence. To trace the orderly procession of hepatica, bloodroot, violet, and a host of other marvels of divine beauty that so frequently challenge one's attention and admiration, is an inspiration to thought, an impulse to study, and a means of coming nearer to the Hand that hath in wisdom made them all. The freedom from the distractions of city life affords strong stimulus to round out in their fullness the outlines of astronomy once learned in academy or college halls. To see the things unseen by the multitude, to revel in the glories of the stellar heavens, to call the stars by name, is no difficult task. Nor need these things tax one's time more than the numerous calls and incidents of city life tax the time and energies of the city pastor.

Then add to the characteristics of the Gospel, as a ground of zeal and joy in the work of the ministry, the charms of the *work* itself, and we can see the reasonableness of the gratitude and exultation of Paul. The contact with good men, the affectionate regard in which the worthy pastor is held, the opportunities for growth in character and in scholarship, are no mean prospects to set before those worthily seeking the holy office.

III. Having endeavored to set forth the characteristics of the Gospel and the charms of the work itself as grounds of satisfaction and joy in the work of the ministry, we add briefly the final consideration: The *Crown* set before us. The work of the Christian ministry is not completed on earth. Until we have presented every man saved through our

humble instrumentality, perfect in Christ Jesus before the throne of God, we are not to be mustered out of the service in which we have enlisted. Our joy and our crown will be found in the pleasure of beholding redeemed souls beginning a sinless, endless and blissful eternity, in whose salvation God has appointed us as instruments. Paltry, then, will appear any achievement that has not reference to the glory of God and the good of souls. We shall not attempt to portray the possibilities of the after service intimated by our Lord when speaking of sitting upon thrones and judging the tribes of Israel in the world to come, nor speculate upon the possibilities of ministries to worlds yet unredeemed, needing succor, if such there be, after the great work of redemption upon our earth shall have been completed. Enough has been said, possibly, to enable a candid youth, willing to listen to the call of God for his service, to see that the ministry of the Son of God has attractions second to no other calling, in the light of its relations to the two worlds of time and eternity.

Allow me to conclude with a few words of fraternal exhortation as to the claims of this work and the kind of men that are required in it. And need I say that, first of all, men are wanted of an unworldly spirit. The spirit that was in Agassiz when he said "I have no time to make money," is that needed in the ministry of reconciliation. Men of Christlike temper are also needed. This does not mean soft-mannered men, who never rise to the dignity of courage in moral conflict. The apostle John—a son of Thunder—was a man breathing the atmosphere of love with every inspiration. The pulpit has no place for men of glaring infirmities of temper, or serious lack of the winsomeness of holy affection. God is love, and the children of God should resemble their Father; nor can we win men to His service, save as we draw them by the cords of love.

Again, the ministry needed calls for men of good common sense, and a good stock of it. We need men in the church

that would be respected for their business qualities had they chosen a secular pursuit; and no part of the curriculum of a candidate is more valuable than that which some of us considered a hardship when we earned our way in contact with men in the affairs of secular life. If I may be allowed a personal allusion, I may say I do not hesitate to place on equal footing, as a preparation for the ministry, the nine years devoted to business after leaving the public school, and the course of academic, collegiate and theological study that, later, covered about an equal period.

Finally, the times demand in the Christian ministry, men of solid learning. No rash disputer of this world, flinging firebrands at the truths of physical science, and yet men who know how to discern between pleasing hypotheses and things known and proven. Can this superficial age—superficial because the field of learning is so broad—can this age of materialism and secularism supply men of unworldly spirit, of Christlike temper, of good sense and sound learning? It can, for the reason apparent in the text. The Lord himself enables—endowments, to Anglicize freely the Greek—empowers men for His work. We are but *earthen vessels*; we cry daily, *Who is sufficient for these things?* And when we are weak, then are we strong in the power of a divine assistance given in answer to prayer. The power of an ideal faithfully pursued will, by God's help, transform us into vessels fit for the Master's use. Over a half million of strangers come yearly to our shores; our native population grows with the steady march of time. The places of the soldiers called to headquarters must be filled. We must spare many able men from our pulpits for college work and the religious press. A hungry world, whose hunger can only be satisfied with the Bread of Life, calls loudly for fresh toilers under the beak of Masters. The first thirty years of this University* gave twenty-seven per

cent. of its students to the Church of Christ. Every student here ought to be a faithful follower of Jesus Christ; and every educated Christian young man ought to inquire of the Lord, in the light of the needs of the work, in the light of one's own providential circumstances, in the light that comes in answer to prayer, whether it be the Lord's will that he enter the ministry of reconciliation. Then, when the Master calls, let the response be quick: Here am I; send me. Then in life, in the hour of death, and in the ages of eternity, one may join with Paul, and say, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

THE CHRISTIAN LIFE.

BY WAYLAND HOTT, D.D. [BAPTIST],
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Put off the old man . . . and be ye renewed in the spirit of your mind, and put on the new man, etc.—Eph. iv: 23.

"DECEMBER 31. Sabbath night. I am here alone. These are the last hours of the last Sabbath of 1848. A year of wonders in the political world, and an important year to me. I do not say that I have not sinned or come short of duty; but I can say that I have not for a day consciously resisted the right, or willingly done evil. I have, indeed, had inadequate views of Christ's work; His cross has been regarded as an objective fact; and I have not dealt with Him as my personal Savior as I ought; but light comes. I shall be perfect in Christ." In such words as these, one of Scotland's noblest souls, Dr. Norman McLeod, writes at Glasgow of his struggle with and victory over an old nature. It is a Pauline idea. "The old man is corrupt according to the deceitful lusts," but the new man, after God, "is created in righteousness and true holiness."

Reports from Egypt tell us that Gen. Gordon has fallen by treachery. His has been a romantic life in its military features, but he is most interesting to

* Preached on the day of Prayer for Colleges, before the University of the City of New York.

us as a fearless Christian, in court and camp, in palace or on battle field. He teaches us that the way to be trusted is to be a Christian. Call him "queer, fanatic, and crank," if you please; but see in him a noble manhood. Of "Imitation of Christ," by Kempis, he said: "This is my book. Though I cannot realize a hundredth part of this perfection, I strive for it." Now let us look at the processes or methods of the Christian life. They are three: a putting *off*, a putting *in*, and a putting *on*.

1. Put off the old man. There is a unity of Christian experience. Some deny the unity of the human race, but the universal susceptibility to the Gospel of Christ, and the similarity of experience of renewed souls is an unequivocal argument to show that we are made of "one blood." The low-browed Hotentot from among the dregs of humanity, as we say, realizes the painful conflict between sin and holiness. When a converted pagan confessed to having "two souls," he repeated the confession of Paul, who found a law in his members and another law in his mind. It is easy to deny this, to carry one's head high and avoid gross sins: but who would have his motives told—his secret thoughts and dreams exposed to view? If left to ourselves we might repeat the baseness of Pilate and Judas. These are stern facts, but biblical. We are to put off the old man as we undress ourselves and throw aside garments. We are to mortify our members; put away wrath and anger, as well as fornication and uncleanness. It is not easy. Mr. Spurgeon once showed me a collection of caricatures which his astounding and victorious ministry has elicited from his critics, but not a word of complaint escaped his lips—only laughter. Our severe judgments often arise from ignorance. A young man I know of, on a comfortable salary, was misjudged because he wore clothing that was plain even to shabbiness. At his death it was found that his earnings were mostly devoted to the support of a mother and brother across the sea. Ill temper is to be subdued. You are

not to say, "It is my nature." It is, and therefore crucify this easily besetting sin, and do not palliate it. Yield not, but take hold in earnest; as a colored man said to a lazy, shirking, fellow-workman, "If you expect to go to heaven, take hold and lift!"

2. We are to put *in*: "renewed in the spirit." We are to open our heart to the Holy Spirit. You plant an unsightly bulb in the soil. Under the warm sun and gentle dew it drops off its rough integuments, and blooms out a fragrant flower. The Spirit is like the sunshine. Welcome His influence into the heart.

3. Put *on*. How put on Christ? Copy His modes of thought and feeling and action. The artist puts on Raphael as he sits, day after day, reproducing form, color and expression. We cultivate humility by imitating Christ—not by calling ourselves names; invincible integrity by resisting Satan, as did our Lord when offered the world if He would worship him; patience, by condescending to bear with the slow, as did He who out of fishermen made apostles, and made it His meat to do the will of His heavenly Father. Thus may we, even, hope at length to stand before Him without wrinkle in the beatific glory of God.

Finally, notice three errors which are hindrances to God's method of our Christian development:

1. Sometry to put *on*, without having put *off*. They try to love, and yet retain a grudge in their hearts; to be benignant and malign at once. They have not the love of God that drives out the love of sin. Dr. Chalmers' sermon on "The Expulsive Power of a New Affection" is said to have been suggested by the action of stage horses one hot day. They desired to go slow and avoid heat and weariness, but the pain of the whip expelled the love of ease.

2. Some put *off*, but do not put *in*. They do not seem to have received the Holy Ghost in their hearts.

3. Some who put *off*, neither put *on* nor put *in*. Theirs' is a religion not of inspirations, but of prohibitions.

"Don't" is their word. How much better the method of the text.

What shall we say of him who does not put off the old, does not put in, and does not put on the new? He trusts in himself alone. Suffer this one solemn query: "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"

THE GIFT OF THE SPIRIT.

BY REV. H. L. THOMPSON, AT GRACE
M. E. CHURCH, BROOKLYN.

If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?—Luke xi: 13.

THE qualities of the prayer-spirit commended by our Lord are simplicity and earnestness. No word describes the Lord's Prayer in its attitude, scope and spirit, better than simplicity. It is brief, comprehensive, inimitable, and gathers up the world's multitudinous needs. The incident of the importunate friend emphasizes the same urgency of desire. Oriental hospitality is proverbial. Here, however, is one who would not heed the appeal, even of a friend, and who only yielded, ungraciously, because of the annoyance created by the clamorous and continuous request. The argument is this: if such an appeal was finally successful with such a reluctant giver, how much more readily may we secure the best gift from One who is never tardy, never unwilling, but who waits to give and is more ready than parental love ever is to bestow good on the children of its care. Four central principles underlie this passage—in fact, underlie the Bible and all religion in the world.

1. Man has a capacity for God as truly as the stomach for food. God is as imperative a necessity to our spiritual nature as is bread for the body. This is axiomatic. Otherwise religion is a myth, the Bible a fable, and the Church of Christ has lost its function. Man's nature is plastic and permeable enough to take in God. This capacity is man's greatest glory. It is not in what art has

accomplished in the world—poetry, eloquence, or cunning invention; it is not in perfecting of government or the progress of civilization, so called, that we find man's greatness and glory, so much as it is in this haunting sense of God which attends him everywhere, and which characterizes humanity in every diversity of condition. The philosopher in his closet, the artisan at his bench, the sailor at the masthead far at sea, and the lonely Arab in the solitude of the desert—all have this capacity for God, and, in varying degrees, a yearning for Him.

2. Man has a distinct need of God impressed upon him. The body is disquiet, if food be withheld. The soul is restless without God. One may have shelter, raiment, and all his lower needs gratified; he may have his ambition and higher tastes pleased, but after all he is not content without God. A little child may be amused awhile with toys, pictures and sweetmeats, away from its mother, but soon you hear its footsteps and its pleading voice as it cries, "Mamma."

Though enriched with wealth and surrounded by pleasure, we are, indeed, orphaned so long as we are "without God in the world." Feeling this loneliness, we are led to cry, "Give me thyself; I am tired and weary without thee."

3. The Fatherhood of God is a pledge and guarantee that these deepest yearnings of man's nature will be gratified. In its last analysis His relationship to us is paternal, and as it is the impulse and law of human fatherhood to give to childhood what will promote its welfare, so we have a right to infer that God will as a father, and because He is a Father, give us His best gifts. A judicious parent prefers for his son character rather than fame, genius or wealth. God also desires, above all things, our sanctification.

4. God gives the Holy Spirit to the eager, ardent, persistent, importunate soul. Did you ever think how generally men get what they really want most and strenuously seek for in life? One

cares for nothing but for physical development; he becomes an athlete. Another bends all his energies to study he becomes a scholar. A third is supremely engrossed in money-getting; he becomes rich. As we narrow the field of effort and say, "This one thing I do," success crowns our toil. It is amazing how much one little head can carry when one does nothing but acquire knowledge, and how much one man may pile up of money who does nothing else. Do you thus seek with all your heart for this gift? It is given to those who ask for it, not to those who are seeking for lower good. Do you really want it? Honestly and earnestly asking, you shall receive. You must long for the Holy Spirit more than the hungry and thirsty long for food and water; more anxiously than the storm-tossed sailor longs for the port. With this spirit you may be sure of an answer, and as much more sure as God is better than the best human parent.

Some one here may say, "This is for Christians, not for me." But God waits for your return. The bleak winds of winter are now sweeping along the avenue. Supposing you, a prodigal son, were standing to-night in hunger and rags before a brightly-lighted mansion, once your home. You are in the dark and cold. You feel the biting blast, as well as a consuming hunger, but you long still more for a father's pardon and a mother's love. You finally climb the stoop. He comes at your call, and once more a father's arms are about you. You are forgiven and restored. He was willing; he was waiting! So now and here you may find that God's promises never fail. The mountains may depart, the hills be removed, the ocean leave its bounds, the heavens may roll together as a scroll, and the stars fall from the firmament, but God's fatherhood and forgiving grace remain eternally the same. Come to Him through Jesus Christ. Come now, this moment, and so prove that His willingness is infinitely beyond that of earthly parents in giving good gifts unto their children.

"WHY DO WE SIT STILL!"

Jer. viii: 14.

BY REV. HORACE WALKER, PALANTINE
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INTRODUCTION: This is the wondering exclamation of the prophet when he sees his people threatened with destruction and they strangely indifferent. If they had been frenzied and panic-struck, rushing about in fruitless, aimless effort, like people when their homes are burning, he could understand it. But now when death threatens, this inaction and indifference are simply imbecile—how could they sit still? The application of this subject may be anticipated. Are there not those to whose reason and conscience it might be better to leave the text than the sermon? To many in every congregation, continuing as they are and where they are, they know to mean misery and death. What more pressing question than that of the text—"Why do we sit still?" As a rational being you should give a reason for your inaction; as an accountable being you must.

"Why do you sit still?"

I. *Certainly not because there is nothing to be done.*

(1) You have a conscience that will not for one moment admit such an excuse. Such an explanation of inactivity will not answer for an immortal being, before whom is not only this world, but the next—a God, a judgment, a heaven, a hell, a life and state to be prepared for. The whole work of life is before you; the chief end of your being unregarded while you sit still. If the work of your salvation is ever to be done at all you are to do it. Others may look for it, but they cannot work it out. Angels can rejoice over you repenting, but they cannot repent for you. Even God can't save you if you refuse to move when He calls. As sinners under the law, there is something to be done—really only *one thing* to be done.

One of the Arctic exploring expeditions was hemmed in by the long Arctic winter. They remained inactive while the ice closed in upon their doomed

vessel; their provisions began to fail, and the horrors of perpetual night and cold and suffering stared them in the face. Should they sit still, with no shelter and with hundreds of miles of treacherous ice and dangerous sea between them and safety? It was death to remain any longer; and was not the doing of anything except what would speed their going sheer madness? So you, with the wintry chill settling on your affections, and icy indifference closing up your way to the haven of safety—your Savior's breast—are acting the part of a madman in sitting still. You have everything yet to do, and the time is short. "Why do you sit still?"

2. *Certainly not because what you must do is becoming any easier by delay.*

Have you gained anything by the delay of the last year—the last ten years—the last twenty? Has it not been the other way? Evil influences have been strengthening their hold while you have waited. Your power to move has become paralyzed by the very sitting still, which fails to exercise your spiritual capabilities. But you have *not* been sitting still—you have been *drifting* away from God.

3. *You do not sit still because there is hope of gaining anything by it, nor because God has put any obstacle in your way.*

Read the Bible through and see how He hedges up the way of death and makes plain the way of salvation. His call is ever, "Turn ye, turn ye, for why will ye die?" God cannot be charged with the crime of not caring for your soul; neither can angels or good men. Wicked men and devils are simply a warning in their character and doom against the folly of sitting still; and they cannot hinder if you are in earnest to move towards God. The *greatest* obstacle in the way of any man's salvation is his own will. *Will* not is the greatest *cannot* in the way of any one's salvation—"Why will you sit still?"

II. 1. *Is it because you have so much time that you can afford to delay?* God gives you all the time you have, and He

won't give any man a useless surplus, more than he absolutely needs to work out his own salvation and help to do God's work in the world. If then you had *years* where you have *days*, could this be a reason for sitting still when God calls you to flee for your life? You will need every moment of time you have, or will ever have, to get ready for the Judgment day. You have already lost too much time. Let *this* day pass with what God and your own conscience now demand to be done, and you have done what a creature can to provoke the Creator to cut off *to-morrow* from you. You *cannot, dare* not say you are sitting still because you have time enough yet. You know not what a day may bring forth.

2. *Is it because there is so little at hazard that you sit still?*

God's estimate of what is at stake is, "What shall it profit a man if he gain the whole world and lose his own soul?" His estimate of the value of your soul is what He was willing to pay for it. God the Father must not spare Christ; God the Son must not draw back from the cross; God the Holy Spirit must make His grand work the task of moving men's consciences; and yet you can sit still unconcerned at the nakedness of your own soul as though it were of small account. If your life or property were threatened you would not act so; and you are *lost* unless you flee to Christ! "Why do you sit still?"

CONCLUSION.—1. Nothing else will do. (a) Time is passing every moment, and time is your opportunity to be saved. (b) The books that shall be opened are recording the deeds of your life constantly. (c) The good providence of God, in the riches of His goodness and mercy to you, is passing. You may sit still, but the consequences of your doing so will hasten. (d) The great white throne, and Him that sitteth thereon, is drawing nearer. The Judgment comes just as rapidly as though you were preparing for it. If you were perfectly ready, or utterly past all feeling, you might sit still, but as you are, "Why do you sit still?"

ELIJAH IN THE WILDERNESS.

By REV. C. H. SPURGEON, LONDON,
ENGLAND.

He requested for himself that he might die.

—1 Kings xix: 4.

I. ELIJAH'S WEAKNESS.—1. He was a man of like passions with us. He failed in the point wherein he was strongest, as Abraham, Moses, Job, Peter and others have done. 2. He suffered from a terrible reaction. Those who go up go down. 3. He suffered grievous disappointment, for Ahab was still under Jezebel's sway, and she was seeking his life. He was weary with the excitement of Carmel and his run by the side of Ahab's chariot. 5. His wish was folly: "O Lord, take away my life." He fled from death, and yet prayed for death! He was never to die. How unwise are our prayers when our spirits sink. 6. His reason for the wish was untrue.

II. God's tenderness to him. 1. He allowed him to sleep. This was better than medicine, or inward rebuke, or spiritual instruction. 2. He fed him with food convenient and miraculously nourishing. 3. He made him perceive angelic care: "An angel touched him." 4. He allowed him to tell his grief (v. 10). This is often the readiest relief. He stated his case, and in doing so ceased his mind. 5. He revealed Himself and His ways. The wind, earthquake, fire, and still small voice were voices from God. 6. He told him good news: "Yet I have left me seven thousand in Israel." His sense of loneliness was thus removed. 7. He gave him more to do—to anoint others, by whom the Lord's purposes of chastisement and instruction should be carried on.

Let us learn some useful lessons.

1. It is seldom right to pray to die. We may not destroy our own lives, nor ask the Lord to do so. 2. For the sinner it is never right to seek to die; for death to him is hell! 3. For the saint it is allowable only within bounds. 4. When we do wish to die, the reason must not be impatient, petulant, proud, insolent. 5. We have no idea of what is in store

for us in this life. We may yet see the cause prosper and ourselves successful. 6. In any case, let us trust in the Lord and do good, and we need not be afraid.

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**THEMES AND TEXTS OF RECENT
LEADING SERMONS.**

1. The Continual Burning. "The fire shall ever be burning upon the altar; it shall never go out."—Lev. vi: 13. Joseph Parker, D.D., London.
2. The Duties of the Employer. "Boaz came from Bethlehem, and said unto the reapers, The Lord be with you," etc.—Ruth. ii: 4. Rev. Geo. E. Reed, Brooklyn, N. Y.
3. The Little Things that Bring Great Blessings. "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"—2 Kings v: 13. Rev. Geo. E. Martin, St. Louis.
4. Eternal Enjoyment. "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. xvi: 11. John H. Barrows, D.D., Chicago.
5. Confidence in Fear. "In the fear of the Lord is strong confidence."—Prov. xiv: 26. C. S. Robinson, D.D., New York.
6. Cords and Cart Ropes. "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope."—Isa. v: 18. Rev. C. H. Spurgeon, London.
7. The Religious Training of the Young. "All thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. liiv: 13. John Hall, D.D., New York.
8. The Impossible Possible. "The things which are impossible with men are possible with God." Luke xviii: 27. A. T. Pierson, D.D.,* Philadelphia.
9. Regeneration: its Nature, and its Divine Author. "Nicodemus answered and said unto him, How can these things be?"—John iii: 9. T. L. Cuyler, D.D., Brooklyn.
10. Evolution from Thought to Life. "If ye know these things, happy are ye if ye do them."—John xiii: 17. Rev. David Swing, Chicago.
11. The Revelation of Divine Things. "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts vii: 56. Charles H. Parkhurst, D.D., New York.
12. Religion is for Men. "Men and brethren. . . to you is the word of this salvation sent."—Acts xiii: 26. C. L. Thompson, D.D., Kansas City.
13. The Benignant and the Malignant Eye. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" etc.—Gal. iii: 1. J. B. Thomas, D.D., Brooklyn, N. Y.
14. Spirituous vs. Spiritual Exhilaration. "And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. v: 18. A. T. Pierson, D.D., Philadelphia.
15. The Decay of Commercial Honor. " whatsoever things are honest. . . if there be any virtue, and if there be any praise, think on these things."—Phil. iv: 8. Rev. W. D. Roberts, D.D., Philadelphia.

* In the April number the text on "The Power of a Look" should be Isa. xlv: 22, not xiv: 22.—Ed.

16. Profit and Loss. "And without all contradiction the less is blessed of the better."—Heb. vii: 7. C. S. Robinson, D.D., New York.
17. The Commander of the Faithful. "Looking unto Jesus the author and finisher of our faith."—Heb. xii: 2. Alexander MacLaren, D.D., Manchester, England.
18. The Sure Triumph of Christianity. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ," etc.—Rev. xi: 15. John R. Paxton, D.D., New York.
6. Not Developed but Created. ("Know ye not that he is God: it is he that made us, and not we ourselves."—Ps. c: 3. ["Doubtless thou art our Father," thought Darwin be "ignorant of us," and Huxley "acknowledge us not.")
7. A Rare Experience. ("My soul breaketh for the longing that it hath unto thy judgment at all times."—Psalms cxix: 20.)
8. Opposites United in God's Service. ("Fire, and hail; snow, and vapor; stormy wind fulfilling his word," etc.—Ps. cxlviii: 8.)
9. The Fool's Answer. ("And how dieth the wise man? as the fool."—Eccl. ii: 16.)
10. The Danger of Careless Words. ("Surely the serpent will bite without enchantment; and a babbler is no better."—Eccl. x: 11.)
11. Self-Assurance Instead of Character. ("We have eaten and drunk in thy presence. . . . I tell you, I know you not whence ye are; depart," etc.—Luke xiii: 26, 27.)
12. Every Gethsemane has its Angel. ("And there appeared an angel unto him [to Christ in the garden] from heaven, strengthening him."—Luke xxii: 43.)
13. The Power Behind the Word. ("The words that I speak unto you . . . are life."—John vi: 68.)
14. Great Minds Always Calm. ("And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself."—John xx: 7.)
15. The Soul's Wonder Days. ("I knew a man . . . caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. xii: 2, 4.)
16. Direct Communion with God and Christ, a Joy of Heaven. ("And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."—Rev. xxi: 22.)

SUGGESTIVE THEMES.

1. Half-way Measures with Sin. ("And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes."—Gen. xxxvii: 29.)
2. Restlessness Hindering the Truth. ("Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers."—1 Sam. xii: 7.)
3. The Influence of the Young upon the Young. ("But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him."—1 Kings xii: 8.)
4. The Brightest Things Suffer an Eclipse. ("The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."—Joel ii: 31.)
5. The Basis of Intimate and Holy Fellowship. ("Can two walk together, except they be agreed?"—Amos iii: 3.)

THE PRAYER-MEETING SERVICE.

By J. M. SHEERWOOD.

May 6.—**COMPPELLING THEM TO COME IN.**—Luke xiv: 23.

THE URGENCY OF THE GOSPEL INVITATION TO SINNERS: "*Compel them to come in.*"

1. The Gospel message itself is one of infinite seriousness and supreme urgency. It is from God, and tells us about all we know of God, and makes known our relations to God and the duties we owe Him. It is a Gospel of tremendous realities: sin, grace, death, judgment, eternity—Christ, pardon, salvation—all these facts of supreme interest to us, all these doctrines of Divine significance, are embraced in this wondrous message. Nothing short of infinite urgency could have called forth from the God of the universe the message of pardon and life to "sinners doomed to die." No other message that ever fell on the ear of man or angel is so weighty, so solemn, so urgent in its tone and requirements. Its thunders

reverberate from Sinai; its melting and beseeching strains roll down the centuries from Calvary. To hear that message is to hear the awful voice of Jehovah speaking as the Sovereign, the Lawgiver, the Judge of the universe. To hear that voice is to hear the groans and pleadings and intercessions of the Son of God in behalf of dying sinners. The simple message of the Gospel, therefore, in its entirety, as revealed to man in the Scriptures, places him under the pressure of a very great responsibility and urgency. Supreme Authority commands him instantly to submit himself to God. Omnipotent Love invites with all the attractions of Heaven. Eternity flashes its light on every step in life. Death warns against delay. The glories of heaven and the woes of hell admonish. All these considerations unite their force to compel sinners to come in.

2. The Gospel ministry is God's own

ordained agency to "compel" sinners to come in and be saved. Every true gospel sermon has in it the force and urgency of a thousand solemn and affecting arguments and appeals to compel attention, submission, fleeing "from the wrath to come." Now, then, we are ambassadors for Christ, as though *God did beseech you by us*; we pray you in Christ's stead, be ye reconciled to God." So authoritative, so constant, so many and powerful are the arguments, entreaties, appeals, invitations and warnings of the "ambassadors for Christ," that only a heart of adamant, only a "conscience seared as with a hot iron," can resist them.

3. The whole trend of *Providence* and of the *Holy Spirit's agency*, is to "compel" sinners to accept and obey the Gospel. The force of this trend at times—as in sickness, in affliction, in trials, in the near prospect of death, in revival seasons, in the hour of personal conviction of sin—is well-nigh, if not absolutely, irresistible.

4. The teaching of the parable, of which the text is a part, points to something *special* in the manner or spirit of dealing with sinners. "*Go out into the highways and hedges* and compel them to come in." Do not wait for dying sinners to seek the gospel—seek them. Do not wait to build churches and gather them in—go, with the Bible, and with Christ in your heart, to the ignorant, the degraded, non-church-going masses, and try upon them the sovereign remedy; put your entreaties, put Christ, between them and perdition. Use spiritual violence even with those who will not listen—"pulling them out of the fire."

May 13.—RELIGION IN BUSINESS.—Rom. xii: 11.

This apostolic injunction has a wide application. While generally understood as referring to what we call secular business in distinction from religious, yet, in spirit, if not in letter, it applies to the whole work of life; we are not to be idle, nor slothful, nor half-hearted in what we undertake; but are

required to "do with our might whatsoever our hands find to do"; to "work while the day lasts." Consider

1. That, as a rule, all men have the *capacity* for business of some kind, and the *opportunity* to develop it and use it to some good purpose. It is a "talent" which few men lack. There is no provision in nature, or providence, or grace, for an idler anywhere, in the Church or in the world, or in any walk in life. No man, be his position or wealth what it may, can shirk work; the responsibility is laid upon him. There is not an idle or unoccupied angel or saint in heaven. And, surely, on this theatre of redemption, with such infinite interests at stake, amidst a world of activities, physical, spiritual and moral—life so short, and so much to do, and the grave so nigh—there is no place for drones: there is enough to make every hand busy, and every heart astir. God will hold every man to strict account for the talents entrusted to him.

2. God leaves with men the *choice of work*. He puts no compulsion upon any one. And many, we know, "mistake their calling." There are many men engaged in secular business who ought to be in the ministry, and some in the ministry who ought not to be there. And multitudes waste their time, talents, energies, on mere frivolities or trifles, frittering life away to no real or good purpose. It is a very solemn thing to *choose the business of one's life*! We have but *one* life to live, and everlasting consequences hang upon it, both to ourselves and to others. And the thought should give the utmost earnestness, as well as the right direction, to all our "business" life. "What is worth doing at all, is worth doing well." Thousands of Christians disgrace their profession by the slack, careless, slothful way they do business. They are not in *EARNEST* in their calling. They do not put heart, pluck, conscience, religion, into it.

3. *False views* as to the relations of religion to business extensively prevail and work incalculable mischief. The two are practically separated wide

as the poles. Trade, commerce, farming, the professions, other than that of the ministry, are regarded as purely secular, worldly, and as having nothing to do with religion or the service of Christ. They are not consecrated by prayer. God's blessing on them is not sought. The principles and obligations of Christianity are not supposed to apply here. The sphere, the spirit, the purpose, are entirely unlike. But this is all wrong. To engage in and carry on any business in a right spirit and on right principles and for God's glory, is to serve God, just as really, and perhaps as usefully, as to engage in the work of the ministry, or go out and work as a missionary, or teach in the Sunday-school. *There is no such thing as separating business from God and religion.* O, if the principles, the spirit and aims of the Christian religion, were once put into the *business* of the world, what a revolution would be achieved! What a vast accession of power there would be to the cause of Christ! Pray God for a Pentecostal baptism on all our "business" men, and business interests, that they may be consecrated to the work and glory of Christ's kingdom.

May 20.—**FREE SALVATION.**—Rev. xxii: 17.

1. Note by whom this invitation is made: "I, Jesus, have sent mine angel to testify unto you these things in the churches." The invitation, therefore, comes from the highest authority—the Lord Jesus Christ. He is able to make it good. Note

2. The blessing offered: "The water of life." Not that water of which if a man drink he shall thirst again, but that "LIVING WATER, of which if a man drink he shall NEVER thirst, but it shall be in him a well of water springing up into everlasting life." This figurative language is designed to express all that is included in the term salvation: pardon, sanctification, adoption, peace of conscience, joy in the Holy Ghost in this life, and glory immortal in the next.

3. Note the extent, or universality, of

the invitation: "Whosoever will"; be he Jew or Gentile, bond or free, rich or poor, young or old—whatever be his station, condition or character—"who-soever will, let him take the water of life freely." No class, no individual, is therefore omitted. The divine and glorious invitation is meant for each and every soul in the wide world; and if any perish in their sins, it will not be because he received no invitation to life—was excluded from salvation by the purpose or providence of God. Note

4. The condition on which this infinite gift is proffered: **FREELY.** It is "without money and without price." "To the poor the gospel is preached." All the riches of Christ's love in this life and the endless glories of heaven beyond the grave, are conditioned on the acceptance of this invitation. Did language ever convey to a creature of God the offer of a greater, freer, diviner blessing? It is indeed a fitting message to ring out on the dull ears, and press home on the thirsty souls of this perishing world: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price. The Spirit and the bride say, Come; and let him that heareth say, Come. And let him that is athirst come. And WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY."

APPLICATION: What power there is in the doctrine of a **FREE SALVATION**, seized upon and fully appreciated and pressed home on the hearts and consciences of sinners, to win them to Christ!

How overwhelming the thought that untold millions of redeemed sinners are going down to death and hell, with "the glorious gospel of the blessed God" sounding its invitations in their ears and pressing its blessings on their acceptance!

May 27.—**THE FINAL SEPARATION.**—Matt. xxv: 31–46.

In this world good and evil are mixed. The righteous, and the wicked mingle together in every walk in life. We can

not draw the lines between the saint and the sinner, the church and the world. And this state of things will continue until the judgment day; then there will be a sifting, a final separation. The sentence of acquittal upon the righteous, and of condemnation upon the wicked, in that awful day, by the Lord Jesus Christ, will separate them as by "a great gulf fixed," which none can pass. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv: 34) will be the benignant welcome given to the righteous, while upon the wicked He will pass the dreadful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv: 41.)

1. This separation is sure to take place. It is inevitable. The day is fixed. The Judge is appointed. The lines of separation are already being drawn. "It is appointed unto men once to die, and afterward the judgment."

2. The line of separation will not fall just where man's judgment would place

it. Many outside the pale of the visible Church will be found on the right side of the Judge; and many within the Church will be disowned there. "Depart!" "I never knew you!" will sound the death-knell of many a hope.

3. The division will come home to very many in the final day. Parents and children, husbands and wives, friends and neighbors, communicants in the same church, members of the same Sunday-school, will there part for ever—one to life, and the other to death eternal. O what separations, what farewells, what rending of ties there will be at the judgment!

4. We should live with that awful scene in near and constant view. On which side of that broad and eternally separating line shall we stand? Our children, our dear friends, those with whom we have mingled daily—which of them, and how many of them, will be separated from us forever?

There is a practical thought of tremendous weight in this subject, and we ought to bring it home to our hearts and feel its full force in our lives.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

The Unselfishness of Love.

It is said that "*charity begins at home.*" For meanness of moral statement but one other maxim compares with this, viz.: "Honesty is the best policy." Ah! is it not *selfishness* that "begins at home" and *stays* there? Christian duty may start at home; but Christian love knows no local limits or restraints. It spontaneously seeks out the remotest object, most distant, most destitute. The stream does not tarry at its source; it no sooner finds outlet in the spring than it flows unresting toward the sea. It does not spread itself out into one vast pool in the immediate neighborhood; that would be stagnation. It moves on, extending farther, expanding

wider, margining its course with greenness, till it can flow no more; and is broadest and deepest at its mouth, where it blends with the father of waters. And if you would look for the broadest, deepest, grandest charity and spirituality, you must look for it farthest from home, where it expends itself upon the most distant, remote, neglected objects. Because "Foreign Missions" does this, it comes into closest sympathy with the heart of God.

Charity begins at home? Think of love, that reigning spirit about the throne of God, going out as the blessed sunshine goes, upon quivering lines of light, carrying blessings to the farthest

object, solicitous to bless in proportion as its object is most uncared for, and blessing the nearest only on its way to the remotest. If charity does begin at home, it *only begins there*.

Yes, these benighted millions can offer us no recompense for bidding them to this Gospel feast. He who gives casts his bread seed on the waters, to find it only after many days. He may never get back a dollar, nor see, in this life, any adequate result. Yet, so far from being a reason why we should withhold, this is rather a reason why we should give. Aside from the *command*, "Go, . . . preach to every creature," this work makes the mightier appeal because it can promise no recompense—has no grip upon human selfishness. Christ died for men because they could neither help themselves nor do anything to repay Him. So it is a ground for preaching to the heathen, that they can offer us no recompense!

Observe, however, there is implied no waste of life, labor, or money—waste is wrong. But no recompense may ever come to you in this life, for gifts or for labors to evangelize the pagan world. Our ancestors were *savages* when, a few centuries ago, Augustine went to the British Isles. Had no one labored for them in a disinterested spirit, we should not have occupied to-day this high elevation of intellectual, moral and spiritual life. No! missions *ultimately pay*—even in this life, in the elevation of men; and so they appeal to philanthropy as well as to piety. But in either case it is to disinterested and unselfish natures that the appeal comes with mightiest force, for the pay may come only to future generations.

Foreign missions are therefore closely related to the development of the individual life. Descartes claimed to have found in the pineal gland, in a spot scarce larger than a pea, and which a pin's point paralyzes, the secret of animal vitality. The soul has its vital point, and it lies in its ruling purpose; here lies the key to all the complexities and perplexities of our spiritual being. Where unselfish benevolence has come

to be the ruling impulse, the highest type of manhood is reached; and so, in proportion as one approaches this, there is real Christliness of character.

PART II

MISSIONARY THEMES, TEXTS, ETC.

Missionary maps are an almost indispensable necessity for a missionary meeting of any sort; and not only *one general map* (which can now be got for a few dollars of the A. B. C. F. M., or Presbyterial Board, etc.), but maps of *separate fields*, which can be drawn by our own church members. I made the appeal at each of the monthly concerts, for a map of the country to be considered at the next; and in each case some one volunteered to make it, till I had a complete set. This plan had these advantages: 1. Without cost. 2. Somebody contributed work. 3. Consequently, got interested. 4. Maps not made obscure by too much detail. 5. Made uniform in size, so as to be hung like shades on a common frame. 6. New stations or details could be added from time to time. I advise everybody to try the plan.

The Kingdom of God moves with mighty strides. Every day now is *critical*, every event is *pivotal*. The dominant powers of earth are to-day both Protestant and Christian.

A new classification is suggested, or nominal disciples: Mission, anti-mission, and omission Christians. The last class is believed to embrace the great bulk of church members.

The double call to missions. The Master says, Go, preach the gospel to every creature; and while Christ is saying "Go, preach," the man of Macedonia is crying "Come, help."

Foreign Missions constitute the *grand colossal* enterprise of the Church. It in no way differs from Home Missions, either in impulse or spirit, nor essentially in method. It differs only in the *character of its field*—being entirely uncultivated. Home-mission work is largely strengthening things that remain and are ready to die; Foreign,

planting the seeds of all holy life in positively barren soil.

1. The enterprise may be looked at as such and on its own merits; i. e., as to the *proposition*.

2. In its fruits, on the workers and the field worked; i. e., as to *progress*.

3. In the sanction God puts upon it; i. e. as to *promise* and *providence*.

Sir Bartle Frere, speaking of the indirect results of Christianity, says:

1. It imparts dignity to labor.

2. It gives sanctity to marriage.

3. It teaches the brotherhood of man.

Consequently, where it *does not* convert, it checks; where it does not renew it refines, and where it does not sanctify it subdues.

PART III.

MONTHLY BULLETIN.

AFRICA.—A letter from Zanzibar reveals still existing horrors in the slave-trade. It says: "On November 28, off Pemba, a dhow was boarded and captured, and found to contain 169 *bona fide* slaves, besides thirty passengers or slave owners. The slaves had had nothing to eat for five days, and nothing to drink for three days. They were in a most pitiable state—merely living skeletons, with bones almost through their skins. They were trying, poor wretches! to quench their thirst under the burning sun by drinking the salt water. Four children died immediately after the capture. The dhow contained people of all ages, from children at the breast to old men and women. They were all nearly naked; some had a few dirty rags. Many could not stand. Altogether it was a frightful sight."

SYRIA.—Deep spiritual interest in the college at Beirut, constant increase in attendance on religious meetings, and at a recent prayer service *forty young men* declared themselves as on the Lord's side.

INDIA.—Sir Richard Temple, late Governor of Bombay, says that "of all the departments he ever administered, he has seen none more efficient than that of missions; of all the hundreds of thousands of officers he commanded, he has never seen a better body of men

than the missionaries; that he has never known a department where the results were more commensurate with expenditures; and that, if we demand corroborative evidence in addition to statistics and reports, all the main facts upon which we base our subscriptions are as certain as any financial, commercial, political or administrative facts whatever."

CHINA.—Rev. Mr. Macgregor, speaking at Edinburgh, showed clearly that the war between France and China has from the missionary standpoint, been a calamity; and he dreads the consequences, whether France or China should be victorious. According to latest accounts mission work is suspended in Formosa, and the female missionaries have left for the mainland. Rev. Messrs. Nevius, Corbett and others, however, have again been permitted to receive hundreds to the folds of the Church. Chefoo alone reports 366 accessions on profession of faith.

"I have read the New Testament," said Li Hung Chang to a representative of our Government, "and I have been watching all these years to see whether I could discover in the policy and conduct of these so-called Christian powers any trace of the admirable teachings of the Founder of Christianity. I am compelled to say that I have *never discovered any such trace* until I found it in the *anti-opium clause* in the treaty which the United States Government has been pleased to make with China."

—In the city of Sanui, which contains 250,000 souls and is eighty miles southwest from Canton, the Presbyterian Board has had a station for fourteen years. Near by the mission was a spacious building used as a temple. Some suggestion was made that this might be secured for a chapel; but the leading men said that it would never be leased, though 10,000 taels (about \$15,000) a year were paid for it. Three years later these very men came and *offered their temple for \$20 a year, on a lease of twenty years*. It is now the meeting-place of the Church, under the care of the native pastor, Lai-Potsün.

JAPAN.—A remarkable preaching service was held in Tokio in October, in the largest theatre. The building was packed, and hundreds unable to obtain admission. The audiences estimated at 4,500 to 6,000; preaching mostly by native Japanese pastors, and the people listened for four hours each day. The *Mail* says: "The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place, give evidence of a marked advance in public sentiment in favor of Christianity within the space of one short year, since the public preaching services in the *Meiji Kwaicho* were made the scene of an unpleasant episode on account of violent opposition."

—Fukuzawa, the distinguished teacher, author and editor of Japan, does not profess to be a Christian, yet his utterances are having great influence, and the *Japan Mail* declares his article the most important event since the opening of Japan. Two of his sons are at Oberlin College, and have become Christians.

COREA.—Dr. Allen apparently saved the life of Min Yong Ik, nephew of the King, and head of the embassy which visited this country; and has been, by these services, raised to a position of great influence. When all the foreigners were compelled to flee, the military forces of the King were placed on guard around his house, and accompanied him on his visits to his patients. *The Government now proposes to provide him with a hospital for his work.* The Prince, whose life he has saved, said to him recently: "Our people cannot believe that you came from America; they insist that you must have dropped from heaven for this special crisis." When Dr. Allen was called to Min Yong Ik, he found thirteen native surgeons trying to staunch his wounds by filling them with wax. They looked on with amazement while he tied the arteries and sewed up the gaping wounds. Thus rapidly was effected a revolution in the medical treatment of the kingdom, while the introduction of the Gospel was greatly furthered.

ILLUSTRATION OF THEMES.

By JAMES M. LUDLOW, D.D.

No. III. Conscience.

THE DIGNITY OF CONSCIENCE. Said Kant, "Two things fill me with awe: the starry heavens and the sense of moral responsibility in man."

Said Quinet: "Space is the temple, conscience the inner sanctuary of God."

Says Bancroft, speaking of Roger Williams: "High honors are justly awarded to those who advance the bounds of human knowledge, but a moral principle has a much wider and nearer influence on human happiness."

Upon the tombstone of Mary Lyon, the sainted founder of Mount Holyoke Seminary, is this memorable sentence from her own pen: "There is nothing in the universe that I fear, except that I may not know all my duty, or may fail to do it."

Sir Henry Lawrence requested that these words should be put upon his monument: "Here lies Henry Lawrence who tried to do his duty!"

It is the common conviction of mankind that the JUDGMENT OF CONSCIENCE IS THE JUDGMENT OF GOD.

The Egyptians represented the judgment before Osiris as conducted by the soul of the departed, who in order to exonerate himself must declare his own uprightness; the conscience reviewing the life must be able to say: "I have not afflicted any. I have not told falsehoods. I have not made the laboring man do more than his task. I have not been idle. I have not murdered. I have not committed fraud. I have not injured the images of the gods. I have not taken scraps of the bandages of the dead. I have not committed adultery. I have not cheated by false weights. I have not caught the sacred birds." Similarly the wicked soul was compelled to uncover the guilty records of his own conscience. The same idea was expressed by the representation of Anubis weighing the heart of the deceased in the scales of justice.

STRONG CONSCIENTIOUSNESS IMPARTS

HEROISM. Said Sir Henry Vane before his execution: "I leave my life as a seal to the justness of the quarrel. Ten thousand deaths rather than defile the chastity of my conscience."

Marshal de Vieilleville, in the reign of Henry II. of France, found his name in a royal patent as one who was entitled to receive a share of the goods once belonging to the persecuted Huguenots. His portion was estimated to yield twenty thousand crowns every four months. Driving his dagger through his name on the list, he exclaimed: "For twenty thousand crowns to incur the curses of a multitude of women and children who will die in the poorhouse! . . . this would be to plunge ourselves into perdition at too cheap a rate."

Azeglio, the prime minister of Sardinia, preceding Cavour, was denied the last Sacrament of the Church, because his conscience would not allow him to recant his political utterances regarding the unity and liberty of Italy. But the brave man conquered even his own ancestral and life-long belief, through the strength of that sacrament in the heart—a good conscience, the true presence of Christ.

When **Bestorigif**, a Russian revolutionist, was condemned to death, in 1826, the Czar, moved by his heroic character, said, "I would pardon you, Sir, if I thought you would be loyal." "No," replied the hero, "that is just what we complain of, that the Emperor can do everything."

When **Papinian**, the Roman counselor, was ordered by **Caracalla** to write a justification of the Emperor's murder of his brother **Gaeta**, he dared to reply: "It is easier to commit than to justify a parricide."

Spinoza was offered a goodly professorship at **Heidelberg** upon condition of not offending any belief of his patron, but declined, not being willing to have any other rein upon his thoughts than that held by his own conscientious regard for the truth. When **Louis XIV.** offered the philosopher a handsome pension if he would simply dedicate one of his works to his French Majesty,

he refused, lest it should seem to indicate that he had higher regard for **Louis** than he really felt. With him the inner sense of honor, which is honesty, was more fascinating than any external parade of honor which the world could give.

AN EVIL CONSCIENCE BRINGS COWARDICE. The ghost of **Clarence** speaking to **Richmond**:

"To-morrow in the battle think on me,
And fall thy edgeless sword."

A tailor who was being burned by order of **King Henry II.** of France, fixed his eyes upon the wretched monarch and would not take them off. Though the guards turned his body about, he moved his head still in the direction of the king, who fled from the spot, carrying with him the vision of the martyr's face—to see it again at the judgment.

CONSCIENCE NOT SUFFICIENT for the entire government of life.

During the French Revolution the tribunals were ordered to have no law or processes of trial, beyond those "of their own conscience, enlightened by patriotism, to the end that the Republic might triumph, and its enemies perish." But no laws, not even **Star Chamber** processes, were ever more cruelly unjust than these Courts of the Public Conscience.

Nicholas wrote to **Clarendon**, in 1647: "The House of Commons hath again voted the settlement of **Presbytery**, with liberty for tender consciences, which is the back door to let in all sects and heresies. The **Socinians** now begin to appear in great numbers under the title of **Rationalists**; and there are a sect of women lately come from foreign parts, and lodged in **Southwark**, called **Quakers**, who swell, shiver and shake, and when they come to themselves (for in all the time of their fits **Mahomet's** ghost converses with them) they begin to preach what hath been delivered to them by the spirit."

VARIATIONS IN CONSCIENCE. **Lycurgus** thought it right to legalize theft, as it stimulated courage and alertness in attack and defence; thus making public virtue an outgrowth of private vice.

Contrast New York trade maxims with those of the Parsees, who declared that the worst of all crimes was to buy grain and hold it until it became dear. Or with the business conscience of the Ephesians: A tablet recently discovered in the ruins of the Temple of Diana, and which anciently adorned the walls of that splendid edifice, tells that Dion, the son of Diopithes, introduced to the Council a resolution, which was carried, granting perpetual citizenship to Agathocles, son of Hegemon of Rhodes, and to his descendants, because, having arrived at Ephesus with 1,400 measures of wheat, and found the market extravagantly high, he refused to take advantage of "the corner" in it, and insisted upon selling it at the ordinary price.

The Athenians cursed the memory of him who slew the rebels before the altar of the Furies; but had no rebuke for him who slew those that gave themselves up, relying upon the promise of being spared. Macaulay said of Pitt that he would ruin his country, but would not stoop to pilfer from her. Wat Tyler's horde, when entering London, drowned a man who had dared to steal a silver cup.

EVASION OF CONSCIENCE. Archbishop Sancroft could not conscientiously recognize the Royal Supremacy of William and Mary, and declared that it would be sacrilege to confer on such a "schismatic" as Burnet the character of Bishop. Yet he issued a commission confirming the authority of any three of his suffragans who should be willing to invest the new Bishop at the command of the new King.

When the land breeze blows at Malaga, it is said to so excite the nerves as to be regarded as an extenuating circumstance of all crimes committed during its prevalence. Visitors have observed that the land breeze is a popular one with certain classes; who use neuralgia as a plaster to an aching conscience.

Herod commanded that the work of the Temple should be given, in the specifications, on the basis of the ell-measure, but that it should be executed on a much larger scale. For this he gave

the excuse that there must be no danger of robbing the sacred building. A different interpretation of his motive was discovered by the workmen, who were paid on the ell-basis according to the specifications and not according to their work.

Of certain indulgences of doubtful propriety the Talmud says: "It is permitted because Israel had not abstained therefrom, and it is better that they should do that which is permitted than that which is forbidden."

Sextus Pompeius found both Octavius and Antony on his ship at the same time, and was urged to seize the opportunity of making away with both these, his worst and most powerful enemies, at one blow. He replied with dignity, "Such treachery would not befit Pompeius;" but also said "Would that the Admiral would do this thing without my orders!"

DEGRADATION OF CONSCIENCE. Juvenal, in common with the mass of the Roman people, felt more outraged by the public singing and acting of Nero than they did by his murders.

The tyrants of Rome felt somewhat of the common scorn for those who take advantage of children and persecute minors. But, when their cupidity or hatred led them, they would decree to the youth the robe of manhood, and, having enrolled the name among the adult population, would rob or murder him at pleasure.

A Telegu proverb calls a debauched conscience "a tongue without nerves, moving all ways." The Chinese say that it is "a fleshy but pupilless eye."

THE AYRES DOCTRINE OF RELATIVE PRONOUNS.

BY D. H. WHEELER, D.D., PRESIDENT OF ALLEGHENY COLLEGE.

MR. AYRES is, in my judgment, quite wrong in his estimate of the propriety and importance of employing *that* as the restrictive and *who* and *which* as the co-ordinating relative pronouns. English, written in his manner, is less idiomatic than the English of present good use. His reformed English would be

a little more biblical, but it is generally believed that the present English is best for pulpit use. The chief fault of some unsuccessful preachers is that they are too archaic; it is better to speak to the people in their own tongue. The examples given by Mr. A. of sentences made ambiguous by the use of *who* and *which* are nearly all imperfect sentences. I will set down a few of them, and suggest better forms.

1. These are the master's rules *who* must be obeyed.

2. These are the rules of the master that must be obeyed.

3. These are the master's rules which must be obeyed.

4. I met the watchman *who* showed me the way.

5. "On the ground floor of the hotel there are three parlors which are never used." Does this mean, Three of the parlors on the ground floor are not used, or does it mean, The three parlors on the ground floor are not used?

6. "He had commuted the sentence of the Circassian officers *who* had conspired against Arabi Bey and his fellow-ministers—a proceeding which [that] naturally incensed the so-called Egyptian party."

7. "Agents of the Turkish Government are trying to close the Protestant schools in Asia Minor which are conducted by missionaries from the United States."

Write these seven sentences as follows (making two of number 5), and the result will be present English.

1. These are the master's rules, *and* he must be obeyed.

2. These rules of the master must be obeyed.

3. The master's rules must be obeyed.

4. I met the watchman *and* he showed me the way

5. There are three parlors on the ground floor, *and* they are never used.

6. Three of the parlors on the ground floor are never used.

7. He had commuted the sentence of the Circassian officers convicted of conspiring against Arabi Bey and his fellow-ministers, *and* this proceeding naturally incensed the so-called Egyptian party.

8. In Asia Minor, agents of the Turkish Government are trying to close the Protestant schools conducted by missionaries from the United States.

It will be observed that 2, 3, 6 and 8

have no connection at all, and that 1, 4, 5 and 7 employ *and* as the connection. These examples will show what I mean when I say:

I. That present English employs relative pronouns as little as possible. Three substitutes for relative clauses appear: (1) The reduction of the sentence to one without any *and*, as in number 3. Needless and confusing relative clauses abound in careless writings. (2) The use of *and* in place of the ambiguous relative. (3) The flat construction of the adjective—making it follow the noun without an intervening and mischief-making relative, as in 7 (officers convicted). I do not mean that these devices are of modern invention, only that we moderns employ them. There are other grammatical devices of like character. Mr. Ayers himself gives one of them at the end of his article. (4) "One he could find fault with"—postponing the preposition to the end of the clause. It is old and will never wear out. (5) Another device is that of boldly dropping the relative and leaving subject and object cheek-by-jowl: "The cat you do much dislike." (6) A sixth device is that of chopping up long sentences into two or more pieces. As I am not making a grammar I will stop here. The effect of the use of these devices is plainly visible in the best English of our time. An expert writer easily composes without using relative pronouns. I have recently gone over several English books, recently published, in search of a rule for the use of relative pronouns. I have found several rules: the first is, Use relative pronouns as little as possible. A good book to examine for this rule is that of Professor Sayce on the "Science of Language." In some chapters I have found that several consecutive pages are constructed without a single relative pronoun in them all. In a lower grade of composition I should expect to find, at least, a hundred relatives in the same space. Some writers seldom construct a sentence without using a *that* a *which*, or a *who*. A second rule may be stated as follows:

II. Present English employs the relative *that* only in idiomatic phrases. There are a few formulas with the relative *that* imbedded in them, and these formulas are still employed in moderate measure. One of them is *all that*; for example, "All that we know." Even in this class of cases other formulas are coming into use, as, for example, "the sum of our knowledge," "we know only that," "all our knowledge"—the last expression being the best and most consistent with our general method of handling grammatical tools. I refer here, of course, to "best use," which is the well-established law of language. I know how easy it would be to collect from good writers a mass of examples to justify a different practice. There is, probably, no good writer without faults, and a rule for selection of alternative locutions has necessarily a certain flexibility. The tendency to discharge *that* from service as a relative is clearly indicated in writers on grammatical subjects; and for this reason I have referred to Professor Sayce's practice. I believe, however, that the tendency is observable in all good writing of our generation. There are two old limitations of the use of *that* relatively. (a) It cannot be used after a preposition. Mr. Ayres cannot substitute in *that* for in *whom*. It is for this reason that he specially admires the privilege of closing a clause with a preposition, writing *that* [which] we live in, rather than "in which we live." (b) The relative *that* is not allowed to follow the demonstrative *that*, as in, "He said he said that that man that that boy saw was not that man *that* that boy thought that he saw." I hope Mr. Ayres does not consider such a sentence as this good English; and yet he has, in his correction of Cobbett's grammar, made some sentences very like this pedantic monstrosity.

The evidence for (b) is complete enough. We all dislike a succession of *thats*; they offend the ear, and they attract attention from the thought to the clothes the thought has on. We therefore avoid using two *thats* in immediate succession.

As for authority, I turn to Mætzner's English Grammar and find the following statements: "The modern language takes offence at the employment of *that* after the demonstrative *that*." "*That* gives place to *which* after a demonstrative *that*." "In the present position of the language *that* has been importantly limited by *who*, *whom*. I quote from the English translation of Mætzner's great work, London, 1874, vol. III., pages 510-517. The translator's English, if I may use a French idiom, leaves something to be desired in matters of ease and perspicuity. But it is intelligible to a grammarian.

The suggestions of Mr. Ayres are exactly in the wrong direction, in my opinion. He proposes to go back to the over-much *that*ing of a former generation. English written in his fashion would be more biblical than the English of our day, solely through abundant use of relative pronouns; for he does not claim that the Bible of 1611 observes his rule. Indeed, a reformer of grammar could hardly condemn anything in more forcible terms than these. They [the revisers of 1611] used *that*, together with the other relatives, in a hap-hazard sort of way, that greatly mars their diction. But their imitable biblicalness is that "they used that much more than it is generally used nowadays." It is a strong notion that the abundance of *thats* is a merit even though the relative *that* be deprived of some of its rights and hap-hazard regius. As for idiomatic merit, I must believe that the current idiom of best use should be followed. I have pointed out how the ambiguity of some sentences given by Mr. Ayres may be removed by following present practice. Other sentences given by him have no ambiguity. For example: "An ambitious man *whom* you can serve will often aid you to rise"; "the rich despise those who flatter too much." It is easy to force an ambiguity into the average good sentence in any modern tongue. *Ellipsis* is a large factor in good writing; sentences are compelled to do each other's work. The real meaning of

any proposition in a paragraph must be collected from the context. It is a pedantic occupation, sterile and unpractical, to set single sentences in the pillory because they do not completely and exhaustively quantify their subjects or predicates. If a critic wishes to prove an author ambiguous in his statements, let such critic quote the whole of the accused statements.

One of Goldsmith's fine lines seems to have created an unnecessary doubt in the mind of Mr. Ayres. The doubt annoyed him when he revised Cobbett's excellent English, and it seems to be still weighing upon his mind. When Goldsmith wrote, "And fools who came to scoff remained to pray," he probably did not dream that an anxious soul in another generation would carefully inquire whether *all* the fools *who* came to scoff remained to pray, or only *some* of

them. I am afraid that Goldsmith really did not know about this; and I am confident that the doubt will never seriously lessen any man's chance of salvation. I hope Mr. Ayres will stop fretting about it.

In building my own sentences in this essay I have not used the relatives *that*, *who*, *which*, *whose*, *whom*. I have no special admiration for my own sentences; but if this paper is intelligible it will prove to my readers that English can be written without relative pronouns. I do not advise that it be so written, only that relatives be sparingly employed, *that* being used only in idiomatic formulas. If I have expressed myself clearly, my success will prove, I think, that the tendency in present English is towards the disuse of the pronominal connectives commonly called relatives.

PREACHERS EXCHANGING VIEWS.

That writer serves his reader best, not who gives, but who suggests, the most thought.—THOMAS.

Plagiarism.

THERE has been a good deal said and written on this subject, and there is occasion for further remarks upon it. I was lately informed, upon reliable authority, of two instances of plagiarism, under the following circumstances: During the year 1883, the First Congregational Church, of Oswego, N. Y., was without a pastor. Several candidates were heard, two of whom preached the same sermon! It was evident to those possessing good memories, that there was no mistake as to the fact that both of the candidates used a sermon which was not their own. So far as it appears, neither of them was ever aware of the striking coincidence. Evidently both of them sought to produce the impression that they were able preachers, and would meet the demands of a pulpit, the pastor of which would receive \$2,000 salary. They did more than their "level best" to secure the coveted position. Both of them, however, failed to win the prize. Now, it is very astonishing to me, that any man will run the risk of being detected in the business of using other men's sermons,

while appearing as a candidate for a vacant pulpit. No one can plagiarize to any great extent, even while in the capacity of a pastor, without detection. He thereby hazards his reputation as a thinker and an honest man, to a very dangerous degree; for he is likely to have hearers, in his own church and congregation, who will, sooner or later, discover the deception that he practises. But the danger is increased the moment a man appears as a candidate for a vacant pastorate; for, according to the modern style of securing pastors, several candidates are generally heard before a selection is made, and, as in the case referred to, there is a possibility that some other candidate may have the same sermon. In such an event two men are detected as plagiarists. It would not be thought at all strange if such a thing were to occur in England, where sermons are bought as commonly as men buy books; but it is hoped that the day may be far distant when we shall think as little of our own brains as do our British cousins. If we "borrow" a sermon, let us do as Rev. E. Dean, of Auburn, N. Y., once

did, when he was about to preach. Said he, "Brethren, I am going to preach one of Elder Leonard's sermons." Afterwards some told him to give them more of Mr. Leonard's sermons!

C. H. WETHERBE.

"A Tale that is Told."

In the April REVIEW (p. 356) we published a criticism by Rev. C. W. Wilder on our rendering of Ps. xc: 9, in the Jan. number. Mr. Wilder complains that, in our abbreviation of the introductory part of his paper, we did him injustice, and writes:

"That your readers may know just what I did attempt, do me the justice to ask them to strike out of the article as published, all of the first paragraph after 'forgotten,' and in place of the first sentence of the second paragraph, substitute the following: Is this the thought that was in the mind of the translators when they so rendered it? I think not," etc.

"West Medford, Mass." "C. W. WILDER.

This criticism, or suggestion, by Mr. Wilder has the merit of novelty. It has called forth quite a number of responses, all of which confirm our view of the text. We have space for only two of these responses:

THENCE "TOLD" "TALE."

"Mr. Wilder would have the 'tale' of years (Ps. xc: 9) like the 'tale' of bricks (Ex. viii: 8, 18); not a 'thought,' 'sigh,' 'breath,' 'whisper,' or 'story,' but a 'numbering,' or 'counting.' Is this likely? Had the Psalmist written in English, it might well be: for Webster, Worcester, Hooker and Milton are all agreed that the English word 'tale' may mean 'count' or 'number.' But when we turn to the Hebrew and to the Websters and Worcesters of the Hebrew—Gesenius, Young *et al.*—is this the 'tale' that is told?"

"Had Moses, who before wrote of the 'tale of bricks,' had this 'tale' of counting in mind, would he not have used the 'token' (תֹּכֶן) (Ex. v: 18) or the 'math koneth' (מַתְּכֹנֶת) of v. 8, or perhaps the 'mispar' (מִסְפָּר) of 1 Chron. ix: 28—all which 'tell' that kind of a 'tale.' But could he, in any case, have used the 'hegeh' (הֶגֶה), v. 9? Does not that word tell another 'tale'? Does it not in root and branch mean 'murmuring,' 'muttering,' 'moaning,' and 'meditating'? Does it anywhere mean, 'numbering' or 'counting'?"

"Whether, then, we take it as a 'tale' of the mouth or of the mind, how strongly it expresses the shortness of life! How striking the meaning if 'thought' is preferred! Thought outruns the tongue as the sun the snail. Then, is there not

progress? A thousand years 'as yesterday,' 'a night watch.' The sons of men as 'a sleep,' 'as grass.' Their days 'pass away,' their years—'a thought.' (See Conant.)

"Perhaps King James' translators may have had that 'tale of bricks' in mind: but 'dead men tell no tales.' But had Moses? I doubt it.

"SAMUEL STRONG.

"Churchville, Pa."

"Your correspondent suggests a new rendering for the word 'tale' in Ps. xc: 9: 'We spend our years as a tale that is told.' Allow me to reply, that had he looked in Young's Analytical Concordance, under the word, he would have discovered that such a rendering is clearly inadmissible. The word in Ps. xc: 9 is the Hebrew *hegeh*, which, according to Robinson's Gesenius Lex. is correctly rendered 'tale,' or, as in the margin, 'a thought'; while the word rendered 'tale' in Ex. viii: 8, 18, is another word entirely, *math koneth*, which does mean a reckoning by count. My curiosity was a little aroused, and I compared the Septuagint and Vulgate with the Hebrew, and found that another figure was employed: 'Our years pass away like those of a spider,' which preserves the same idea of brevity.

"Lena, Ill."

"J. HOWARD STROUGER.

Spring Sermons on the Sabbath to Head off Summer Desecration of it.

What could be better for an Easter theme than this: "The Christian Sabbath as a world-wide proof of Christ's Resurrection, and the Resurrection as a guide to the mode and spirit of Sabbath Observance?" What could be more timely than to prevent some of the Sabbath desecration in May and the Summer—and this Summer promises to out-Herod all previous ones in its assaults on the Sacred Day—by devoting a part of each week in April to the subject, having it considered in pulpit, prayer-meeting and Sabbath-school, in its manifold phases?—*A New York Pastor.*

The Scrap Cabinet.

Two shelves in my work-table book-case, 4 1-2 inches apart, filled with manilla envelopes, 3-4x4x10 inches in size. These envelopes have one end painted with varnish mixed with umber and when dry varnished. They are indexed with large and small "caps." The first envelope of a letter having the larger "cap," and all the small "caps,"

A B Sub-in-
6. 7., AB, AC-D, BA, BE-I, BL-O.

dexing is done by using No. 6 envelopes open at the end. A small pasteboard point glued to the bottom of the envelopes, extending 1-4 of an inch, helps in moving the envelopes. Fold the scraps a little shorter than the envelopes. I like this arrangement better than any I have seen. Have tried it six years. It will hold programmes, pamphlets, tracts, letters, odds and ends, not too bulky, one wishes to have conveniently near. With the aid of small cards (1 1-4x3) it makes a splendid Index Rerum. I can make better envelopes than I can buy, and at one-fifth

the cost. One quire heaviest manilla paper, 85 cents; mucilage, 5 cents; and a wooden block for a form (size of an envelope), 10 cents, will make over a hundred. No flaps are needed. I make them as I need them and as I rest. I have seven feet—over 100—of these envelopes, and \$40 would not buy the volumes published, the printed matter of which my "scraps" will duplicate, since I began collecting. Talmage, Spurgeon, Gibson, Lorrimer, Swing, and others have contributed, gratis, whole volumes. The envelopes look like small books. W.

EDITORIAL SECTION.

SERMONIC CRITICISM.

A minister ought to calculate his sermon as an astrologer does his almanac, to the meridian of the place and people where he lives.—PALMER.

Manners in the Pulpit.

"WHERE'S your spittoon?" said a minister who sat beside me in my pulpit. The congregation were singing the last verse of a hymn after which he was to lead them in prayer. There were a good deal of haste and some anxiety in the question, to which I slowly replied "We have none." "What do you do with your saliva?" said he, with his mouth full. "We swallow it," was the curt answer. "I can't—I'm chewing." "Then you had better use your handkerchief," said I. He had too much decency to spit on the carpet in full view of the assembly, and so he carefully folded up the contents of his mouth in a white cambric and putting it into his pocket rose to continue the worship of God.

Now, whether it is right for a man to chew tobacco anywhere, is a question we will not discuss; but we are decidedly of the opinion that a minister has no more right to chew the weed in the pulpit than he has to eat apples in the same place. "What, have ye not houses to eat in?"

A minister, widely known in the church, who hates tobacco as he hates sin, sat beside me at an installation ser-

vice, in which he was to preach the sermon; and while another brother was reading the Scriptures, he was busily employed cleaning his nails with a pocket-knife, lifting up his eyes with a devout expression every time he threw away the scraping from him. His nails, which were very long and seemed to be carefully cultivated, certainly needed cleaning, but we are decidedly of opinion that the pulpit is not the place for such an operation. Long nails are never the mark of a gentleman; but if a minister will wear this vulgar decoration, let him attend to them before he enters the house of God. An old college professor, who was a model of propriety, used to say to my class, whenever he saw any of us attending to his personal appearance, "Young gentlemen, you are requested to make your toilet in *your own* room." There ought to be connected with every pulpit, especially in the country where the minister must ride or walk some distance to his appointments, a retiring room, where he may leave his hat and coat and overshoes, wash his hands and brush his hair and, if need be, twist the ends of his moustache. The pulpit, in the presence of the congregation, is not

the place in which the preacher should either dress or undress himself. If there is no retiring room he had better leave his hat and overcoat at the foot of the pulpit steps. It would involve no concession to ritualism or even to episcopacy if every minister of every denomination were required to wear a pulpit robe; and the plainest congregation would soon recognize it as a mark of decency and propriety. It would prevent all attention to the preacher's dress on the part of the congregation, and put a stop to the display of gold chains and cutaway coats, with which some young men show their independence, and at the same time infuse the influence of their ministrations. If any one thinks these are trifling matters, not worthy of attention, he only shows his ignorance of human nature, and his failure to appreciate Shakspeare's observation that "the apparel oft bespeaks the man."

Aside from the question of dress, the whole subject of pulpit manners deserves the attention especially of young ministers. Coarseness and vulgarity in speech or behaviour always injure a minister's influence. No matter what may be the general character of the congregation, he should always be a *gentleman*, and the people should recognize him as a gentleman. There is a subtle relation between manners and morals, and the minister ought to be an ensample to the flock in both. The common notion that there is a wide difference between the demands and needs of a plain congregation and those of a refined people in regard to the culture and deportment of a pastor, is a profound mistake. The most illiterate people know when a minister talks slang and bad grammar and acts like a boor in the pulpit, and they are neither flattered nor edified by it. Foppery is disgusting anywhere. A minister whose object is to *show* his refinement in dress, speech, or behaviour, always makes himself ridiculous, and his reward is the contempt of all sensible people, whether he ministers to the rude or the refined, in a great city or in the back-

woods. But the way to avoid a vice is not to run into the opposite extreme. The cure for foppery in the pulpit is not slovenliness, nor frivolity, nor rudeness. If ministers were more careful of their manners in the sacred desk there would be more decency and order in the pews, and the proverb "like people like priest" would be verified in the cheerful solemnity and devout attention of all our worshiping assemblies. It will do every minister good frequently to read over, in the Second Book of the Task, Cowper's graphic description of the clerical coxcomb, and of the storyteller and jester in the pulpit, as he contrasts these performers with the good preacher, who is

"Simple, grave, sincere :

In doctrine uncorrupt ; in language plain,
And plain in manner ; decent, solemn, chaste,
And natural in gesture ; much impressed
Himself as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too ; affectionate in look,
And tender in address, as well becomes—
A messenger of grace to guilty men."

HENRY J. VAN DYKE.

Brooklyn, N. Y.

Graded Preaching.

Prof. R. D. Hitchcock's remark in a recent address that "the sort of preaching that suits the farmers of Pennsylvania will not do for the street Arabs of New York," is undoubtedly correct. Preachers must adapt their style to meet the habits of thought among their auditors. As the Doctor puts it the statement is beyond criticism. The Pennsylvania farmers, especially the Presbyterians, whose catechism and creed have been the pabulum for generations, or the Moravians, whose personal heart-searching enters into the earliest education of the child, would not be edified with preaching which was limited to the "principles of the doctrine of Christ," but would demand that their spiritual teacher lead them on toward perfection. (Heb. vi: 1.) On the other hand, it would be "casting pearls before swine" to offer street Arabs anything beyond the plainest appeals to conscience for the first du-

ties, and the simplest story of the Divine love for their incipient faith. Besides, there are thoughts that are commonplace to the well-read farmer that could not be expressed in the limited vocabulary of ignorant denizens of the slums. Illustrations from nature, which would be grand and confirmatory to the one, would be utterly unintelligible to the other.

We are, therefore, surprised to find Prof. Hitchcock's statement criticized on the ground that as the one Gospel is suitable for all, one simple method will prove of equal universal acceptance.

Still there is a practical suggestion in the fault-finding. We, perhaps, overestimate the intelligence of our educated congregations, and underestimate the appreciation of the deeper spiritual truths among the lower masses. The roots of conscience are deep in the worst people, the knowledge of sin and want is vivid and keen; so that they oftentimes feel even more than the cultivated can understand of the meaning of Law and Grace. A sermon, however simple in style, which grapples the moral nature of the lowest, will be intensely interesting and impressive to the highest; for, after all, we do not differ so much in intelligence and culture as we are alike as members of a sin-ruined race. We have recently listened to a series of addresses given by an evangelist. One given to a crowd of mission children was very impressive; those following to Christian people in a neighboring church were heavy and comparatively fruitless. At the suggestion of a pastor, the evangelist brought his *mission style* into the aristocratic pulpit with tremendous effect. The Gospel, illustrated from common life, and pressed home with unpremeditated earnestness, swayed hearts beneath silk and broadcloth, as it did those beneath buttonless jackets.

A college president, inviting a young city clergyman to preach in the college chapel, requested him to repeat a "talk" he had heard him give to a group gathered in a school-house among the mountains, where they had

met during the summer vacation. The president was wise, and knew that literary style and philosophic measures were not the best, the most practical, even for the young philosophers and literators of the college.

Christ's method was the best. It was all simple enough for the common people, yet profound enough for Rabbi and Stoic. But he is a master of the preacher's art who can be simple in his greatness of learning, and great-thoughted in his simplicity of utterance.

Muscular Christianity.

This term has come of late into quite common use, and yet its precise meaning is not defined or well understood. As the Magnus Apollo of that school in the Church to which the phrase is so frequently applied, the late Charles Kingsley declared it had only two possible meanings, one of which was useless and irreverent, and the other untrue and immoral. The religion of the early Christians was passive and feminine. The Monastic system was at once a proof and an aggravation of this. Alongside with feminine virtues they practised feminine vices.

Against this utter abnegation of manhood the first reaction was mediæval chivalry. Afterwards came the Reformation, which asserted the rights of manhood, the sanctity of wedded life, and by increased study of the Old Testament, which attaches a higher value than the New, to the material virtues, made it impossible to re-establish monasticism in England.

As to the second meaning of the term, some regarded the possession of a high physical organization, as absolving a man from the practice of moral virtues. As the doctrine of every red Indian and of every savage tyrant, it was not new, but it is not the doctrine of a Christian gentleman.

Prominent historical illustrations may be found in Rev. George Walker, who by his spirit sustained the famishing garrison of Derry, and fought under William III. at the Boyne. In heart and

action, Pope Julius was a thorough soldier, who converted his tiara into a helmet, and his crosier into a sword. During our Civil War, Bishop Polk and others of the clergy, doffed the cassock and donned the tunic; doubtless in the belief that thus they proved themselves successors of the Apostle, who drew a sword and cut off the ear of Malchus.

A READER.

Brooklyn, N. Y.

Technical References

should be made very sparingly in the pulpit, and only by those who are thoroughly conversant with the subjects involved. Rev. Dr. — has the reputation of being very learned outside the line of his own profession. He recently made reference to certain physiological laws which suggested to him a line of

exceedingly practical spiritual analogies. The application was very skillfully and impressively wrought out. The display of his knowledge cost him, however, one listener. A young medical student had been very regular in attendance, and had become greatly impressed with the Rev. Doctor's ordinary preaching. He was at the time in the crisis of the debate between his own unbelief and the evidences of the faith. Coming from the church that morning he remarked, "I had come to regard Dr. — as about infallible in statement and argument; but this time he has spoiled it all. My oracle is gone. He knows nothing about the laws of the human body to which he referred so glibly; and I suspect that he knows as little about the laws of the soul." The young man has not heard him since.

HINTS AT THE MEANING OF TEXTS.

It is falling in love with our own mistaken ideas that makes fools and beggars of half mankind.—E. YOUNG.

Christian Culture.

"GODLINESS WITH CONTENTMENT."

Fret not thyself because of evil doers, etc.—

Ps. xxxvii: 1.

I. The irreparable past.

II. The inexorable present.

III. The inevitable future.

"Trust no future, howe'er pleasant,

Let the dead past bury its dead;

Act, act in the living present,

The heart within, and God o'erhead."

Rev. John Brown, Haddington, a household name in Scotland, said: "No doubt I have met with trials as well as others, yet so kind has God been to me that I think if He were to give me as many years to come as I have already lived in this world, I should not desire one single circumstance in my lot changed, except that I wish I had less sin. It might be written on my coffin, 'Here lies one of the wards of Providence, who early wanted both father and mother, yet never missed them.'"

"Three-fold the stride of Time from first to last,

Arrow swift the Present sweepeth,

Loitering slow the Future creepeth,

And motionless forever stands the Past."

"Impatience, fret howe'er she may,

Cannot speed the tardy goer:

Doubt and fear, that cause delay,

Cannot make the swift one slower.

And no spell repentance knows,

Can wake the still one from repose."

SHEEP-LINGS.

John xxi: 15-17. A liberal translation of the three commands our Lord gave to Peter, respecting the care of the Church would be: 1. Feed my *little lambs*. 2. Shepherd the *sheep*. 3. Feed my *sheep-lings*, a word not found, perhaps in English lexicons, but indicating animals too large to be regarded as lambs, and not yet mature enough to be classed among the old sheep; full-grown, but not fully versed in even sheep-wisdom. In applying this language practically a clergyman divided his people into *children*, *adults*, and *men-lings*, an inelegant, but expressive, word for young people who wear long coats and long dresses, but who are still untrained in the ways of the world, ignorant of Scripture, and strangers to the meaning of their own impulses. It would seem as if our Lord recognized

this three-fold division of every pastor's flock. Perhaps we would be strictly Scriptural if we put between the Sunday-school and what we call church, a "Young People's Department;" a department for special training in "layman's theology," in methods of church work, in precepts for practical Christian conduct in business and society. As yet, neither our Bible Classes, following the regular Sabbath-school lessons, nor our Young People's Prayer Meetings, fill this ideal. Here is definite work which comes under, not merely the general superintendence, but the immediate labor of the pastor. It would be well if, as the morning service is given to the promiscuous audience—the sheep—and the afternoon to the lambs in the school, every Sabbath evening should be devoted to the young adults.

What a field is here for the preacher! and what material he has for it! Never before was there such a massing at the preacher's hand of the splendid results of Biblical scholarship. The Orient is pouring the light of Scripture confirmation through geographical and archaeological researches. Every minister realizes this. The young men in our Seminaries are being wonderfully equipped for their work. Why should not the young layman feel something of this inspiring influence? Why should not the young women be trained to appreciate and enjoy this sort of study? We believe that every minister with ordinary ability could quadruple his influence by the organization of classes for such instruction. It is at just this line we can erect the strongest defenses of the faith for the next generation.

Revival Service.

DELAY OF CONVERSION.

To-day if ye will hear his voice harden not your hearts.—Pa. xcv : 7.

"If ye will hear" the warning voice of facts you will not, dare not put off the day of repentance! They give terrible emphasis to the monitions of God's Word and Spirit. Nowhere have we

seen the evils of delay so strongly and alarmingly set forth, in the light of faith, as in a sermon by the late Dr. Spencer.

"An accurate examination into the periods of life of those who give evidence of conversion when they first turned to Christ furnishes an amazing demonstration of the folly and danger of delay. The probability of conversion diminishes rapidly as the years roll on. Make up a congregation of 1,000 Christians. Divide them into five classes, according to the ages at which they became Christians. Place in the

1st class those converted under 20 years of age;

2d class those converted between 20 and 30;

3d class those converted between 30 and 40;

4th class those converted between 40 and 50;

5th class those converted between 50 and 60;

Then count each of the five classes separately. Of the 1,000 Christians there were hopefully converted under 20 years, 548; between 20 and 30 years, 337; between 30 and 40 years, 86; between 40 and 50 years, 15; between 50 and 60 years, 30.

But you ask "Why stop at 60?" Ah, well then! if you will have a 6th class, here it is: between 60 and 70 years, 1. Just one out of 1,000 Christians converted over 60 years!! What a lesson on delay! What an awful lesson!

Once made an examination of this sort in respect to 253 hopeful converts which came under my own observation. Of this number there were converted under 20, 138; between 20 and 30, 85; between 30 and 40, 22; between 40 and 50, 4; between 50 and 60, 3; between 60 and 70, 1. Beyond 70, not one! What a lesson on the delay of conversion! What an awful lesson."

Four Great Things.

(BY R. S. MACARTHUR, D.D.)

I. A GREAT PREACHER. Judges 11: 1-5. He is here called "an angel of the Lord." He is also said to "come up from Gilgal to Bochim." Who was this preacher? Not simply a prophet with an extraordinary commission; not Phineas, the high priest; not an angel in the usual meaning of the term. He is the angel of the covenant; it was he who appeared to Moses in the burning bush; to Joshua as captain of the Lord's host! Here we find the Lord Jesus Christ. Two proofs: 1. He does not use the formula of delegated authority; 2. He claims to have brought them up out of Egypt. Who but God could make this claim? Joshua's warning had been unheard. The true Joshua now will preach. Wonderful preacher! Who dare refuse His voice? He preaches still.

II. A GREAT CONGREGATION. Look at 4th verse: "All the children of Israel." It was fitting that so great a preacher should have so great a congregation. Great congregations are desirable when properly secured. Still many of this Great Preacher's greatest truths when

he was upon the earth, were preached to audiences of one or two. Two disciples on the way to Emmaus. Preach Jesus to audiences great or small.

III. A GREAT SERMON. As compared with the sermon on the mount, this one was short. Length not measure of greatness. That is the best which brings forth best fruit. 1. He recounts His providences. 2. He emphasises His promises. 3. His expectations. 4. His warning against disobedience. Solemn truths; appli-

cable to-day. Play with sin and you shall perish by sin. All history is proof. You cannot escape this law. It is universal as gravitation; it is eternal as G-d.

IV. A GREAT RESULT. 1. They lifted up their voice in confession. 2. They offered up sacrifices to God. Jehovah-Jesus still preaches. We should weep for our sins. The great sacrifice has been offered. We have only to give ourselves to God with broken and contrite hearts. This sacrifice He will not despise.

LIVING ISSUES FOR PULPIT TREATMENT.

What can laws do without morals?—FRANKLIN.

The Fearful Growth of Immorality.*

Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. xiv: 34.

THE space at our command will confine us to a brief and incomplete review of so broad a field. We will first glance at the subject of

INTEMPERANCE.

Between 1871 and 1879 there was a very slight decrease in the consumption of beer and brandy in Germany; but late reports show that a decided increase has again set in, and 1883 is credited with 6 per cent. more liquor consumed than in 1882. "*Germany drinks more than four times as much beer, and three times as much brandy, as France.*" Statistics prove that enough spirituous liquor is consumed in Germany to give each man, woman and child 8·8 quarts yearly, or 20 drinks weekly, or 3 drinks daily. Comparing the whiskey-drinking capacity of the Germans with that of other peoples, in Norway each person averages 3 quarts yearly; in France, 3·25 quarts; in England, 5·3 quarts; in Holland, 8·8 quarts; in Sweden, 9·7 quarts; in Russia, 14 quarts, and in Denmark, 15·8 quarts. So that the Germans are emphatically not a nation of sober beer-drinkers, but consume more spirituous liquors than the Norwegians, the French, or the English, and as much as the notorious Hollanders; and are beaten only

by the Russians and the Danes, who are brandy-drinkers purely.

The total amount of spirituous liquors consumed in Germany yearly is about 44,000,000 gallons, valued at 221,000,000 marks (\$50,830,000).

RELATION OF DRUNKENNESS TO CRIME.

The study of Intemperance leads logically to the subject of Crime, and the increase of the former is sure to show a corresponding increase of the latter. The statistics in France and Germany, in which the growth in the use of ardent spirits is marked, as well as in the United States, show the vital connection between drunkenness, crime and insanity. Alcohol insanity in France is said to be at the present time five times greater than it was twenty years ago. In England, in 1857, the number of drunken criminals, per 100,000 of the population, was 402; in 1875 it arose to 849. In Massachusetts, between 1860 and 1879, crimes from drunkenness rose from 6,334 to 16,211. The prison authorities in Germany give it as their opinion that three-fourths of the criminals under their care became such through strong drink. Of the male patients in German insane asylums, 28 per cent. are drunkards. "And half the expense of pauperism is traced to the beer-house."

But let us confine ourselves to Germany. Beginning with Prussia, we find in the eight old provinces that crimes (against property, persons, and public order) increased in these six years from 88,203 to 145,587 cases—a growth of 65 per cent. Recently there have been

* We are indebted for most of the facts and statistics given in this paper to the third edition (1882) of von Oettingen's "Moral Statistik," a high authority; to a paper of great value in the *Bib. Sacra* for January, by Prof. Hugh M. Scott, of Chicago; and also to our Berlin Correspondent, Dr. Stuckenberg.

some signs of improvement; and still, between 1874 and 1882, criminals increased in Prussia 10 per cent. There is one criminal to every 3,849 of the population. In ten years the costs of punishing legal offences have doubled. In Saxony, between 1860 and 1877, the number of convicted criminals increased from 9,363 to 19,354; during the last seven years increased nearly 100 per cent. In Bavaria crime increased from 1872-77, from 258,210 cases to 395,769. In Würtemberg, during the same years, the number of convicted criminals increased about 83 per cent.

SUICIDES.

The increasing number of suicides, all over the civilized world, is one of the most significant signs of the times, and in no country is it more marked than in Germany. Saxony, its heart and centre, shows the rankest growth of self-murder, until in cities like Leipsic and Dresden, we find ourselves upon the mountain-peaks of death from despair. The following table will illustrate this:

	Ann'l	Per
	Average.	Mill.
1874-8....Ireland	94, or	17
1871-5....Scotland	115, "	34
1874-8....Italy	1,052, "	38
1873-7....England and Wales.....	1,685, "	69
1873-7....Austria	2,781, "	130
1874-8....Prussia	3,921, "	152
1874-8....France	5,850, "	160
1873-6....Würtemberg	303, "	169
1874-8....Baden	269, "	177
1874-8....Thuringia	209, "	305
1874-8....Saxony.....	939, "	338

Or, grouping according to nationalities, we find Germany at the head, with 150-165 suicides per million; Scandinavia, 128-130; France, 116-120; and, notwithstanding the present alarming prevalence of self-destruction in Germany, it is on the increase. During the period given, the rate of suicide in Ireland fell from 99 to 93 per million. Scotland is about stationary. England shows a slight rise, from 1,592 to 1,764, or 4 per million in 25 years. France has increased from 5,617 to 6,434, or from 110 to 160 per million, between 1855 and 1879. But in Prussia the growth is much more rapid. It rose in the same period from 3,490 to 4,881, a gain of 1,391 in a

population of 27,000,000. And the last part of this period shows the most rapid growth; for, between 1855 and 1865, the rate of increase was 18 per million, but between 1874 and 1879 the rate ran up to 44 per million!

PROSTITUTION.

The sins which undermine the family and sap the morals of the nation have grown to such huge proportions that we stand aghast. We can only group a few facts in the briefest space. Illegitimate births annually: Turkey, 700,000. Italy rose from 1867-9 from 16,789 to 47,956. Massachusetts had 200 in 1860, and now 800 a year. Bastardy is growing five times as fast as population! Prussia, from 1865-78, begot 1,007,017 children out of wedlock. The German Empire during 1872-9 produced 1,171,957 bastards, or 146,495 a year—i.e., 8-60 of all births were unlawful. In 1879 the rate was 8-62. But the census of 1882 sets the illegitimate births at 164,457, or over one-ninth of the whole. The most corrupt parts of the empire are Würtemberg, which had 11-31 per cent. in 1878, but improved to 8-51 in 1879; Saxony, 13-41, reduced to 12-39 in 1879; and Bavaria, in which the previous average (1865-78) of 15-30 fell to 12-39 in 1879. About 27,000 unknown children are sent annually—nearly half the birth-rate of the city—from Paris to 18,000 nurses in the suburbs, who farm such babies. During a single generation (1824-53) 885,980 children were exposed in France.

Hereditary wickedness and organic criminality find their darkest illustration in the growing crime of prostitution, as statistics abundantly show. "France was the first since Caligula to license prostitution, and the result has shown that sin made lawful is sin excused." "Paris has 45,500 prostitutes, with 204 brothels. But the mistresses and demi-monde of all grades cannot be reckoned. Some say there are 100,000 immoral women in the gay capital." "New York is said to have about 600 brothels, with over 10,000 inmates." "London has over 5,000 bawdy-houses

and brothels, besides 40,000 girls who live alone. One-fourth of arrested persons are fallen women. There is one harlot in London for every seven women!" The official number of prostitutes in Berlin in 1871 was 16,000. Since then the city has grown very rapidly, but the social evil has grown twice as fast as the population. "As marriages decrease, harlots increase, and run a deadly parallel with increasing suicide. In 1845 there were 600 lewd women under police oversight; in 1875, 2,241; in 1879, 2,767; in 1880, 3,033. But who

can estimate the number of women whose secret immoralities cannot be reckoned? Eighteen thousand street-walkers were arrested in 1878. Compared with Berlin, the prostitution of Paris and London is stationary. Hamburg is, if possible, even worse than Berlin. It has over 186 brothels and about 5,000 prostitutes. Leipsic, Dresden, Magdeburg, and other centres, are said to be little below Berlin and Hamburg in impurity. These cities, growing abnormally, seem like plague-spots poisoning the land."

EDITORIAL NOTES.

Rev. C. H. Spurgeon.

THE deep interest everywhere felt in the life and work of this eminent servant of God gives rise to deep solicitude in regard to his health, which, it is generally known, became so much impaired a few months since from overwork as to compel him again to suspend his work and take refuge in the south of France. In a letter just received from him, thankfully acknowledging the reception of a draft from his publishers in this country (Funk & Wagnalls), he adds: "I left home very ill, but I am already better." Referring to the unfinished volume of his great work, "The Treasury of David," he writes: "Vol. VII. and all else must wait till I recover. But there will be no more delay than I can help; be sure of that." He had also engaged to write a series of papers for THE HOMILETIC REVIEW, concerning which he writes: "I will prepare the articles for H. R. as soon as the mind can move; but the machinery cannot move till the steam gets up." The Christian world will rejoice at the prospect of his speedy recovery.

Pleasant Letters.

"I do not know how THE HOMILETIC REVIEW affects others, but to me it is so full of suggestiveness, that when I rise from reading it there are sermons on the tips of my fingers, sermons in my mouth, sermons on my eyebrows; head full and heart full of sermons. While I appropriate nothing of other preachers' materials, THE HOMILETIC REVIEW points out new gold mines where we can dig for ourselves.

"T. DE WITT TALMAGE.

"Brooklyn, March 27, '85."

"THE HOMILETIC REVIEW shows the ideal of preaching, warns against dangers, and presents varied and broad illustrations of the form of effort made by representative laborers. I can commend it as a useful and suggestive book to ministers.

"JOHN HALL, D.D.

"New York, April 4, '85."

Symposium on Prohibition.

We will publish in our June number the second paper in the Symposium, "Ought Prohibition to be made a Political Question?"

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

BIBLICAL.

The Doctrine of the Forgiveness of Sin in the O. T. Rev. Mr. Moesapp (Theologische Studien aus Wuertemberg. 1. Heft). The author holds that, according to the usually accepted view, God is represented in both the O. and N. T. as merciful and longsuffering, full of grace and truth. Although righteously indignant at sin, He gra-

diously refrains from punishing the transgressor when he abandons his opposition to God and ceases to do evil. The prophets in particular proclaim the readiness of God to forgive sin. On this point Isa. i: 10-20 is specially significant. Wellhausen, however, deprives the passage of its force by translating verse 18 thus: "If your sins are as scarlet, shall they be considered white as snow? If they are red like crimson,

shall they be regarded as wool?" Wellhausen's comment is: "This passage does not proclaim forgiveness, but solely righteous retribution." This translation, the writer declares, can only be maintained by severing the verse from its connection. In the original there is nothing to indicate that a question is asked. Were a question intended it would surely be indicated, since the significance of the entire passage depends on this verse. The above rendering might, however, occasion dispute respecting the common view of God's gracious forgiveness of sin according to the O. T., were there no other passages establishing it. But in iv: 4 we read of the Lord as washing away the filth of the daughters of Zion, and purging the blood of Jerusalem; and in vi: 7 the Lord says to the prophet, after placing the live coal on his lips: "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." And in Micah vii: 19 we have this declaration: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." The conclusion is: "Accordingly the O. T. doctrine of the free, forgiving grace of God is by no means shaken by the above translation of Isa. i: 18; and since so many other passages establish this doctrine we do not see why it is not taught by that one also."

Judas Iscariot. Rev. Mr. Boy gives an interesting discussion of the betrayer of Jesus, and attempts to solve the riddles in his character and course by a careful examination of the various passages of Scripture which refer to him. "He is a serious warning to us not to fall as he fell. We shall always have to think of him with deep sorrow. There is something tragic in his life, which moves us the more deeply because, through faithlessness, he destroyed that blessed communion with Christ to which he was called. . . . The Evangelists in their accounts of him have also aimed to give expression to the deepest sorrow respecting this lost child. In the list of the twelve they always mention him last and give him the sad designation, 'who also betrayed him.' It is not an empty phrase when John vi: 71 describes the future betrayer as 'being one of the twelve,' a fact which every one no doubt knew; but it is an expression of deep regret that even among the most intimate friends of Jesus there was a devil (70). Not a syllable was uttered by the Evangelists to express their abhorrence of this disciple; but they felt deep sympathy for him, and with a trembling hand they recorded his betrayal." The much-discussed question, why did Jesus choose him as a disciple? is answered as follows: "He wanted to choose only such as had not sat at the feet of the unscriptural scribes, but had themselves searched the Scriptures; had sought Him, and believed that in Him only was salvation to be found. He wanted to choose only simple, chaste persons who loved the truth and were receptive for salvation. Judas He also selected to share

with him sorrow and joy, and to train him to become a living member of His community. The problem is not properly presented when it is asked; Why did Jesus, who, by virtue of His Divinity, must have known that Judas would become a betrayer, select him as a disciple? Jesus indeed knew the heart of Judas, and recognized it as pure, receptive, and loving Him. As omniscient God, however, who knows what will happen in the most distant future, Jesus does not stand before Judas; but it is the same Jesus who, having put aside his Godhead ("seiner Gottheit entkleidet"), moved on earth as a personality unfolding his powers. Every moral relation between Jesus and Judas would have been destroyed, if from the first He had seen in Judas the one who would betray Him. Besides, at that time Judas had, of course, no intention of becoming faithless to his Master; and Jesus received him as a true, sincere disciple, who gave himself to Him with the full intensity of his love." With this view John vi: 64 is not in conflict, since "from the beginning" there evidently refers not to the time of the call of Judas to the discipleship, but to the fact that at the beginning of his unfaithfulness Jesus knew it. What led him to betray Jesus? There can be no doubt that the process of estrangement from his Master was a gradual one. After their call all the disciples needed training, and all received it from their Master—Judas alone excepted. Peculiarly adapted to become the treasurer of the little band, the purse was entrusted to him. His love of money became a snare in which he was caught at last; but avarice alone does not explain his betrayal. Neander says: "We shall have to suppose that for some time Judas sustained to the Lord a relation different from that of the other disciples." The writer thinks that the crisis in the relation of Judas to Jesus came at the time indicated in John vi: the occasion when a decision for or against Christ became necessary (67). All but Judas were true to Him. Jesus knew his heart and pronounced him a devil. This estrangement from Christ, the failure to find in Him such a Messiah as he expected, together with his avarice, explain the betrayal. Jesus saw how evil was progressing in the heart of Judas, and at last He reveals the resolution of Judas to betray Him. When he beholds the fruit of his deed, he yields to despair. Weiss says: "The accomplished deed always makes a very different impression from that which is only planned." Suicide seems to be the only thing left. "He finds no means of escape from the labyrinth of hell in which he has lost himself. Of the money which burns in his hand he has had enough. Since nobody wants it, he throws it into the Temple, thinking that there it may find some good use. From the depth of his soul he now hates what he once loved. But he does not return to Jesus, does not confess his sin, and asks not to be restored. Why not? He cannot. Repentance has become impossible to him."

ETHICAL.

To the numerous books on Ethics which have recently appeared, another small volume has just been added: *Moral Questions (Sittliche Fragen)*, by Dr. R. Kittel, of Stuttgart. He discusses the three fundamental problems: Is the will free? What is conscience? What is the highest law of conscience, or the ultimate end to be sought? His standpoint is Christian, but in the discussion he considers many of the prevalent philosophical views, especially those of Kant, Schopenhauer, and Lotze, with a preference for the latter. He vigorously opposes materialism and pessimism. Recognizing the freedom of the will as the basis of all morality, he subjects it to careful investigation, and regards the evidence for its acceptance as ample. In our choices, as well as in our consciousness of guilt, we postulate this freedom; indeed, without it they would be inexplicable. "Whoever denies freedom and yet claims to promote knowledge and morality, and to have a share in the highest blessings of mankind, claims something to which he has no right. In that very claim he admits indirectly and unconsciously the truth of our inner experience, that of our freedom included. . . . Where there is no freedom there is no responsibility, no moral approval or disapproval, and no ethical conceptions in the strict sense." If everything is of necessity just what it is, then what reason can there be for pronouncing one deed good and another bad? The essence of conscience consists not in this or that view of right and wrong, for this depends largely on training and the opinions prevalent among a people; but in the consciousness of duty—in the necessity implied in the word *ought*. There is in man an unconditional requirement that the good be sought and be made the aim of life. "Conscience is the voice of God, breathed by God himself into man's moral spirit, and making him conscious of his moral destiny." The conception of the highest good the author finds in the N. T. For the individual, considered by himself only, the highest good is the blessedness of a good conscience, the enjoyment of the good for its own sake. Virtue, properly appreciated, is its own reward. But the individual is a member of a great organism—the human family. Viewed in relation to humanity at large, the highest good is the kingdom of God. In promoting it there is moral effort, and the results are moral, but also religious. In this kingdom morality and religion are most intimately united, and God himself is enjoyed. The highest morality is connected with God in its twofold relation: namely, to God and to man. "True morality consists in the freely-chosen unity of the human with the divine will, in which unity the human personality has made the divine will and God's cause its own will and its own cause." While all morality must be based on God, it is only where the love of God in Christ has been revealed that man has the proper hope and inspiration for the realization of the highest good.

LIBERAL TENDENCIES.

So far as organized, these are united in what is called the "Protestant Association." It emphasizes the Reformation against Romanism, and claims all the liberty advocated by the reformers, but refuses to be bound by the doctrines then advocated. It has much sympathy with Unitarianism in America. Sometimes it is denominated rationalism, but it differs from the old rationalistic movement of last century, in that it lays more stress on religious life. Its doctrinal status cannot well be given, because it opposes creeds, tolerates great diversity of views, and depreciates the dogmatic elements. Among its recent declarations are statements which are calculated to shield it from the charge of welcoming all the negative tendencies. Although it is in the State Church, the more orthodox—especially the "Friends of Positive Union," the strongest party in the Prussian Church—does not want it to be recognized by the State. Hence the members of the Association do their utmost to defend their claim to the Christian name and to the privileges of the State Church. Recently it made the following declaration: "Protestant freedom in doctrine is not doctrinal arbitrariness, but it is limited by the limits of Christianity; not by the various so-called fundamental facts, but by the one fundamental truth of Christianity. This foundation is *not dogmatic, but religious and moral*. It is the Christianity of Christ, the Gospel of love, and of the sonship of the believer as not merely taught by Christ, but also personally represented in Him." The stress, it is claimed, should be laid on the spirit, not the letter, and the mind of Christ is pronounced the essential thing. A speaker at a meeting of the Association, said: "Is religion mere doctrine? Is it even first of all and pre-eminently doctrine? Is it not, above all, a new life—the life of the soul in God? And does not more belong to life than mere conception, mere abstract doctrine? Is not religion mainly a feeling of the nearness of God?"

Among the emotions, love is emphasized. Efforts are made to exalt religion as a relation of the heart to God. Religion is pronounced the fundamental relation of the human soul to the universal Spirit—to God. It is both receptive and productive. A paper of this Association declares that religion, as a relation of one living being to another, says *Thou*; for a person only can address another. The religious man, therefore, prays. "The oft-repeated statement, that religion to-day has significance only in that it trains the illiterate to morality, is, to the religious man, blasphemy; to him faith is not a substitute for a motive that ought to be taken from better established knowledge, but it is the only powerful, pure and unfailing source of morality, not merely for the masses, but for every one."

The same writer opposes all efforts to form a new religion from a mixture of Christianity with Buddhism and Mohammedanism, as proposed by some latitudinarians, and claims that

Christianity alone can in reality be the religion of the world. While doctrine is depreciated, faith, especially in the sense of trust in God, is advocated. Thus, a decidedly liberal paper says: "Only through the Spirit, by means of faith, can we seize God, think the thought that He is, and apprehend the certainty that He reigns. . . . They are evil times, the worst of our lives, when we have not God and have lost a knowledge of Him. . . . But only those have a knowledge of Him who are pure in heart. In order to find God, to hear His voice, with its greetings of peace, we must lay aside all that is earthly and common. Only to His children does the Highest reveal himself; from the ordinary earthly eye He is hid."

From one of the organs of the Association I take the following "Confession of a Layman," which no doubt gives the faith of many, so far as it can be formulated at all: "I believe in God, the Father, the Almighty maker of the world, who in love and wisdom determines the destiny of each human being, in infinite mercy pardons the penitent, raises the fallen, comforts the sorrowing, and instructs the ignorant.

"I believe in Jesus Christ, whom I honor as the abiding religious pattern for humanity, as God's Son, such as He revealed himself to his fellow-men in unattainable magnanimity of soul by His virtues and doctrines. I believe in the Holy Ghost, who is experienced by noble enlightened men, and is communicated to other human beings; I believe in the Word of God, which reveals itself to believing hearts in joyful and sad hours; in nature as well as in life. I believe in a holy Church of God, scattered from the beginning among all people of the world; in an earthly kingdom of God, to be sought by means of righteousness, labor and benevolence. I believe in a blissful eternal life raised above time and space, sorrow and death, and based on our communion with God."

The strength of the Liberals in the State Church of Prussia, estimated by the recent election of members to the General Synod, cannot be very great. Fifty-six are Friends of Positive Union; fifty, Confessional Lutherans; thirty-eight belong to the Middle Party, and only six are Liberals; and all these are from a single province, which, however, sends three or four times as many of the other tendencies. The Liberals attribute the progress of the Friends of Positive Union to the fact that the Court favors them. The five Court-preachers of Berlin belong to the latter party, and their influence at Court and in official circles is very great. This party has developed great activity in all departments of Christian work, but especially in the effort to bring the gospel to the neglected masses. Although Church and State are united, the latter does not provide proper spiritual food for the multitudes in the large cities. While the centre of Berlin is well provided with churches, in the newer parts there are instances where fifty thou-

sand souls or more belong to a single parish, with one church and perhaps two preachers. It was lately stated in the Prussian Legislature that around the centre of Berlin there are eight hundred thousand souls, with twenty churches and thirty preachers. In order to reach these people with the gospel voluntary efforts are needed, and these have been put forth most vigorously by the Friends of Positive Union; and hence they are gaining in influence and power in this city. The liberals in religion complain of the neglect of the masses, and the stress they now place on emotion in piety and a trust in God has brought them nearer the people; but they, of course, do not have the religious influence of the more biblical preachers. Nor are they as active. The liberals rather regard it as their mission to promote liberty in the Church, and to harmonize religion and culture, science and faith.

HOLLAND.

Those who imagine that rationalism has prevailed chiefly in the Lutheran Church of Germany need but look at the Calvinistic Churches of Switzerland and Holland to be convinced of their error. From the latter country we have an interesting statement respecting the liberal tendency by one who has been prominent in the movement. At the Protestant (liberal) Diet at Amsterdam Rev. Hugenholz, pastor of the Free Church in that city, preached the sermon, in which he gave anything but a hopeful picture of the liberal prospects. (*Deutsches Protestantenblatt*, Feb. 7.) He deploras the feeling of loneliness which prevailed in the assembly, and said: "Sad and cast down as we are, we come here to get strength and comfort." While the liberal movement was inaugurated twenty years ago with youthful vigor and hopefulness, the speaker now felt called on to give an explanation of the prevalent depression and disunion. "What a contrast between then and now! At that time the new movement celebrated its joyful entry into the Netherlands; everywhere, in city and country, there was a hearty interest in the religious questions it proposed, and a lively activity in carrying on the war it made on the traditional doctrines and in promoting a free religion of the heart; in church and in assemblies, in public debates and in private conversation, questions respecting the reliability of the accounts of miracles, respecting the correct view of Christ's person and work, and respecting the validity of the new views in general, were discussed. Now, although not forgetting the nucleus of faithful and sympathizing friends, many have pushed these questions aside as antiquated; others ignore them as not worthy of discussion." When the movement began they expected soon to overthrow confessionalism, indifference and impiety, he says. But while the orthodox views were mercilessly attacked, the religious life and the claims of piety were too much overlooked. In the meanwhile the churchly reaction grew; in-

difference also increased, and many who once sympathized with them and cheerfully helped the work of destruction, or had rejoiced in seeing others destroy, now turn their backs on the cause. Among those faithful to the liberal tendency there is anything but unity of doctrine and harmony of purpose. "The more or less dogmatic natures among us speak of their God in symbols of poetic fancy (how could they, how could any of us, do otherwise?), but they use these symbols so easily, and with such certainty, as if they were literally true, and speak of their personal God and their Father in heaven in so plastic a way, that it looks as if the symbols had become a kind of dogma for them. The ethical natures find their God at first—yes, at all times, only within themselves; they build their religious faith on the basis of their moral self-consciousness, of their inner inspiration, and say with noble confidence, 'I give myself with blind faith to the Holy One, of whom nothing can rob me.' The skeptical natures dare not ascribe a single attribute to their God and have nothing to say of Him, except that He is the Unknowable, but the Unknowable One, before whom they bow with so much reverence and confidence, that the practice of their lives condemns their theoretical doubts as false. Others, among whom I reckon myself, cannot be classed with any of these; but, penetrated most deeply with the conviction of the unspeakableness of the Divine Being, they catch with reverential longing and holy fear all the beams and sparks of the divine life which shine upon them—first from their own moral experience, then also from the inexhaustibly rich world of nature and history, science and art, without

ever going so far as to form a sharply-defined notion of God. All this must be so; it cannot be otherwise. Our strength lies in this individualism; but there also lies our weakness. For, while we permit each one to use his own language and respect every sincere conviction, it sometimes costs an effort to speak and work together, because we cannot understand one another's speech." In the doctrine concerning Christ there is a similar diversity. Into their Churches they receive all who want to promote the free development of religious life, no matter to what Church they belonged, or whether they belonged to any. Hence the most diverse elements, with the most conflicting views, have entered the Free Church. Looking at the rising generation, the speaker complains that among the young there are so few liberals, while the number turning to orthodoxy is large. "Is it any wonder if the question anxiously rises to our lips: After us who shall speak for free religion and continue the work to which we, though weak, have devoted our lives? Shall the work at last prove a failure?" This is followed by an appeal to be energetic and united: "The stream of churchly reaction is growing more and more, the towers of Catholic churches are rising in this province (Friesland); yes, in our whole fatherland, in continually increasing numbers, often reared with great splendor; and, what is worst of all, among our own number not a few, full of fear in view of the dangers of freedom, withdraw to the haven of safety." In their views concerning the practical work of the Church there is as great diversity as in doctrine. This inside view of liberalism is highly significant.

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHERWOOD.

UNITED STATES.

Books.

A. C. Armstrong & Son. "John Knox," by Wm. M. Taylor, D.D., LL.D., author of "Limitations of Life"; with steel portrait. This does not claim to be an original life of the great Scottish Reformer. The narrative has been constructed from Laing's complete edition of Knox's works, McCrie's Memoir of him, and various other authorities named in the Preface. The work is admirably done, and the result is a brief popular memoir of this wonderful man.

Congregational Sunday School and Publishing Society send us three volumes of the series of "Normal Studies for Sunday School Teachers," viz.: "Primer of Christian Evidence" by R. A. Bedford, M.A., LL.B., Prof. in New College, London; "The Young Teacher," by William. H. Groser, B.Sc., London; and "The Bible, the Sunday-school Text Book," by Alfred Holorn, M.A., London. These works were prepared under the direction of the International Normal

Committee. The publishers, as usual, show good taste and judgment in the mechanical part of the books.—"The Historical Value of the first Eleven Chapters of Genesis, with some Discussion of the New Criticism," by Rev. D. N. Beach, with Introduction by Edwin B. Webb, D.D. Same publishers. The author does not present this little work as an exhaustive or adequate handling of a great subject, but because it lays bare some of the roots of the present agitation respecting Old Testament criticism and does it in brief space and with cogent reasoning. The "New Criticism," as here employed, refers, not to the critical spirit which prosecutes its investigations of the Old Testament in the light of an authentic New Testament, but the criticism which either denies miracles, or has no just conception regarding them; and having thus no fair hold upon even the New Testament, it passes to the Old, hopelessly prejudiced against the supernatural in it. We agree with Dr. Webb, as expressed in the In-

troductio, that the author has given us "a most timely, worthy little book: modest, comprehensive, compact and suggestive."—"On Horseback in Cappadocia," by Rev. J. O. Barrows. Same publishers. The author was a missionary of the American Board in Turkey for nine years, and is thoroughly acquainted with the habits and customs of the Turkish people. His book is a vivid and trustworthy description of an actual journey made by him from Cæsarea and return. It presents a realistic picture of Turkish and of missionary life in Asia Minor, and is withal a charming book of travel in a region not often visited by Americans.

Grim, Heath & Co. (Boston). "Outlines of the Philosophy of Religion": "Outlines of Metaphysic," by Hermann Lotze. Translated and edited by George I. Ladd, Professor of Philosophy in Yale College. It is proposed by the editor and publishers of these two volumes, if sufficient encouragement be given, to follow them with others on Moral Philosophy, "Outlines of Psychology," of "Æsthetics," and of "Logic." Much interest is felt among a considerable number of readers and students in this country, in the various philosophical and religious views of this eminent German philosopher. But until very recently all his important published works have been inaccessible to every one unable to cope with voluminous philosophical German. But last year a translation of his volumes on Logic and Metaphysic appeared in England. These volumes, however, are not only large, but technical and difficult to master. Hence Prof. Ladd proposes to translate and edit several, if not all, of those little books called "Outlines," which have been given to the public in Germany since the death of their lamented author. These "Outlines" cover the entire ground of Lotze's teaching in the university upon the subjects of Logic, Metaphysic, Philosophy of Nature, Psychology, Æsthetics, Moral Philosophy, Philosophy of Religion, and History of German Philosophy since Kant. The "Outlines" consist of the dictated portions of his latest lectures as formulated by Lotze himself, and give, therefore, what may be considered the final opinions of this eminent teacher of philosophy upon a wide range of subjects. They have met with no little favor in Germany.

Robert Carter & Brothers. "Return, O Shulamite," and other sermons preached in 1884, by C. H. Spurgeon. The volume contains 17 characteristic discourses of this world-renowned London preacher.—"The Children's Portion," by Alexander McLeod, D.D. Same publishers. It is the practice of this renowned and most excellent English preacher, as he informs us in the Preface to this beautiful book—beautiful in its exterior, and beautiful and sweet in its spirit and teachings—to give from ten to fifteen minutes of the morning service on Sabbath to the instruction of the children present. In that brief space a children's hymn is sung and a children's sermon preached. The sermon is the "portion"

announced in the title of the book. The sermons are given here substantially as they were preached: and they are models in their way—simple, varied, fresh, affectionate, and full of illustrations drawn from a wide field of observation and reading. We are glad to learn that the practice of bringing in a little sermon for the children during the ordinary service, is extending in England. We wish it were general in this country. Who can think of the immense number of children throughout our churches, who come up to the public service Sunday after Sunday, with eager hope of finding something to interest their young souls, only to go away disappointed, and not devoutly pray that such a practice may speedily obtain among us.

Harper & Brothers. "Home Studies in Nature," by Mary Treat. Illustrated. A charming book, made up of papers contributed to "Harper's Magazine," the "Atlantic Monthly," and the "American Naturalist." The author treats, in a very familiar and graceful manner, "Our Familiar Birds," our "Winter Birds," the "Birds of Florida," the "Curious Habits of Spiders and Wasps," and "The Flora of Florida." The book is the fruit of close and patient observation, and of great delicacy of perception, and skill and accuracy in describing Nature in the several forms here presented. The illustrations aid the reader in understanding and appreciating the fair author's portraiture of some of Nature's beauties and wonders. The study of such a book, especially on the part of the young, cannot fail to interest and improve a thoughtful mind, and beget an enthusiasm in the study of Nature's ways.

Palmer & Hughes. "The Beloved Physician, Walter C. Palmer, M.D.," by Rev. George Hughes; with an Introduction by F. G. Hibbard, D.D. The subject of this memoir was somewhat prominent before the religious public for many years on account of the views he held in the matter of "sanctification" and the zeal with which he advocated them in the "Grade to Holiness," which he edited, and also in the meetings which he held at his house for the purpose. While not accepting his peculiar views, and believing that the doctrine of complete sanctification, which he taught, often leads to presumptuous and self-righteous complacency, yet we doubt not the sincerity of his piety, or the purity and devotedness of his life. A very considerable number, we doubt not, will welcome this book, either from sympathy with the tenets which it teaches, or to make themselves acquainted with the man about whom so much has been said and written.

William Briggs [Toronto, Canada]. "The Methodist Pulpit," by Rev. S. G. Phillips, M.A. The volume contains twenty sermons, by as many of the leading living ministers of the "United Methodist Church" in Canada. The sermons possess varying degrees of merit, but as a whole the volume is highly creditable to the pulpit talent of the Church it represents.

The themes, for the most part, are well chosen, and they are treated with ability, and with an eye to the present modes of thought and conditions of religious life.—“Studies in the Gospel according to St. John,” by Rev. J. C. Jones, author of “Studies in St. Matthew,” “Studies in the Acts,” etc. Same publishers. The book contains sixteen chapters or sermons treating of the leading topics of John’s Gospel. It is sound in its exposition of Scripture truth, and evangelical in spirit. While it expresses no new views, it presents the old doctrines of the orthodox faith in a clear, consistent and strong light.

Periodicals.

Methodist Review (Bi-monthly). March. “The Franco-Chinese Imbroglio,” by Erasmus Wentworth, D.D., is a very readable article based on three separate books, which appeared last year, on this subject; one by the late Capt. Norman, of the 90th Light Infantry (Bengal); one by a Major-General in the Imperial Chinese Army, and the other giving the history of France in Tonkin down to 1893. All sides of the perplexing question involved in the present strife going on in the far East are thus presented. And from such data, presumed to be reliable, the writer gives us an intelligent and connected account of the whole affair, the real merits of which are but little understood, even in our most intelligent circles.

Lutheran Quarterly (Jan.) We note as among its readable papers, “Christ and the Theology of His Day,” by Prof. George H. Schodde; “Morals in the Meshes of the Brain,” by Prof. W. H. Wynn, of Iowa State College; “The Influence of Beneficiary Education Upon the Character of the Ministry,” by Rev. Charles E. Hay, of Allentown, Pa.

The New Englander (March). Among the leading papers of this number is, “A Sketch of the Life and Services of the late S. Wells Williams, D.D., by Henry Blodget, Peking, China. It was fitting that the associate of this distinguished missionary in China and his intimate friend, should pay this deserved tribute to his memory. Williams was a remarkable man. His long residence in China and rare personal qualities, gave him great influence in that kingdom, both with the Government and the people. He understood the language, history and characteristics of that strange people probably better than any other man of his day. Sent out in 1832 to take charge of the mission press at Canton, the only Protestant missionaries he found in China proper were Morrison, Bridgman and Abel. His labors were unbounded. Work after work appeared from his prolific pen, and finally a complete Dictionary of the Chinese language in 1874. His “Middle Kingdom” is a monument of patient labor, and is worth all other modern works on China in the way of accurate and trustworthy information. It takes high rank abroad, as well as at home. He held the office of Secretary of Legation from our country

for years, and in the absence of a resident minister, which often occurred, he acted as *Chargé d’Affaires*. His services were held in the highest esteem by our Government. The securing of the clause respecting the toleration of Christianity in the American treaty with China was almost entirely due to his exertions. For some years past he has been Professor of the Chinese Language and Literature in Yale College.

The Popular Science Monthly (March). “Medical Expert Testimony,” by Frank Hastings Hamilton, M.D. This paper has been called forth by the severe criticisms which have been made in the daily press, and occasionally in the medical journals, in reference to the testimony of medical experts. The paper aims to vindicate the profession from the charge of venality and incapacity, and to show how exceedingly difficult it is to give testimony, in the class of cases in which their opinion is invoked—usually a nice question of mental capacity and moral responsibility—respecting which honest and capable experts may differ in judgment. The Doctor makes a good point in showing that the arguments employed will apply with equal force to expert testimony in any other department of medicine or of science. At a time when “expert testimony” is so often put in requisition in our courts of justice, this article will be read with interest.

The North American Review (April) has for its leading paper “A Study of Prison Management,” by Charles Dudley Warner, which is both timely and interesting. The writer claims that our failure in the handling of criminals with reference to their reformation is mainly due to the fact that we have considered the problem as a physical one, and not psychological. The aim has been to improve prisons and the physical condition and environment of prisoners. The effort has been directed by sentiment rather than upon principles of economy and a study of human nature. Mr Warner asserts that the revolt in the public mind against what is called the “coddling” system, is justified by facts and results. His proposition is, that there is very little difference between our worst State-prisons and our best, so far as the reformatory effects produced upon the criminal class is concerned. And to prove this, he cites as a prison of the old type the one at Wethersfield, Conn., and of the modern type, the new State-prison at Cranston, R. I., a new, handsome, granite building, with all “modern improvements.” He notices at length and highly commends the Reformatory at Elmira, considering it, in its mode of treatment, and the results, the model penal institution of the country; and yet we believe this same Reformatory is at present under “investigation” for alleged abuses by a Committee of the Legislature of New York.

Andover Review (April). The chief articles in the number are, “Social Problems in the Pulpit” and “The Moral Purpose of the Later American Novel.” The first contains the initial of

a series of Sermons by Newman Smyth, D.D., addressed to "Workingmen" on the Labor Question, preached from the pulpit of the First or Centre Church of New Haven, and a separate paper by Prof. Wm. J. Tucker, of Andover Seminary, in relation to these Sermons of Dr. Smyth, incidentally discussing the relation of labor to the Christian Church, and highly commending this effort of the New Haven pastor, and the skill and force and genuineness of purpose which characterize it. "The Moral Purpose of the Later American Novel," by Prof. Charles F. Richardson, is an intelligent and discriminating discussion of this interesting subject, and will repay a careful reading.

Unitarian Review (April). The leading, and by far the ablest article in the number, is the one on "The Apostle Paul," by Rev. A. P. Peabody, D.D. As might be expected, coming from such a source, the paper is an admirable one, in spirit, in argument, and in its conclusions. The writer gives first the reasons for believing that the thirteen Epistles commonly ascribed to Paul were written by him beyond a doubt. He then proceeds to show that "Paul holds towards Christianity a position second only to that of its Founder. The Galilean apostles were not sufficiently broad to take in the meaning and spirit of their Master's teachings. They were so thoroughly Jews in thought, habit, feeling, training, and hereditary prejudice, that nothing short of a miraculous change of their identity could have detached them from their ancestral faith. To them, the Jewish law and ritual were the most august things on earth, and the interior shrine of their temple was the vestibule of heaven. A reformed, but not a transformed, Judaism was the utmost of which they were capable." But Paul was fitted, by birth and natural gifts and training, to be the champion of the Cross. And his wonderful career, from his conversion to his martyrdom, is traced with a glowing, appreciative and eloquent pen.

Christian Thought (March-April). All the articles, four in number, in this issue, are entitled to attention. They are: "The Theistic Argument from Man," by Bishop Harris of Michigan, being the Anniversary Discourse in behalf of the American Institute of Philosophy; "The Law of Correlation is as Applicable to Moral Forces as to Physical," by William H. Platt, D.D., LL.D., Rochester, N. Y.; "Where is the Land of Goshen?" by F. Cope Whitehouse, A.M., Member of the Council of the Society of Biblical Archaeology; "The Hittites: a Study in Biblical Geography and Antiquities," by Rev. James F. Riggs, son of Dr. Riggs, of Constantinople. "The British Quarterly Review" (Jan.) had an interesting paper on the same subject. *Christian Thought* is doing a valuable service to Religion and Philosophy in evoking and giving to the public so many contributions of this character.

GREAT BRITAIN.

The Contemporary Review (March). The papers that will attract most attention in the last num-

ber of this able Review is a critique on "Professor Drummond's New Scientific Gospel," by R. A. Watson; "George Elliot," by Richard N. Hutton; "The Mahdi and British India," by Sir Richard Temple. The *Fortnightly Review* (March) has also an article on George Elliot's Life as related in her Letters and Journals, edited by her husband. The tone and criticism of the two writers differ vastly. The critic of Drummond's book is very severe, while admitting its ability: "We shall take leave to call Professor Drummond's theory neither science nor theology, but a bastard Calvinism, of which Scotland ought to be ashamed, and the sturdiest Arminian may well say 'The old is better.' Certainly the Calvinism of John Calvin is a vast deal better. For where is Christ in this religion?" Recent and current events in the Soudan will secure wide and earnest attention to the views of Sir Richard Temple. The main point he discusses is the effect on the Eastern mind of the fall of Khartoum and the death of Gordon. He earnestly advocates the vindication of the English arms in the Soudan and the severe punishment of the Mahdi and his followers as necessary to the maintenance of quiet and subjection in India.

Fortnightly Review (March). The papers that will attract English readers in particular are, "The Problem of Empire"; 1. Imperial Federation, by J. A. Farrer; 2. The Federation League, by Arthur Mills; "England's Place in India": 1. An Indian Therasites, by Sir Lepel Griffin; 2. Ideas About India—the Future of Self-Government, by Wilfrid Scawen Blunt; "The Bank of England," by Henry May. The rise, progress and position of the Bank of England are here traced by a familiar and competent hand. We quote his closing words: "In spite of the gradual abolition of their monopoly, in spite of the curtailment of their exclusive privileges, and in spite of all consequent competition, the 'governor and company' have never failed to lead the van of the banking progress of the kingdom, and to maintain their proud position as the first banking institution in the world. Bill-brokers may occasionally grumble at the late revival of an old rule restricting the periods of advances to six weeks before the dividend time, and customers may occasionally smile or fume at the traces of red-tapeism which still linger in the establishment; but no one can look back, as I do, over a period of forty years, without fully appreciating the value of the important and beneficial changes and improvements which have lately been effected in every department of the Bank for the purpose of facilitating the transaction of business and studying the convenience of the public, or without feeling an increased veneration and respect for 'the old lady in Threadneedle Street.'"

British Quarterly Review (Jan.) "The Psalter." The aim of this ably written article is to present certain aspects of the Psalter as a whole, seen by the light of modern thought and apart from

its ordinary pulpit uses. Passing over all Jewish literature on the Psalms and all attempts to assign author or time to each, content to take the Psalter as it now stands, finally edited for the use of the Hebrew Church, the writer proceeds to consider certain points which may be of special interest to us in these days :

"We find in the Psalter a book of lyrics, mainly devotional, handed down to us from an antiquity to which Pascal is as the hour which has just struck, and Thomas à Kempis as yesterday; we recognize it as most human in tone and thought and experience; but the tones and the thoughts are not of one, and this perplexes us. We put out our hand as to a friend, and it is not grasped, but rather touched here and there, as by various members of a crowd, none of whom we can recognize, to none of whom we can affix a name, or can ever assign a definite shape. Is the voice that moves us that of David, that strange mixture of affection and fierceness, of boundless passion and boundless penitence? What says the latest and one of the ablest writers on the question? 'Only a very small number of the Psalms can reasonably be ascribed to David.' Is the voice that of Asaph, the temple singer, who seems—could we but separate his Psalms from the rest—to have been oppressed with a skepticism as profound as that of Pascal, and to have worked his way back to faith? But who was Asaph, and what is he but a name? One man, or two, or more? The sacred lyrics of the Hebrew people then—that is how we are to think of them. And first of their outward structure." The writer passes from the form to the substance of these poems, and illustrates his several points by citations from the Psalms, using Mr. Cheyne's new rendering, and closes by pointing out the great religious lesson of the Psalter taken as a whole.

The Nineteenth Century (Jan.) "Will Russia Conquer India?" by Armenius Vambéry. Coming from so distinguished a source, this exceedingly able and well-posted paper cannot fail to make a profound impression. The writer first describes, as concisely as possible, the course of the Russian conquests in Central Asia, and then addresses himself to the question whether the policy of Russia has already reached its final end, or whether, drawn on by circumstances, it will push further south, and not pause until it shall have reached the briny waters of the Indian Ocean, and extended the gigantic possessions of the Russian Empire from the shores of the Arctic Ocean to Cape Komorin. Many considerations are urged which go to show that this is Vambéry's opinion. "If the State of Russia, whilst raising itself from the modest position of the Grand Duchy of Moscow to the exalted one of the autocratic empire over more than half of Asia, was able to swallow and safely digest the most varied and heterogeneous ethnic elements, who will dare make the assertion that Russia will in future cease her activity in this direction, and will not add anew the Djemshidias,

Hazaras, Parsivans, Afghans, Behludjes, and Hindostanis to the already existing ethnic kaleidoscope? I rather think that an assertion to the contrary, based upon the assumption of Russia's moderation and abstemiousness and the already too large extent of her possessions, would, in the present case, be all the more unjustifiable, as, without referring to the law of nature and the elementary conditions of the Russian policy of state, of which I have spoken above, it is, under the present circumstances, a question of certain political schemes in which Russia is now too far embarked to be able either to stand still or to recede without having accomplished her object." The events which have transpired in Afghanistan since this paper was published, and the present attitude of Russia and England, tend certainly to confirm the conclusions of this sagacious writer.

Edinburgh Review (Jan.) "Recent Discoveries in the Roman Forum." No less than five new works have appeared in London and Leipzig on Rome during the last two or three years, and they are made the basis of this elaborate and highly interesting article, which gives a very intelligent résumé of modern excavations and discoveries in the Eternal City. The zealous researches of Signori Baccelli and Lanciani, although sorely impeded by the extortionate prices demanded by private owners and the harpy-like propensities of the workmen whom they employ, enable the writer to reconstruct descriptively the aspect of the Forum as it stood when Cicero declaimed from its Rostra, and before the great displacements made by Julius Cæsar to obtain an area for his famous basilica, greatly enlarged afterwards by Augustus. The history of the Forum is in a measure the history of ancient Rome. No passage of history is so rich in massacres as the last age of the republic, no spot so deeply steeped in human butcheries as the Forum. It is as if all the scattered lightning of the proscription lists, wherever they might strike, converged hither at last. Thus the Lacus Servilius, near the corner of the Tusculan Vicus, became the morgue (*spoliarium*) of the victims of Sulla. Here the gladiatorial exhibitions were witnessed by the populace of the city. Here were the Roman Tribunals. It became in time crowded with statuary, a mere Valhalla, where "the dead crowded out the living, and could no longer hold the increasing collection. The *triumviri capitales*, whose tribunal was at the Mænian Column, the Prætor himself, who held court (both of them *sub Jove*) at the lower end of the Forum, were elbowed out of their chairs by the bronze and marble, and at last a sweep was made by authority of all save those erected by express decree of S.P.Q.R." Here also was the Arch of Fabius, and various other Arches, and the Temples of Cæsar, Cæsar, etc.; every face of the Forum, indeed, was crowned with public buildings. The last discovery made, "The Cloisters of the Vestals," is a very notable find.

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REVIEW SECTION.

I.—USES OF SCIENTIFIC STUDIES TO THE PREACHER.

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BEFORE materials are selected it is important to have a clear idea of what is to be built. Before discussing the value to the preacher of any particular kind of study it seems proper to make for ourselves a clear idea of what the real functions of a Christian preacher are.

Perhaps we shall agree upon this: The office of a preacher of the Gospel is to set before his hearers, in such ways as shall be persuasive of their authoritative truth, the doctrines of the Holy Scriptures, so that those doctrines shall become to his hearers a sure basis of spiritual experience and moral living. In order to do this in a truly manly and efficient way, the preacher must have for himself a profound conviction of the truth and value of these doctrines. That presupposes a knowledge of those doctrines. But knowledge is the persuasion of the truth of any proposition upon proper evidence. The ordinary Christian may be happy and useful in the belief of many a truth which he cannot teach. He may be a blessed disciple without being a useful apostle. But the preacher is sent forth to "disciple all nations." It is not sufficient that he has the conscious experience of being able to see the glory of God shining in the face of Jesus; but he must be able to turn the eyes of his fellow-men toward that glory, so that they may partake of the splendid vision.

Science is knowledge systematized. Nothing can be claimed as science which is not *known*. Belief is one thing; knowledge is another. Any one smallest fact in the universe can be as well known as any number of the most important truths. But science has no field until there exists an amount of knowledge sufficient to be made into a system. The apostles knew the fact of the crucifixion of their

Lord, but that most important fact could not make a Christian theology. The earliest man acquired in the first week of his existence the knowledge of several of the most important facts in the stellar universe; but it was centuries before the world had anything that could be called astronomy. The doctrines of the Christian system are imbedded in the New Testament as the doctrines of Geology are imbedded in the rocks.

Men may till the land and sail the waters sufficiently for the ordinary purposes of life without geological or astronomical knowledge in themselves personally; but no man can teach geology or astronomy without scientific knowledge. The preacher-teacher must have such knowledge of what is actually taught in the gospel as will enable him to set forth the grounds of his persuasion of the truth to his fellow-men. It is sufficient that they be religious, but he must be both religious and theological; and theology is a science.

Moreover, in order to be efficient and largely useful to his people, the preacher must have a conviction that the doctrines of the gospel which he has learned are superior to all other doctrines as a basis for religious experience and ethical conduct. To secure that, he must make some comparison of those doctrines with the doctrines set forth in other systems. That involves a study of comparative theology. Just in the measure in which a preacher has suspicion that the truth which he preaches is not the paramount and indispensable truth, in that proportion is his earnestness cooled and his power diminished. His influence over his fellow-men shrinks as his earnestness abates, because the most illiterate can appreciate earnestness where they cannot comprehend knowledge. They take it for granted that when a man undertakes to teach what is necessary for eternal salvation, he has himself examined the grounds and felt the power of the doctrines he teaches. But if earnestness be lacking, they jump to the conclusion that they were mistaken; that the man has not any profound conviction of the paramount value of what he teaches, and that the teaching, which is merely perfunctory and professional, cannot be of infinite importance.

Now, in an age in which every class of society—men, women and children—are infected with a desire to know more or less of science; at a time when even workmen actually know more of the science which has a real basis in knowledge, and also of the science which is falsely so called, than was known by professional men a hundred years ago—there will creep up into the study and into the heart of the preacher, who knows no science but theology, the suspicion that there may be in the attainments of other men some knowledge which militates against the doctrines he has been preaching. Such a suspicion will produce a weakness, and may make a blight. To prevent this, to keep his mind in the robust healthfulness of an unbroken con-

viction, the preacher must make excursions in the fields of science which lie outside theology.

This is mentioned first as being first in importance, as being much more important than all knowledge. The integrity of the preacher's own innermost, profoundest conviction, that what he preaches is unquestionably true, is indispensable. He may, with this, be useful in turning many to righteousness; without this, all learning, wit and eloquence tell for nothing. They may make the body of preaching, but conviction of truth supplies the soul of preaching.

There may be a vitality which is very feeble. That the preaching may flame with life, the preacher must not only be convinced that there are no truths in any department of knowledge comparable with the truths of the Gospel, but also that no other truths are of any avail for the salvation of men. He cannot remain in perfect security that this is the fact if he make no acquisition of the knowledge which has been acquired by others in the several departments of science and philosophy. In this day it is impossible to escape intimations of intellectual activity, if the preacher read at all. These must cause him to feel as if he were continually walking amid ambushes, if he do not know that there are no truths so important as the truths taught in the Gospel; and if he be not prepared on suitable occasions, and in proper ways, of showing this to his people, into whose minds there will frequently be injected the suggestion that this is not the fact. If they discover that the pastor has gone over the ground and examined for himself, and still retains his conviction that there is nothing to shake faith in gospel doctrines, as a preacher he will be able to throw the whole weight of his personality on the right side; and that personality will be more weighty by reason of his larger knowledge.

Studies in what are called the natural sciences are also very useful to a preacher, in giving him some knowledge of the correlation of truths. He is liable to become lop-sided, irregular, and fanatical—all ballast and no sails, or all sails and no ballast. There is a power in the proportions of truth. There is much weight imparted to a man when his acquaintances believe that he has a well-balanced mind. Men of that character have done much more for mankind than all the brilliant geniuses who have surprised the world. But that balance of mind is attained by habit of regarding the truths in the several departments of knowledge, not simply in themselves but in the relationship to one another. This cannot be gained by the preacher unless he make some space for some study in the various departments of science.

The preacher needs not only balance of mind, but also strength of intellect. His intellectual limbs, so to speak, must not only be proportionate, but also strong. He must engage, every day, not only in physical but also in intellectual gymnastics. He does well to have a

side-study, something that will develop his mind by a variety of exercises. He must go from the dumb-bells to the parallel bars. Supplemental to the studies necessary for the direct preparation of his sermons, he should have some study which, while not directly connected with the work of the pulpit, has some special training power, and which also gives results that can be worked into sermons. This last, however, is an after consideration. As he is not to be a specialist he should vary here. He has at command philology and archæology and chemistry and geology and astronomy and biology. Here are six departments of science, study in which develops perception, comparison, judgment, ratiocination. He may take a curriculum of six years and be gaining roundness and strength for his pulpit work. If he be a wise man and have intellectual self-control, his hearers will probably not discover which year is given to archæology and which to astronomy; but they *will* perceive that their pastor is growing in power. He will be manifestly gaining strength to grasp the word of God more firmly, and skill to apply it more effectually.

That the work of the preacher be effective, it is manifest that it must be timely. The preaching that "turned the world upside down" in the Roman Empire would have been utterly out of place and out of power in the Middle Ages. Nay, the preaching of the last century would not take hold of this generation. It would be a profitable and instructive study to examine the sermons that have survived, and note the characteristics of the preaching which was most efficacious in each age. "That same Jesus" and that same gospel have been preached with ever-varying manner. The substance is as changeless as the water, but the form as fluent as the wave. If then a parallel examination be made of the several conditions of society when these effective discourses were delivered, it seems to me that we shall feel that it would be impossible to transfer the style of one age to that of another. The preaching which is to-day removing the stone from the sepulchre of dead souls could not have been uttered in the days of the Reformation. It would have been as great an anachronism as the preaching of Tauler and Luther would be in this day, or would have been in the second century. Preachers are instructed by a study of the masterpieces of pulpit eloquence from the days of Chrysostom to those of Jonathan Edwards; but every man of sense among them would feel how absurd it would be to deliver the sermons of either of those great men from the pulpits of London or New York next Sunday. It is to be kept distinctly in mind, that the preacher who discharges his church duties properly can never become a specialist, and should not aim at being an authority in any department of natural science. Moreover, he is to be regarded as having lost sight of the proprieties if he delivers scientific and philosophical discourses. The preacher is to "preach the Word;" not philosophy, not science, not

poetry, not his own pet theories. He is to labor to make men understand the meaning of "the Word." He is to strive to bring home to the understandings and to the hearts of the very men whom he addresses—not of an imaginary audience. There is one gospel for king and peasant, for philosopher and school-boy—and but one; yet surely no one would endeavor to convert a company of cultivated men by the method he would employ to bring a congregation of semi-civilized persons to a knowledge of the truth as it is in Jesus. A preacher should strive to know the environment of his hearers: their mode of living, their employment, their pleasures, the extent of their knowledge, the character of thoughts which engage their minds, the reading which attracts their attention (if they read at all), and the character of the teaching which secures their attention when out of the church. In our age money-making and science, even more than politics, seem to interest the people. The wonderful practical applications of science to the production of material wealth have so arrested the attention of the people that they listen to all who profess to talk even *about* science. That is very natural. It is so in every department. It is the practical application of religion to the lives of men, as seen in daily life, which gives the pulpit of this age any hearers; and this it is which interests listeners, even in the boldest and stupidest and most erroneous talk about religion. If there were no converted people seen during the week there would be no hearers or worshipers in chapel or cathedral on Sunday. The preacher must know what *the world about him* is thinking of, in order to know how to bring the gospel down upon their consciences with convincing power.

The fascination of science for the popular mind is very manifest. The two books published within the memory of the present writer, in the department of religious literature, which have made the most sudden, profound and wide impression, have been Chalmers' "Astronomical Lectures" and Drummond's "Natural Law in the Spiritual World." The fact is stated. We need not stop to account for it in the face of the openness of the latter book to current criticism, and the disappearance of the former from current reading. It must remind us, however, how greatly men are interested in science as well as religion. He who in his teaching can make either minister to the other is the most impressive teacher. Devout teachers of science have been able to give their hearers great uplifting by a sudden flash of religious light on the researches in hand. When the late Prof. Agassiz opened the scientific course at Penakéz Island, with the simple, but solemn statement, that before men entered upon any great undertaking they should seek the aid of Almighty God, and added, "Gentlemen, let us pray," and humbly invoked divine guidance, there fell a hush on the assembly such as probably no young man there had ever known in his church at home when the pastor made the usual invita-

tion to prayer. Once, in a large audience, I was listening to a lecture on the sun, by Prof. Charles A. Young, of Princeton. We were spell-bound as he pushed forward with the rapid but firm tread with which he is accustomed to march through a lecture. He was giving us facts and generalizations therefrom—phenomena and the probable causes of their production. In the preceding lectures he had made no “moral reflections,” nor any allusion to the First Cause, so far as I now recollect. All at once a question arose as to the cause of the existence of a certain class of facts, when the professor dropped his eyes and voice and said simply, that he knew of no reasonable way to account for it, except to refer it to the will of the all-wise and all-good Creator. It was just for a moment, and then we were caught up and carried forward. But that moment was thrilling. It seemed to bow every soul before the throne. So, on the other side, when we are inculcating a great religious truth taught by revelation in the Bible, it stirs the souls of our hearers when we let suddenly upon that Bible truth the light of the torch by whose aid men have been accustomed to explore other labyrinths.

The preacher is bound to enrich his preaching by all he can bring from every department of knowledge. How can he keep a sound conscience and neglect all those treasures which modern science is heaping around him? How can he hope to be a good scribe, unless he bring out of the treasury the new things as well as the old, to the service of the truth? One of the greatest blessings conferred upon us by modern science is the abundance of most rich and satisfactory illustrations it is constantly affording of Bible truth, as well as the light it is shedding on the stability of the foundations of Bible evidences. Indeed, there are portions of the Bible which cannot now be effectively used in pulpit ministrations without some knowledge of modern science. The preacher, totally devoid of knowledge of scientific methods and results, would lose the respect of all his intelligent hearers by any effort he could make to preach on Genesis or Job, or John or Revelation.

Above all things, the work of the gospel preacher is to reconcile man to God. The aim of infidel teachers is to keep man unreconciled to God. These latter do their work by making the impression that the results of scientific studies antagonize the Christian faith. Just so long as that thought holds its power over the mind of the hearer, he is irreconcilable and cannot be otherwise. When the ancient call is rung in modern ears, “Hear, O Israel, the Lord thy God is one God,” man must have the solemn and profound conviction of the truth that the God of Nature is the God of Grace, and the Creator of material systems of the universe is the Redeemer of mankind. He hath committed unto us “the ministry of reconciliation.” We are to make men see that “God is in Christ” as personally as He is in the

physical universe pervasively, and that He is "in Christ reconciling the world unto Himself." Whatever will enable us to do this for any one soul will surpass all valuation. Gospel preachers will be recreant if they let the enemy steal the guns God has mounted in that nature which is the symbol of omnipotent wisdom, and turn them against that cross which is the symbol of atoning and transforming grace.

Then for many reasons, for his intellectual recreation, development and strengthening; for the general enrichment of the soil of his mind. for winning the respect and confidence of his hearers; for the keeping of his own conviction robust, and the attention of his congregation fixed; for knowing what his hearers know, and being able to teach them more; for his own preservation from flatness, staleness and unprofitableness; for the enrichment of his discourses, that his parishioners may have gain: for learning how to turn nineteenth century eyes up to "consider the heavens" as they may now be considered, and those same eyes down to consider such lilies as grow in the nineteenth century as they never could have grown beneath the eyes of the peasants and priests who attended the Master's ministry; above all, that he may march boldly up to rebels, in the name of the Divine Majesty, and authoritatively demand the grounding of the arms of all intellectual rebellion; that he may meet the responsibilities which the Lord in this age lays upon His ambassadors: responsibilities which were not imposed on Paul, or Chrysostom, or Augustine; that he may finish his course with joy, and his ministry, which he has received of the Lord Jesus, the gospel minister of this age is bound to seize and use all the instrumentalities which this age affords for setting forth the truth as it is in Nature, as the servant of the truth as it is in Jesus.

II—THE POETICAL IMAGERY IN THE BOOK OF REVELATION.

BY JAMES M. LUDLOW, D.D., BROOKLYN, N. Y.

NO. III.

IN previous articles we have compared the imagery of the Book of Revelation with that of the Old Testament and the writings of the Jewish Rabbis. We may also trace many figures of John's speech to

III.

CLASSIC EXPRESSIONS AND CUSTOMS OF THE HEATHEN WORLD.

We cannot agree with Dean Trench, that there "is no figure in this Book drawn from the range of heathen antiquity."

The *white stone* given to him that overcometh (Rev. ii: 17) could hardly have been mentioned without the suggestion of the white stone which the Greek judges gave as a sign of pardon, while a black stone signified condemnation. Ovid says:

"*Mos erat antiquis, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.*"

The expression also reminds one of the Roman Tessera, or Tally, which was presented to conquerors in the arena, and was marked with some bounty which the victor would receive on showing it at one of the imperial stores.

In Rev. iii: 12 we read, "Him that overcometh will I make a *pillar* in the temple of my God, . . . and I will *write upon him* the name of my God," etc. The reference seems to be to the obelisks and columns which were the chief ornaments of ancient cities, and upon which were inscribed the glories and conquests of Pharaohs, Cæsars and generals.

The *servants* of God were represented by John as "*sealed in their foreheads*." He had doubtless often seen the Roman servant with this frontal badge of his condition; the "*frontes literati*" of Apuleius, and the "*fronte notatus*" of Martial.

The "*many crowns*" on the head of the enthroned Christ (Rev. xix: 12) have the same meaning as the "double crown" of Ptolemy Philometer—*i. e.*, one for each of the great principalities he had joined under his conquering hand.

The word rendered "crowns" in this passage means literally, "*diadems*"—silken bands embroidered with pearls. No Roman emperor, until Diocletian, wore one: but they were the badge of Oriental sovereigns, and with them John, as a provincial, was familiar.

The "*white horse*" (Rev. xix: 11), upon which sat the Faithful and True Warrior, was a familiar figure of coming victory to all who had read Virgil (*Æn.* iii: 537):

"Quatuor hic, primum omen, equos in gramine vidi,
Tondentes campum lati, candore nivali."

When we read "He hath *on his vesture* and *on his thigh* a name written, King of kings and Lord of lords" (Rev. xix: 16), we cannot, without extreme prejudice to a theory, shut our eyes to the well-known custom of ancient artists to inscribe the name and exploits of a hero upon his statue; not on the pedestal alone, but across the breast, on the garments, and frequently on the inside of the thigh, where the size of the muscle would not allow the artistic effect of the work to be marred by the lettering. Many such statues have been exhumed and preserved.

The mongrel horses, upon which rode the two hundred thousand thousand warriors, had *heads on their tails*, "their power is in their mouth, and in their tails." (Rev. ix: 19). Lucan had already a similar conception:

"Et gravis in geminum surgens caput amphibœna." (*Phars.* ix: 719, quoted from Farrar).

Since Martial, Ovid, Horace, Cicero, Virgil and other Latin writers had called Rome "the seven-hilled city," it would seem injudicious to deny that John used the current figure of speech when he wrote of

the seven heads of the beast which destroyed, "They are seven mountains, on which the woman sitteth" (Rev. xvii: 9); by which he designated the mystical Babylon.

These citations will suffice to show that the culture of the writer of the Apocalypse, though chiefly Jewish, was not exclusively such, and that the Revelatory Spirit gave no monopoly to Jewish forms of thought as the earthly vehicles of heavenly wisdom.

IV.

Another fertile source of the Apocalyptic imagery was CONTEMPORANEOUS HISTORY.

Of this, however, we can say but little, for the reason that it is impossible for us to so accurately date the Book that we can reproduce the actual panorama of earthly events which passed at the time before the gaze of the seer. If we could be assured of the Preterist theory of interpretation—that John wrote only the recent or then current history of the Church in its relation to the world powers with which it came into conflict—we could find in those passing events scores of rhetorical germs which burst into flower under the tropical rays of his genius. Canon Farrar, having no doubt in his own mind that the "Wild Beast from the Sea is meant to be a symbol of the Emperor Nero," discovers "sixteen distinctive marks" of the Beast, which were very apt symbolical marks of that great enemy of the infant Church. Similarly, if we take the Dragon from the land to represent Vespasian, we will be able to detect almost as many things in his career which John *may have* metamorphosed into the creatures of his fancy. We confess that the abundance of such rhetorical analogies which the Preterist theory suggests, makes a strong argument in favor of that theory. But to enter that field would carry us beyond the original scope of our article. We must be content with noting the general coloring of the Apocalypse, which shows that the mind of the Jewish Christian was saturated with interest in those times of terror then rolling over his native land. The crash of kingdoms and cries of woe, battle dust and streams of blood, and, perhaps, actual scenes at the destruction of Jerusalem, tone the entire Book.

V.

A fertile source of suggestion to the poetic mind of John, was one which is generally overlooked, viz.: THE NATURAL SCENERY AND ASSOCIATIONS OF THE ÆGEAN.

Dean Stanley, in his "Sermons in the East," touched this subject, but only sufficiently to show that he was impressed with its fruitfulness; he garnered into his book but little of the rich harvest which his practical, yet poetic, eye saw about him.

The remainder of this article will be the record of impressions taken almost literally from the journal of a day spent in drifting among those historic islands, of which Patmos seems the sanctuary,

and gazing upon that rocky mass above which the heaven once opened to the central throne.

How apt the words of Tischendorf, when passing this spot: "The sea is as still as the grave; Patmos reposes in it like a dead saint." Pictures from the Apocalypse kept floating in upon the imagination, each suggested by something in sea or shore or sky, and the conviction was irresistible, that the seer used the outward scene to supply much of the crude pigments with which he painted his inner vision.

At Rhodes, almost in sight, once stood the famous Colossus. It was built—according to the best evidence—upon a mole at the water's edge. By some, it is supposed to have rested one foot upon the land and the other upon a pier built so far out in the water that the small trading vessels and the lighters from the larger ones could pass between its legs to the Custom House. It was a statue of the Sun-god, one hundred and five feet high, and one of the wonders of the world. It was built of bronze, to defy time, and placed so that it would symbolize the dominion of man over land and sea. But God, who smote Babel, threw down this emblem of human arrogance by an earthquake. In John's day it lay a heap of ruins, half on land and half in the sea, just where it had stood. He must often have seen the mighty heap, before one of his countrymen purchased the metal and carried it away, on nine hundred camels, to Edessa. That statue, and its ruin, were as familiar to John's readers as the Colossus of Liberty, on Bedloe's Island, will be to the dwellers along the Hudson. They were the world's satire on the vanity of man's assumed conquest of nature and time.

Now it would have been strange, indeed, if the Apostle did not think of this familiar scene, and its familiar lesson, when he wrote: "And I saw another mighty angel, . . . and he set his right foot upon the sea, and his left foot upon the earth, and . . . lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created the earth and the things that are therein, and the sea and the things that are therein, that time should be no longer." (Rev. x: 1-6.)

Again and again is the traveler's eye caught by the magnificence of the clouds, a common form of which is that of an immense iceberg floating in from the horizon. Frequently, only the captain's decision, or an appeal to the map, could determine whether what we saw was a cloud or some glorious snow-peak of the Taurus. Vast masses of dazzling white, sharp cut as a diamond, but fringed with the chromatic effect of light playing along its edges, would stand seemingly motionless for an hour in that still upper air. No one who had ever read this Book could help the thought, "And I saw a great white throne." (Rev. xx: 11.)

The deep azure of the sky over the *Ægean* seems at times like a

dome carved from a massive *lapis lazuli*; the deep blue of the sea beneath, with its myriad little waves, like a floor covered with the fragments of that upper glory. Then the sky will change to crystal, and the sea to emerald. Sometimes the heavens will glow like burnished gold; then the sea will seem like molten brass. Frequently the atmosphere is a prism, and the entire spectrum of colors appears against the sky, like a horizontal rainbow, or massive edifice whereof the layers are distinct quarryings of precious stones. One cannot gaze upon so gorgeous a scene without thinking of the "New Jerusalem, descending out of heaven from God; the wall of it was jasper, and the city was pure gold, like unto clear glass, and the foundations were garnished with all manner of precious stones, jasper, sapphire, emerald," etc. (Rev. xxi: 18.) The grandest cloud effects are when the sun itself is concealed behind the mass which it glorifies; just as "the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it." (Rev. xxi: 23.)

The rocky islands of the sporades (some of them monoliths), when seen from a distance, lose all color and stand like masses of petrified foam or opaque light; and one thinks of the twelve gates through the lower part of the wall of the New Jerusalem, whereof "every several gate was one pearl." (Rev. xxi: 21).

How could one stand on Patmos and look over the unrippled sea at sunset, without thinking of "a sea of glass mingled with fire"? (Rev. xv: 2), or listen to the light murmur of the tiny breakers which in calmest weather encircle the island with a belt of foam; or, with the rising wind, hear the sea roll its deep, melodious sub-bass until it breaks into a choral roar under the baton of the storm, and not think of the words, "I heard a voice, as the voice of many waters, and as the voice of a great thunder"? (Rev. xiv: 2.)

May not John have seen the sun in eclipse, "as black as sackcloth of hair" (Rev. vi: 12); the deep red orb of the moon rising from the water when "it became as blood"; meteoric showers enlivening the solitude of the night—"the stars of heaven falling unto the earth even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind" (Rev. vi: 13); the storm-clouds gather and break again into a thousand writhing convolutions, as if the "heaven departed as a scroll when it is rolled together" (Rev. vi: 14); the peaks on the distant shore of Asia Minor, and the craggy islands lost in thickening fogs, as if "every mountain and island were moved out of their place"? (Rev. vi: 14).

When the sun went down that night we glided along by the ill-fated island of Chios. The beach was illumined with bonfires, about which gathered the terror-stricken inhabitants, who had fled from their tottering homes, for the earthquake had, the day before, slain hundreds of human beings, and the remnant were waiting at any moment

to be engulfed in the yawning earth, or overwhelmed by tidal wave. How vividly we realized that we were on the line of those earth-throes which have belted the world with ghastly wounds, or with the lava-scabs of extinct volcanoes! In John's day, as now, the marks of these terrible visitations of Deity were seen everywhere on island and shore. In sight from the cliffs of Patmos was the island of Thera, formed by a "burning mountain cast into the sea" (Rev. viii: 8); the harbor being but the crater extinguished by the waters. Eusebius mentions the earthquakes of the year 17 A.D., which shook Ephesus, Sardis, Philadelphia, and the whole region where the Seven Churches were afterward planted. In A.D. 46 the Islet of Therasia lighted up the Ægean with its volcanic glare. Seneca, writing nearer to the time of the Apocalypse, said, "The world itself is being shaken to pieces." John naturally wrought the impression of these scenes into his sublime metaphors of the convulsive throes of the moral world, when the earth should open, as by volcanic rift, even to the bottomless pit.

As we gaze upon Patmos, seventeen centuries roll away. With them the village and monastery yonder disappear. In the quarries are gangs of men, who for crimes against the State, have been sentenced to exile from communion with their fellow-men. Among them at their toil, or allowed to roam at liberty over the lonely rocks, in the solitude of his thoughts, is an old man, bent with nearly a century's weight. His garb is mean, limited to the kilt about the loins, and the skull-cap or turban of wound cloths protecting his head from storm and sun—the only raiment of the quarry slave. But how radiant his face with the beauty of his pure and loving soul! and his eyes how bright with the lustre of deeper, wiser worlds than this! This man has seen, with the bodily eye, Jesus, the Cross, the Resurrection and the Ascension; and for perhaps seventy years his soul has stood almost within the portal of the spiritual glory of his Lord. And now the "door in heaven" is opened; his inspired thought is so great, the revelation so stupendous, that he sweeps sea and land and sky, the whole circuit of human history, custom and thought, and above all, those other worlds of past revelation, for figures vast enough to even shadow forth his own; and even then—such is the limitation of human language—he can reproduce only the shadow of his inward vision. Like Paul, he sees things which it is not lawful (possible) for him to utter.

III.—METHODIST PREACHING: "OLD AND NEW STYLE."

BY ABEL STEVENS, D.D., LL.D

THE phrase Old and New Style, as applicable to the Methodist Ministry, has been prescribed for me as the title of this paper. It would hardly be admitted by the denomination without considerable qualification. Doubtless there have been changes of the "old style" of its preaching—some salutary and adverse—but they have been fewer than is generally supposed.

It would be a detraction from the character of the Church had there been no modification of its pulpit by the advancing intelligence of the nation, and the remarkable educational provisions of the denomination; for, though the latter was a few years without successful schools, it has, through most of its history, been energetically devoted to education, and, as results, it now has 144 universities, colleges and "boarding academies" (including 9 theological schools), attended by more than 26,000 students, and 408,000 of its youth have been trained in them. The intellectual character of its ministry has therefore unquestionably advanced. But it may be questioned whether it ranks higher to-day, relatively to the average national intelligence, than it did at the organization of the Church in 1784, or through the first ensuing half century—the period to which may be attributed what is called its "old style." One thing at least may be affirmed, that it has not since had greater "talent" than it had during this period. It had then as large a proportion of men of conspicuous, of national, reputation as it has now, perhaps larger; for it must be borne in mind that many of its most noted men of our own early days began their ministry within that period—its Capers, Pierce (the elder), Bangs, Soule, Hedding, Dempster, Summerfield, Maffitt, Bascom, Durbin, Fisk, Olin, etc. And these men, national as well as denominational in their fame, were formed in the early school of Methodist preaching—they were exceptional only by their superior talents; but examples of rare talent, especially of natural talent, have always characterized the Methodist ministry in both England and America.

Though the early preachers had no special education, or rather pre-education, for their work, they had, at least, the average education of their fellow-countrymen, and they were required to pass through a "Course of Study"—a specified curriculum, with formal "Examinations"—during the first four years of their connection with the "Conference." Of the present 64,200 Methodist preachers of the New World (27,500 "Itinerant," and 36,700 "Local"), the number who have had a collegiate education is not comparatively large; and the number who have passed through a Theological School is also compara-

tively small. While, therefore, the ministry as a whole has intellectually advanced proportionately with the advancing intelligence of the country, its *professional* education can hardly be said to have essentially changed its "style" of preaching, except in two or three sections of its great field.

The early Methodist preaching was universally *extemporaneous*, and this fact had much to do with its style. It was an exceptional fact in the Protestant ministry of the times. Bishop Coke wrote out his sermon for the Episcopal Consecration of Asbury; Ezekiel Cooper wrote his on the death of Asbury, and both were immediately printed; but neither, I think, was read before the congregation. For nearly fifty years no sermon was read in an American Methodist pulpit, except one or two of Wesley's printed discourses, which the book of "Discipline" required to be read annually. Both the preachers and the people had conscientious scruples against manuscript preaching. Durbin was the first who placed a "sketch," or "skeleton," of his discourse on the open Bible; and I can remember how, in his occasional visits from the West to the East (visits which were a sort of ovation in the churches), devout Methodists of Baltimore, Philadelphia and New York, used to deprecate the influence of his example, though his manuscript was the barest outline of his subject, and though they often sobbed or "shouted" under the extemporaneous eloquence with which he used it. The first Episcopal reading of sermons in the denomination was by Bishop Baker, who was consecrated as late as 1852; he was a scholarly and very devoted man, but excessively diffident, and the people sympathized with his spirit and excused the innovation, especially as it had already been introduced somewhat extensively among the subordinate branches of the ministry in New England, where the Bishop began his career, and was a general usage there in other denominations.

The habit of extemporaneous preaching had an important moral effect on both the ministry and the people. It did not relieve the preacher from the task of study, though it relieved him from the drudgery of writing. Extemporaneous discourse requires, probably, more thorough preparatory meditation than the manuscript sermon. The early Methodist preachers were noted as "sermonizers," but they were still more noted as "exhorters;" for, having the outlines of their discourses well premeditated, and being, at the same time, untrammelled by the manuscript, their sensibilities had freer play in the pulpit, *impromptu* thoughts or illustrations and pointed applications were more readily available. They ascended the desk expecting these advantages, and praying that they might be inspired by the Divine Spirit. Their diction naturally became more that of the common people; their manner more colloquial; the sympathetic interest of the congregation was more readily awakened, and the interaction of both

heart and head between preacher and people was more vivid. There are special subjects, or special occasions, on which manuscript preaching is undeniably expedient; but, according to the early Methodist opinion, they are rare; native talent for eloquence can always have better play in extemporaneous than in written discourse, and most of the early Methodist itinerants were chosen for the ministry on account of natural rather than acquired talent. "R-e-a-d," said a veteran among them, "does not spell preach;" and the Church of their day would have considered the reading of sermons as great a disadvantage, as much a practical solecism, as would be the reading of his plea before a jury by a lawyer, or of a popular address by a politician, or a speech by a representative in Congress. The tendency of the modern Methodist ministry towards manuscript preaching is one of its most marked deviations from the "old style." This tendency is, however, yet too limited to affect generally the pulpit of the Denomination, or to render irrelevant the qualification I have given above to the phrase respecting its "Old and New Style."

Again: the early preachers were "Itinerants"—genuine Itinerants—not merely nominal ones, as most Methodist pastors in the Atlantic States at least now are. Among the latter the term applies almost exclusively to the change of "appointments" made every two or three years; but in the early ministry it meant ministerial travel; even the city churches were connected in "Circuits," and for some time the preachers of Philadelphia, New York, etc., were transposed every three or six months; meanwhile the rest of the work throughout the continent was arranged in extensive Circuits, many of them 100 miles long, some of them 200 or more. Over these great districts the Itinerants went, on horseback, with saddle-bags, preaching day and night, averaging usually one sermon a day and two or three on Sunday. They thus met an urgent national want; for the religious needs of the westward moving population could never have been provided for by the customary stationary pastorate and pre-educated ministry. The latter could never have kept pace with the former. It has been justly said that the Methodist Itineracy thus laid the moral foundations of the republic throughout the valley of the Mississippi, and saved the great West from early moral barbarism. The Itinerants were conscious of their momentous mission in this respect and became heroic in it. They have been called the *legio tonans*—the "thundering legion" of the American ministry; they were at least an evangelical cavalry. They were indeed "heralds" of the Gospel; for years they were nearly all unmarried men; they had no homes, no abiding places, but were hospitably entertained in the log cabins of the people; they preached in private houses, in school-houses, in the open air. They were incessantly stimulated by the example of their great leader, Asbury, who usually rode from Savannah, Ga., to Portland,

Me., and back again, annually, often accompanied by a "led horse" to help his speed. He traveled at an average of 6,000 miles a year on horseback—about equivalent to the circuit of the globe every four years.

The Itinerants kept thus in the very van of westward emigration; they were habitually in familiar intercourse with the hardest population of the country; they came in contact with all sorts of adventurous and eccentric characters; they learned thoroughly human nature, and knew well how to adapt themselves to it, in the pulpit as well as out of it. While heroic in their incessant travels and labors, they acquired a certain remarkable *bonhomme* by continual *rencontres* with such varied frontier characters; they became notable *raconteurs*, story-tellers of their itinerant adventures, at the log-cabin firesides of their people; they became not only familiar and colloquial, but largely anecdotal in their preaching.

But what have these facts to do with the "Old Style?" They have much to do with it; they are important data for the induction by which we can estimate it. "Style," said Buffon, "is the man." These facts largely contributed to make the early Itinerant the man that he was, and thereby to make his "style"—his style in the broad sense in which we are here using the term. They made him militant, heroic, often pathetic, oftener energetic, characterized by remarkable traits of popular adaptation. Herein, I think, was his chief advantage over his successor of our day. His was the heroic period, in a new and heroic cause and country; but the heroic period cannot last forever; and the "new" ministerial style of Methodism shows the passing away, to some extent, of its old heroic day. To some extent, I say; for it lingers still in large sections of the vast battle-fields of the Church, especially in its great western and frontier regions. Extemporaneous preaching still prevails there, and the old "Circuit system," and not a few of the personally militant characteristics of the Itinerants.

A mistake prevails, in popular opinion at least, respecting the hortative character of the "old style." It was, indeed, more hortative than the "new style"; the early preachers were not only noted as "sermonizers" with their "firstly, secondly, thirdly," etc., but they were also, as I have affirmed, still more notable as "exhorters." The peroration is now usually the "fag end" of the sermon, calmly summarizing or applying it. With the early Methodist ministry it was the culmination, the climax; it was never in *diminuendo*, but always in *crescendo*; the whole discourse was made to bear down upon it. The old preachers expected to do their chief execution in the final exhortation. It was more prolonged and energetic than it is now. But, though fervid in it, they were not, as is usually supposed, generally noisily declamatory. The common supposition that Methodist

preaching was excessively clamorous is largely an error. There were "sons of thunder" in those days, and there are such still; but the leading examples of the early style, while characterized by much unction and suaveness, were not less characterized by dignified self-command and calm power. Asbury seldom rose into declamation; McKendry was powerful, without noise; Capers was gentle in speech; Soule was remarkable for the steady, tranquil dignity of his discourse; Hedding was simple as a child and wise and measured as a patriarch; Summerfield was serenely powerful; even Maffitt, with his Irish floridity, was never clamorous; Bascom was declamatory, but never noisy; Fisk, Bangs, Olin, were powerful, but never declamatory—never, at least, in the unfavorable sense of the word. And all these men were, as I have shown, formed in the early school of Methodist preaching, and were representatives of the ministry within the first half century after the organization of the Church—the period to which we attribute the "old style." The American ministry was, in fine, a reproduction of the English, or at least modelled after it; it was, in fact, at first considerably composed of men from the latter. The Wesleyan ministry, led by the Wesleys, Benson, Adam Clark, Nelson, Bunting, Newton, and similar characters, could not generally fall into excesses; nor did their brethren of America. Wesley denounced clamor in the pulpit, and one of his most notable letters is a rebuke of this kind addressed to an English Itinerant who had passed over to the American ministry.

While, then, there were exceptions, they were such as prove the rule. But if the ministry was not generally clamorous, the people, it must be acknowledged, were frequently so; and "Methodist meetings" had the reputation of being "noisy." The popular elements gathered in these meetings, and the lay activity which Methodism encouraged in them could hardly fail to produce some eccentricities; but if the Church, in the later period of its history, can boast of more decorum, it may also well acknowledge that it owes much of the freedom and fervor of its worship to what it considers the somewhat blamable ardor of its fathers. The liberal and consolatory character of their Arminian Theology touched the sensibilities of the people; their humble places of worship, and their colloquial and anecdotal way of preaching made the people feel "at home," and they spontaneously became responsive to the preacher, their ejaculations often rising into "shoutings," and the meetings often becoming "sensational." Extraordinary physical phenomena attended them. Sturdy men fell, as if shot down, under the word of the preacher, however calm, though pathetic, he might be. Especially was this the case at "camp meetings." The camp meeting was not of Methodist, but of Presbyterian origin. The Methodists quickly borrowed it as a convenience on their great frontier circuits, for their chapels were few, and the people

could be assembled, after the crops were gathered in, at woodland camps for a week of religious festival. What were called the "Jerks" began at the camp meetings, and became epidemic through much of the valley of the Mississippi. The heroic Peter Cartwright has told me marvelous facts about these phenomena, and the record of them in his *Memoirs* affords noteworthy data for the study of both physiologists and theologians. He knew of but one instance in which any physical injury attended them—the case of a drunken opposer who, with expressions of defiance upon his lips, was seized by the strange spasms, and, attempting to repress them by his bottle, could not bring it to his mouth, and fell dead, his neck broken by his violent and involuntary "jerks." Bishop Hedding stood once, as he informed me, on the outskirts of a camp meeting with a sober-minded lay friend (Abel Bliss, of Wilbraham, Mass.) by his side, while a humble Itinerant of no remarkable eloquence was preaching with such effect that about 500 of his hearers fell to the ground like men shot in battle. His friend began to remonstrate against the disorderly scene, but, before he could finish his objection, he also fell at the Bishop's feet. These phenomena, I repeat, were not effects of the alleged clamor of the "old style"; they were a nervous epidemic of the times, analogous to similar epidemics in the Rhenish Catholic convents of the Middle Ages. They seldom affected the preachers, though so prevalent among their hearers. A remarkable exception was that of President Fisk, who, while praying at a camp-meeting for "sanctification," sunk prostrate to the earth and remained for some time unconscious. Similar effects attended the comparatively calm preaching of Wesley, but not the powerful eloquence of Whitfield. Wesley could not explain them at first, but later repressed and checked them. An American Methodist preacher (Rev. Dr. Comfort) was the first writer who gave them their true explanation and name as cataleptic affections, and recognized books of the Denomination endorse his view of them.

The early preachers, with exceptions like those I have above named, were comparatively limited in the range of their pulpit topics. The later ministry has, in this respect, a characteristic superiority, for the actual "liberty of speech" in the Methodist pulpit may be said to characterize, if not indeed to distinguish it, among the American pulpits of our day. In none other is there such full discussion of public questions, except perhaps in that of the New England Congregationalists. It no longer confines itself, as did its early preachers, to purely theological subjects, but assumes an almost unrestricted range of ethical discussion, including social and political, as well as strict Christian ethics. It owes much of this commendable freedom to its zealous interest in the Temperance, the Anti-Slavery, and other public movements; in the Civil War, during which it was notably outspoken, and in almost every new social question.

But, though the topics of the early ministry were comparatively few, they were the most important within the legitimate range of the pulpit. It was little addicted to polemics, except against Calvinism. This (whether for good or ill I need not here pause to say) it belabored with its might, especially in New England; and the popular theological revolution which has taken place there is, I think, largely attributable to its Arminian teachings. But its most usual themes were such as exclusively concerned the inner Christian life—"Conversion," the "Witness of the Spirit," and "Sanctification." These the Itinerants incessantly reiterated; and the numerous "Appointments" of their long circuits enabled them to do so without apparent, or at least without wearisome, monotony. The circuit system was thus admirably adapted to their limited education; for the limitation of their topics arose mostly from their limited culture, and "circuit" preaching afforded a large range for their few themes. Many of them who were once famous, but who survived to a later date, when the Church was more consolidated and the circuits reduced to "stations," were found to be quite inadequate to the new conditions of the pastorate.

Finally, it is a frequent question in the Denomination, whether its ministry has not declined in piety, and consequently in the moral power of its "old style?" This is a delicate, not to say an invidious question; for the manifestation of piety, whether personal or denominational, depends so much upon personal idiosyncrasies or denominational training, that a charitable judgment on the subject is always perhaps the truest. The quiet didactic Friend (or Quaker), the mystic Moravian, the demonstrative Methodist, may be equally devout, however unequally expressive. Unquestionably early Methodism was more emphatically expressive of religious emotion at least than the Methodism of our day, and the "old style" was strongly characterized by this fact. The specially spiritual character of the limited topics of the early ministry gave a specially spiritual tone to their ministerial habits. They tested themselves by their habitual subjects. Their doctrine of the Witness of the Spirit was the habitual criterion of their own spiritual life. Hedding once remarked to me that for fifty years he had not closed his eyes in sleep without the Witness of the Spirit. On a single night in that long period did his usual self-examination render him doubtful of it; he had given way in a conference anti-slavery debate of the forenoon to rash words against an opponent, and had to rise from his bed and seek on his knees the restoration of the inward "Witness." "Sanctification" was also a familiar theme with the men of the "old style," and had great power in their ministration. The Book of Discipline required them to attain it, or to be constantly seeking, "groaning" after it. The Discipline still makes the same requisition; and the Doctrine is yet familiar in

the Church, but with the significant fact that its most earnest advocates have become something like an esoteric party, with a distinct fraternization, if not organization, special organs, etc. But notwithstanding some such changes—changes which can hardly fail to affect the “new style” of the pulpit—the latter ranks, I think, in both hemispheres as high as any ministry in Christendom in spiritual character and spiritual power. It has gained much by new adaptations to the new times; and it has lost, or at least partially lost, some of its earlier characteristics. Its “heroic” period, like that of the nation, has been modified by the change of the national conditions which produced it; and seems passing away, though it lingers yet on the frontiers of the country. Let us hope it will not utterly pass away amidst the expedient, the inevitable, innovations of modern times. Methodism would have failed of its momentous American mission had it declined to admit such innovations; its great aim, for the future, should be to advance, as time may demand, but to bear with it whatever was heroic and is still practicable in its onward march.

IV.—JOHN KNOX AS A PREACHER.

NO. II.

BY WM. M. TAYLOR, D.D., LL.D., NEW YORK.

THE form of his discourses was expository. This is evident, not only from that one which he printed in self-vindication, but also from others which he has referred to and described in portions of his writings. He set himself at first calmly, clearly and fully to explain the meaning of the passage on which he was engaged. He was particular to bring out its application to the occasion in reference to which it was employed by the sacred writer. In this portion of the discourse there was evidence of considerable scholarship, immense familiarity with Scripture, good acquaintance with ancient history, and great fervor of spirit. Having thus established the meaning of the passage, he then set himself to enforce its practical bearing on the circumstances of his hearers and his times, taking care first to establish the parallelism between the original case referred to by the sacred writer and that to which he applied it. This was the point of the arrow to which all else was but its feather; and in the shooting of that arrow he spared neither age nor sex, neither rank nor class. Wherever he saw an evil which the principle in his text condemned, he brought it to bear with all his might thereon. He saw the explanation of the present in the old inspired record of the past; and, reading Scottish history in the light of that of the Israelites, he found constant opportunity for this kind of practical application.

His expositions were frequently consecutive and carried on through a whole book of Scripture. When the famous Parliament of 1560

was in session he was "lecturing" through the prophecies of Haggai and had suggested thereby many powerful and pungent things bearing on the reorganization of the Scottish Church, on which the States of the Realm were then engaged. There is evidence also that he favored, as a general thing, the practice of continuous exposition, as being fraught with profit both to preacher and hearer; for in his Book of Discipline we have the following direction regarding the public reading of the Scriptures: "We think it most expedient that the Scriptures be read in order—that is, that some one book of the Old and the New Testament be begun and orderly read to the end. And the same we judge of preaching, where the minister for the most part remaineth in one place; for this skipping and divagation from place to place, be it in reading, be it in preaching, we judge not so profitable to edify the church as the continual following of one text."

In his style he was plain, direct, homely, sometimes humorous, and always courageous. At a time when anonymous writings were freely circulated against him, he did not flinch, but averred that from Isaiah, Jeremiah and other inspired writers he "had learned, plainly and boldly, to call wickedness by its own terms; a fig a fig, and a spade a spade"—thus using for the first time words which have become proverbial in the language. Occasionally, too, he brought in withering irony to bear on that to which he was opposed. His prologue to the report of his disputation with the abbot of Crossraguel reads like a bit of a sermon on the idolatry of the Mass, and is an excellent illustration of his most trenchant manner. Here is a specimen: He has been comparing the making of what he calls the "wafer-god" to that of the idols so sarcastically described by Isaiah in the 40th and 41st chapters of his prophecies; and after speaking of the workmen engaged in both, he proceeds as follows: "These are the artificers and workmen that travail in the making of this god. I think as many as the prophet reciteth to have travailed in making of the idols; and if the power of both shall be compared, I think they shall be found in all things equal, except that the god of bread is subject unto more dangers than were the idols of the Gentiles. Men made them; men make it: they were deaf and dumb; it cannot speak, hear, or see. Briefly, in infirmity they wholly agree, except that, as I have said, the poor god of bread is most miserable of all other idols; for, according to their matter whereof they are made they will remain without corruption for many years; but within one year that god will putrefy, and then he must be burned. They can abide the vehemency of the wind, frost, rain, or snow; but the wind will blow that god to sea, the rain or the snow will make it dough again; yea (which is most of all to be feared) that god is a prey, if he be not well kept, to rats and mice, for they will desire no better dinner than white round gods enow. But oh! then, what becometh of Christ's natural body? By

miracle it flies to heaven again, if the Papists teach truly, for how soon soever the mouse takes hold, so soon flieth Christ away and letteth her gnaw the bread. A bold and puissant mouse, but a feeble and miserable god! Yet would I ask a question: 'Whether hath the priest or the mouse greater power?' By his words it is made a god; by her teeth it ceaseth to be a god. Let them advise and answer!" These sentences remind us of Latimer; and there are many passages in his History of the Reformation which bubble over with humor of a similar kind; so that we may be sure that it found a way also even into his sermons, and if it did, it is not difficult to explain how "the common people heard him gladly."

The doctrinal substance of his discourses was that which we now generally associate with the name of Calvin, though he had attained to the perception and acceptance of it long before he came into personal contact with the Genevese divine. He held fast by the Deity, atonement and mediation of the Lord Jesus Christ. Luther did not proclaim the doctrine of justification by faith more energetically than he; and in every appeal he made to his fellow-men they were sure to see that "Jesus" was "in the midst." He never put himself before his Master, or sent his hearers away thinking more of him than of his message. He seemed always to be absorbed in or carried away by his subject; and that is the explanation of the fervor of manner which characterized his delivery. Who has not read that graphic description of him in his last days, by James Melville? He had been constrained to leave Edinburgh for a season, and was living, in broken health, in St. Andrews, where Melville was at the time a student. Thus he writes: "I heard him (Knox) teach there the prophecies of Daniel that summer and the winter following. I had my pen and my little book, and took away such things as I could comprehend. In the opening up of his text he was moderate for the space of half an hour; but when he entered on application he made me so to shiver (*scottice* 'grue') and tremble that I could not hold my pen to write. He was very weak. I saw him every day of his teaching go slowly and warily, with a fur of martens about his neck, a staff in the one hand and good godly Richard Ballantyne, his servant, holding up the other armpit (*scottice* 'oxter'), from the abbey to the parish kirk, and by the said Robert and another servant lifted up to the pulpit, where he behoved to lean at his first entrance, but before he had done with his sermon he was so active and vigorous that it seemed as if he would beat the pulpit in pieces (*scottice* 'ding the pulpit in blads') and flie out of it."

Here then were all the elements of pulpit power, so far as they are human, namely, careful preparation, scriptural exposition, evangelical doctrine, plain speech, bold utterance, and impassioned fervor. And the effects produced attest the reality of the power. At Berwick a

great transformation came over the place as the result of his two years' ministry, and his effectiveness as a preacher, both there and in Newcastle, raised him to the position of a royal chaplain. Wherever he labored indeed, his word was with power, and the English ambassador at the Court of Scotland was speaking of what he had himself seen when he wrote to Cecil: "I assure you the voice of one man is able in an hour to put more life in us than six hundred trumpets continually blustering in our ears." But indeed, the Reformation in Scotland was itself very largely the result of his preaching. No doubt it was begun before he entered on the work, and there were others laboring as well as he. But to him most of all are due the organization and conservation of the work in the formation of a national church. By his ministry the entire face and future of Scotland were changed. She has made great progress in many directions since his day, and outgrown many of the limitations within which, perhaps, he would have restricted her, but the success of his work made it possible for her to become what she is to-day. And it was as a preacher mainly that he did his work. He was a statesman indeed as his great scheme of education clearly proves; and the fact that his advice was sought by multitudes in difficulties is an evidence that he was a man of wisdom. But though different excellencies might come out in him on different occasions, they were all in exercise, and always at their best in the pulpit. It was the glass which focussed all his powers into a point and quickened them into an intensity that kindled everything it touched. It brightened his intellect, enlivened his imagination, clarified his judgment, inflamed his courage, and gave fiery energy to his utterance. He was never elsewhere so great in any one of these particulars as he was when in the pulpit, in them all; for there, over and above the "*præservidum ingenium Scotorum*" which he had in such large measure, and the glow of animation which fills the soul of the orator as he addresses an audience, he had the feeling that he was called of God to be faithful, and that lifted him entirely out of himself. He spoke because he could not but speak; and his words went *in* to men. Like those modern missiles which burst within the wounds which they have made, so his words *exploded within the hearts* of those who received them, and set them on fire with convictions that flamed forth in conduct. It was apparently impossible for any one to listen to him without being moved either to antagonism or to agreement, or—for he could be tender also—to tears.

It may be said, indeed, that he allowed himself too great liberty in commenting, in the pulpit, on public men and national affairs; and we may readily admit that in ordinary times and under altered circumstances it would be unwise in most preachers to do precisely as he did: but we have to bear in mind that the crisis through which his country was passing at that time was as much religious as political, and that

the pulpit was the only organ at his command. To his credit be it recorded, that he was, if not the first, at least among the very first to perceive the importance of making and guiding public opinion aright. He saw that the people were to be the ultimate arbiters of the great matters that were then in debate, and he was determined to reach them. But the daily press was not then born; few, comparatively speaking, could even read, so that pamphlets were of little use and the public meeting had not yet come into existence. Only the pulpit was his, and so, by his five sermons a week in Edinburgh, and his frequent itinerancies through different parts of the country, he did what is now done by editors in their columns and by statesmen in their campaigns and the like. He was not always wise, neither was he always discriminating in his utterances; but he was always transparently honest, unflinchingly bold, and unselfishly patriotic; and when we add that all these qualities in him were raised to the white heat of enthusiasm and fused into the unity of holiness by his devotion to the God and Father of our Lord Jesus Christ, we are at no loss to account for the magnitude of the work he did. He spoke and wrote and acted as ever in His sight, and more, perhaps, than any other man in modern history, he might have taken for the motto of his life the oft-repeated asseveration of Elijah, "As the Lord God of Israel liveth, before whom I stand." This was the secret of his courage, the root of his inflexibility, and the source of his power.

V.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. V.

BY HENRY A. BUTTZ, D.D., PRES. DREW THEOLOGICAL SEMINARY.

THE present methods of instruction in our Theological Seminaries and the curriculum of study are the result of so much forethought and anxious care on the part of the Church, that the natural assumption would be, that no modifications are demanded at this time. The courses of study in the institutions of the various denominations, save on peculiarities of doctrine and of polity, are so nearly identical, that we may safely regard them as having the unanimous approval of the whole Church. No serious question as to the method of Ministerial Education has been raised in the schools themselves, nor is there any general dissatisfaction expressed in the periodical literature of the various branches of the Church of Christ. The consensus of the ministry and laity on this subject, thus implied, affords a strong presumption that, at least, no radical changes are regarded as essential.

This agreement and apparent satisfaction with the present order of things affords, however, no reason why the matter should not be

carefully considered. Contentment with the present is not always healthful, and any improvement, however slight, in so grand a work as this is of priceless value.

The question whether Theological Seminaries have produced the best results has been raised, and this, of course, involves the subject now under discussion in *THE HOMILETIC REVIEW*.

There are some characteristics which must be regarded as essential to all Theological Seminaries. These characteristics called them into being, and to surrender them would involve the destruction of these schools.

Theological Seminaries must represent and maintain the highest possible standards of Biblical and Theological Scholarship. This is essential to the prosperity of the Church, whose teachings they are to expound. They are not the fountains of truth, but its expounders and defenders. Here, if anywhere, it is to be expected that all critical questions that arise will be considered and discussed, and errors and falsehoods will be refuted. Theological schools are emphatically set for the defence of the truth, and if no other end were secured by their existence, this alone would justify the means expended in their equipment and support. The attacks that are constantly made upon the fundamentals of Christian truth demand that there shall be somewhere a body of men who, with every advantage of training and with every facility afforded by libraries and special opportunities, shall maintain "the faith once delivered to the saints." The service thus rendered to the Church by these institutions is a matter of history, and needs only to be stated, not proved.

They must also be centres of vital piety. This is as fundamental as the former, and closely allied to it. The harmony of high scholarship and deep piety is an axiomatic truth. The firmest faith is closely identified with the profoundest study, and hence the demand for the maintenance of thorough scholarship in the seminaries is in strict consistency with the growth of piety. They should be places of deep devotion, of heartfelt consecration. The aroma of faith and hope and love must fill all the halls, and sweeten every lecture, and every service. These schools should not only represent formal truth, but "the life of God in the soul of man." The spirit of prayer and praise should be prevalent, both among the Faculty and the students.

Another essential characteristic of a theological seminary is a broad and deep comprehension of the needs of the world and of the kind of men and of preparation most likely by God's grace to secure its salvation. This is necessary to give direction to the agencies which they should employ and the modes of training they should adopt.

Assuming these elements as essential, we can the more readily point out the directions in which reforms may be necessary.

It is believed by many that the regular course for graduation should be lengthened so as to occupy four years. The impossibility of com-

passing within the three years now occupied by this course the whole round of theological studies is apparent to all who have given serious attention to the subject. The same widening and deepening of thought has taken place in theological science which has long been manifest in other sciences. Where one professor, half a century ago, filled the chair of natural science in our colleges, several professors are now required. Where one professor taught both Latin and Greek, now each of these languages has its separate professor, with adjunct professors or tutors to aid in the work. The same tendency is seen in our theological schools growing out of the necessities of the times. The range of inquiry is here so broad, that the student is compelled merely to touch the several departments, he cannot hope in any high sense to compass them. This tendency has been remedied in colleges by raising the standard of admission, so that in our best institutions the requirements are greatly in advance of what they were a few years ago.

This necessity is now met in part in theological schools by a post-graduate course, which is optional with the student. A glance at the catalogues of our theological seminaries shows that the number of young men pursuing post graduate courses in this country and abroad is quite large, and is constantly increasing. This desire of scholarly young men is an indication of their consciousness of their own needs. There is a growing sentiment in the Church that a three-years' course does not afford time enough to compass the whole field of preparation now demanded. The theological course is much fuller than it was a quarter of a century ago. The rapid development in the science of Comparative Religion and of the Philosophy of Religion, the great advances in Biblical Philology, the relations of Science and Religion, open departments of work which can only be compassed by years of careful study. It may be suggested that the remedy might be found in raising the standard of admission. The ordinary requirement for admission—viz., a graduation at college—cannot well be changed, for that is the natural period of entrance upon professional studies. The suggestion made by some, that each student should have a preparatory drill of one year in Hebrew, would afford partial relief, if it were practicable; but this cannot be done except at the expense of the classical course. The substitution of Hebrew or any other professional study for a regular college study is of questionable wisdom. The four years of college life are far too short for the classical, scientific, mathematical and literary work, now overcrowded, and to abridge it would be disastrous in the extreme. It is better that the college course should be carried on as preliminary to professional studies and entirely distinct from them. It remains, then, to retain the present requirement for admission, a college training or its equivalent, and to increase the length of the theological course. This seems

to be the most feasible way to meet the difficulty which now confronts ministerial scholarship.

Another method of meeting the difficulty we are considering would be to narrow the range of the regular course by making it more specific and thorough, and by increasing the post-graduate work, and also the collateral studies. Nothing is more damaging to scholarship than the hasty methods with which important subjects are considered. A thorough grasp of a few great subjects is more serviceable to the scholar than a cursory review of many. At this point is one of our greatest dangers. Learning is substituted for education, reading takes the place of drill, and breadth of information is more highly prized than the texture of the scholarship. It is an old adage, "beware of the man of one book." It was this thorough mastery of a few subjects that made our fathers in the ministry so effective. The mastery of a great subject, or a great book, is more effective in securing power for the individual than any amount of miscellaneous study without thorough comprehension. The student who shall spend months in the study of the doctrines of sin and the atonement will thus lay foundations upon which he can build at his leisure a noble theological edifice. It is almost impossible for a student to complete with thoroughness the present curriculum of our schools within the time allotted to them; and yet it is difficult to find a point at which to stop. The limitation of the course to the great subjects, with added courses for those qualified to pursue them, would combine at once thoroughness and breadth with special opportunities for those qualified for special departments of theological service. This is partially carried out in some schools by allowing those who choose to do so to pursue extra studies with the several members of the faculty.

This view of placing the standard of theological education very high, and making the practice conform as far as possible to the ideal, is in no way antagonistic to the shorter courses and more practical methods, to which attention has been called in the previous papers on the subject in this Symposium. The efforts now making in evangelical work has led to the establishment of special institutions for training Christian workers. Dr. Duryea* has well shown that there is no real necessity for separate institutions, and that the professors of the Seminaries now established may meet the wants of all students for the ministry.

This leads us to consider whether the elective system, now so extensively adopted in our colleges and universities, may not also be wisely applied to theological seminaries. There are two objects to be secured in the training of a minister; first the mastery of Biblical and theological science; and, second, to enable him to impress those great truths on the attention of the people to whom he

* *HOMILETIC REVIEW* (April), pp. 298-303.

is to minister. There is danger lest devotion to the science may interfere with the study of the art of preaching. The method of communication of truth is for him scarcely less important than the knowledge of the truth itself. If the science of theology be fundamental, the art of delivery is scarcely less important. While the substance of truth is essential to the preacher, the form must not be overlooked. It is not uncommon for men of profound scholarship and of deep thought to disparage the graces of oratory. Apollos was an "eloquent man and mighty in the Scriptures," and the former was no small element in gathering the people around him as a leader. The time spent in studying the best forms of expression and in the preparation for delivering the truth is not wasted. It is a question how both of these objects can be secured. Not in every case, for this will be impossible, but how can the young men be educated to the highest usefulness? It has occurred to the writer that the most effective results in the training of individuals, will be secured by not requiring the same course for every student, but adapting the studies so as to bring forth the best possibilities of each individual. There is no place where individuality should be more carefully preserved than in the ministry. There is a complaint that the students of each seminary can be recognised by certain mannerisms or modes of thought. It is not desirable that all men who are preparing for the same profession should have precisely the same training. It is this individuality which explains the success of many persons deficient in scholastic advantages. The manhood, the character, the selfhood of the individual, so long as it is not abnormal, should not be seriously modified in the student life. He should remain what he is, only developed, improved, cultured, energized. Would not an elective system help greatly in securing the development of each in the best manner. The preparatory period of study has passed. Let one year be devoted by all the students to the critical study of the Hebrew and Greek Scriptures, and the cognate fundamental studies in systematic, historical and practical theology. Let the foundations be broad and deep. The first year will thus be given to the studies which underlie all high advancement in theological science. After that let the individual student, with the advice and consent of the Faculty, select a course, which shall be fully equivalent in the work required to every other course. All students will not become profound scholars in every department, nor is it absolutely essential that they should; but there are departments where many would do far better work than they now do if sufficient time were given to awaken their interest and develop their capacities. The abhorrence of Lord Macaulay for mathematics did not prevent him from becoming the great master of English style; nor does the inability of some students for one department argue his incapacity to master another. We thus find time for profound sci-

entific study by those best suited to it, and also for that training in the delivery of sermons, so important to him who would reach the highest success. The science may be prosecuted more closely by one, and the art by another; but neither should be pursued to the exclusion of the other.

This recommendation is not intended to exclude the important work of training for the ministry those who have not previously enjoyed extensive scholastic advantages. This feature has been fully treated in previous papers. Many young men find it impossible, from age or other causes, to prepare fully for theological studies, and they regard it as their duty to preach the gospel. They have a good training in English. They have read English authors, and often have a facility and accuracy of expression not always found among those who have a classical training. It is to be regretted that such men have not time and opportunity for a complete course of study. There is no reason why they should not have a thorough training for their work; and if they have the natural capacity and the proper spirit, with a good English training, they can work side by side with others with manifest advantage to both. The course should not be too brief, nor should it be conducted in any desultory way. They should study the Scriptures as well as theology. In our care for the study of the original Scriptures, the study of the English Bible should not be neglected. It is the English Bible from which the preacher is to preach, and he should learn to handle the "sword of the Spirit." He who would do the effective work in the ministry must know the Bible, and its text must be familiar in the vernacular. The study of the English Bible by the most advanced students would not be an unwise employment of time side by side with the study of the original Scriptures. This duty was strongly emphasized by Dr. Curry,* and needs no enforcement here.

In conclusion, we may merely enforce the suggestion as to method indicated in the paper of Dr. Duryea. He suggests that the student should be taught "the doctrine of method in each department." The student should learn to do the work, as well as gain information. He suggests that this should be the exclusive method in the post-graduate course. This method should begin as early as possible in the course. Self-work, self-investigation, should be encouraged. By following this plan early in the course, the habits of the student will conform more closely to them in his future life. He will learn to make use of the great libraries which are within his reach. A library properly employed is itself a great educator. It would bear a two-fold result: it would secure accurate knowledge on subjects and at the same time develop the power of clearly communicating truth.

But after all the man is more important than his training. Train-

* HOMILETIC REVIEW (January), pp 19-23.

ing can do a great deal. It can strengthen the faculties; it can promote high scholarship; it leads to habits of industry and self-sacrifice, and it is essential to the highest usefulness; but it cannot make the minister. Back of the school must be the man, and in the man must be the Holy Spirit and the heavenly vocation. The character and spirit of the ministry will have much to do with moulding the character and spirit of the people. Theological seminaries will fail in their high calling if they do not send forth into the work of the ministry, men full of faith and of the Holy Ghost.

VI.—SYMPOSIUM ON PROHIBITION.

OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,
WITH WHAT LIMITATIONS?

NO. II.

BY I. K. FUNK, D.D.

THE Rev. Dr. Spear, in the able paper with which he opened this Symposium, justly observes that there is room in the country for but two great parties. The advocates of the National Prohibition party fully recognize this truth, and fully expect that their party will be one of the two. They believe it essential and wholly practicable to so push prohibition into politics as to make it the dominating political issue, until the liquor traffic is brought under control. Those who think this policy a wise one rest their belief chiefly on the following propositions:

1. The liquor traffic is a stupendous injury to society and to our Government, and is a portentous and continuous menace to both; responsible, according to Chief Justice Noah Davis,* for eighty per cent. of all crime; according to Premier Gladstone, for the infliction of more harm on man "than the three great historic scourges, war, famine and pestilence, combined;" according to the late eminent physician, Dr. Willard Parker,† for 35 per cent. of lunacy, 45 per cent. of idiocy, 75 to 90 per cent. of pauperism, and 10 per cent. of deaths; according to the *New York Tribune*, "this traffic lies at the centre of all political and social mischief, it paralyzes energies in every direction, it neutralizes educational agencies, it silences the voice of religion, it baffles penal reform, it obstructs political reform;" according to Lord Chief Justice Coleridge, so intimately connected is the traffic with crime in England—and the same is certainly true in almost equal degree in America—"If we could make England sober we would shut up nine-tenths of her prisons;" and according to the *London Times*, it is an evil of such vast and growing magnitude that "it may crush and ruin us all." Hence it is a question of importance sufficient to be the dom-

* *HOMILETIC REVIEW*, Jan. 1885, p. 25.

† Preface to Richardson's "Ten Lectures on Alcohol," p. 10.

inating and dividing issue in politics—other questions, however important, to take, for the time being, subordinate places; for the country settles only one great question at a time; and it is the dominating issue, not the subordinate ones, which, in a breaking-up of parties, exerts the determining influence in the recrystallization of voters. Other questions which have divided parties, as that of the National Bank and that of tariff, are, in comparison with the liquor question, of little moment; even the question of slavery, which crystallized the voters into two great opposing parties in 1856 and 1860, is dwarfed by this question. Drink is now reducing millions of negroes and whites to a far worse slavery than that which Lincoln's proclamation ended. Says Canon Farrar: "Important as great questions in English politics may be, such as the franchise and the land laws, they are matters absolutely infinitesimal compared with the urgency of the necessity of controlling and limiting with a strong hand this drink question."

2. The methods employed to stay this evil have proved insufficient. These methods have failed not only to bring this *monstrum horrendum* under control, but have proven wholly inadequate during these past thirty years, to prevent its constant and rapid increase, until now it has attained most alarming proportions, often defeating and electing candidates in municipal, state and national elections, and dictating political policies to both parties. Effort to turn back or even check the incoming tide of public opinion in favor of a National Prohibition party is labor lost, unless he who undertakes it clearly sets forth a remedy which will be manifestly adequate to meet the portentous and imminent danger against which this party is organized. It is to be regretted that the Rev. Dr. Spear, in his paper, did not think it worth while to suggest an adequate substitute for the one proposed by political prohibitionists.

3. License, low or high, is not an adequate substitute. License is greatly responsible for the present immense proportions of this evil. With the masses the knowledge that an evil is under the ban of the law is restraining and educative in a very high degree. Whatever may be the subtleties of our theories touching license, and the explanations which justify it with metaphysicians and philosophic statesmen, with the masses it comes within the scope of this logic: *that which the law permits is right, that which the law forbids is wrong*. Rev. Dr. Curry says license is "partial prohibition;" with the masses it is *partial permission*. As indulgences in the middle ages, license has debauched the public conscience. Houses of ill-fame are licensed in Paris, and bastards are nearly as numerous as children born in wedlock, nearly fifty per cent. of all births being bastards.* Dr. Herriek Johnson, after witnessing the effects of the high license law in Chicago, denounces the law as "a sham and a delusion," and Hon. John

* Von Oettingen's "Moral Statistik," 3rd ed., 1882. Bibliotheca Sacra for Jan. 1885.

B. Finch, to whom is attributed the suggestion for the high license law of Nebraska, the first in this country, regretfully says, "It was the greatest mistake of my life." The resolution of the Nevada Liquor-Dealers' Association voices a sentiment which licenses everlastingly tend to create. They say :

"Resolved, That so long as our business is licensed by the United States, State and County, we consider it perfectly legitimate and honorable, and do not think we deserve the censure which is constantly being heaped upon us."

This logic is irresistible with the people. It is largely responsible for that undertow which for these many years, in spite of all our efforts, has been sweeping us farther and farther to sea. The editors of *The Voice* sent to all the mayors of Illinois questions regarding the effect of the high license law in that State. They have received 79 answers; 47 of these declare that the effect has been to decrease prohibition sentiment, 14 notice no change, and only 18 think that the law has tended to increase prohibition sentiment. So it appears that high license is actually a step from, instead of toward, prohibition. In a letter just to hand Dr. Herrick Johnson confirms this conclusion.

4. Local prohibition, whether by town, county or State, is necessarily defective, inasmuch as it cannot prevent the introduction of liquor from adjoining counties or states; it can prevent the manufacture, but cannot protect itself against inter-state commerce, nor is it practicable for it to do so. This defect can be remedied only by National prohibition, and this can be secured only through an amendment to the Federal Constitution. And this would greatly simplify the work necessary to suppress the liquor traffic. The government has already at hand the machinery which could, if proper authority is given, accomplish the work. The Internal Revenue system, which now places an officer in every brewery and distillery in the land to prevent the manufacture of "crooked" whiskey, could close, if so ordered, all breweries and distilleries; and the present Custom House machinery could take care of all importations from abroad. The government, with machinery similar to that with which it prevents the manufacture of "crooked" whiskey and the importation of smuggled goods, could prevent the manufacture and importation of liquor. This method of procedure would give prohibition a tremendous advantage in many ways.

5. So strong has the liquor power become with its enormous capital and its ramifications, and so thoroughly organized is it as a political power, that it is impossible to secure the rigid enforcement of prohibitory law by the dominant party, as parties are now constituted, even though the law is passed by a majority vote of the people (in Maine the vote was, last September, three to one in its favor, and yet, on the testimony of General Neal Dow, the dominant party most reluctantly enforces the law, because of threats of the

National Liquor Association against the party in doubtful States); the liquor power is able to defeat either party almost at its will, although it is greatly in the minority. That the minority can rule, Dr. Spear easily demonstrates (?) impossible; but an ounce of fact is worth a ton of logic. The liquor power has great advantages in other elements of strength, and these compensate for lack of votes; it has an unlimited supply of money, and this counts for very much; it is not troubled with conscientious scruples in the using of money to corrupt executive officers and legislators, and in this way often thwarts the will of the people. Then it is the *business* interest of liquor men to defeat the law, and hence they can be counted on to be *all* at it and *always* at it, and having the *negative* result to secure, the non-enforcement of the law, it is not strange, as the parties are now organized, that these men should come off victors almost every time, and this notwithstanding keen logical demonstrations that minorities cannot rule in this country.

6. By forcing the liquor question to the front as the dominating and dividing issue, and compelling a reorganization of the political parties at this dividing line, the whiskey men will be driven into one party. Their corrupting influence must then exhaust itself on that party. Hundreds of thousands of men who do not believe the drinking of liquor wrong, *per se*, and who now drink in moderation, will vote, when such a division of parties takes place, against a party dominated by the rum power. The majority of the people can be counted on to vote on the right side when that conflict comes, for it is comparatively seldom that prohibition is defeated when submitted to a popular vote, North or South. Here is the great advantage: when such an anti-whiskey party gains control, every politician in it will understand that he has nothing to fear or expect from the saloon; that his party is so organized that it will go down or up as the saloon goes up or down; and those mightiest of political forces, party spirit, party prejudice, party machinery, and what I may call party *inertia* (the inclination of one to stay in a party because he is in it, because it requires an effort and thought to make a change), will then be on the side of prohibitory law, and not against it, as now.

To these six considerations mainly is due the tremendous energy which is forcing the liquor question to the front as a party question.

The Rev. Dr. Curry, in the March number of the *Methodist Review*, says:

"This incoming flood is not the result of some temporary local storm, but of the rising tide of convictions that have come to possess the public mind. * * It is plain, too, that the force of these convictions has as yet only very partially expressed itself; and it is safe to anticipate that, instead of the present ripples of the waves, a mighty ground swell of awakened purposes will sweep over the land. The presence of this movement was manifested in the late general election chiefly

as a disturbing force, but quite sufficiently so, not only to indicate its existence, but also to suggest that it was backed by an unmeasured reserve of power. The votes cast for what was called the "Prohibition ticket" can, in no just sense, be taken as a measure of its extent and influence. The interests of the people were drawn away, with almost unprecedented intensity, to other issues, and uncounted thousands of the most determined Prohibitionists were saying, 'Not now; the contest for the presidency is now the great issue, and for the time being the paramount one.'"

Never before in the last thirty years has there been as much liquor consumed in this country as to-day, and never before has the increase been so rapid as during the last five years. These two facts are indisputable. The past methods employed against this gigantic evil are not sufficient to cope successfully with it. Have we not a right to say this after thirty years of trial (the Republican party, which in the North is the more disposed toward temperance, being in power nearly all this time)? Who has the courage to assume the tremendous responsibility of continuing the trial another thirty years? During these years of experiment the liquor traffic has wasted a wealth which, with its ordinary increase, would equal the present total valuation of property of all kinds in America, so that had the traffic been ended thirty years ago, the time the Republican party was coming to the front, the nation's wealth to-day would be double what it now is; and who will estimate the wrecked lives, the ruined homes, the wretchedness here and hereafter, which have been wrought during these years by this deplorable traffic!

It is not a sufficient answer to say that the increase in the traffic would have been greater had not these methods been employed. That claim we readily admit. But if a deadly disease is eating toward the vitals it is not enough that the remedy employed *retards* the progress of the disease. No remedy that does not wholly check the onward march of the disease is sufficient.

It must not be thought that the advocates of the political method would substitute their method for those already employed, as the pledge, moral suasion, gospel temperance, education, county and state prohibitory laws, etc. They wish to *supplement* these methods, not to set them aside. They would have those methods worked, if possible, a hundred-fold more enthusiastically and efficiently than ever, nor do they forget their indebtedness to these methods. Had they not prepared the way the political methods would not now be possible.

The series of tables published in *The Voice* during the last few months leave no room for reasonable doubt that the consumption of liquor has greatly increased during the last thirty years, and, more startling still, that the rate of this increase is being accelerated year by year. Dr. Dorchester, in his late book,* says that since 1850 there has been a great increase—much greater than appears in the official

* "The Liquor Problem in all Ages," pp. 613-16.

government figures; for the government makes no note of the vast expansion of distilled liquors by adulteration since the imposition of a heavy tax in 1863, this tax having made the art of adulteration most profitable. Thirty years ago the consumption of beer was about two gallons per inhabitant; last year it was over *ten* gallons for every man, woman and child in the land; and at the same time there has been an increase *per capita* in the consumption, as a beverage, of distilled liquors (whisky, brandy, gin, etc.).

The increase of foreigners and the drinking habits of the negroes are elements which help to swell this increase; but that which remains to be accounted for is exceedingly large, as is easily demonstrated.

A notable fact is that this stupendous increase in the consumption of liquor is not confined to America. It seems to mark this era of our civilization. In Berlin the *whiskey* saloons are increasing threefold more rapidly than the population; the beer saloons are also increasing, but less rapidly. So is it in Switzerland, in France, and throughout Europe. Beer and wine are but developing the appetite for whiskey and brandy. Crime of every kind is increasing with startling rapidity, and this is attributed to the great increase in the consumption of liquors. European statesmen are becoming profoundly alarmed.

Every civilization has had its great mastering evil, growing upon it as a parasite, and in the entire past history of the world this nourished evil has destroyed the civilization that fed it, and has thrown the world back toward barbarism. Alcoholic mastery is the evil our present European and American civilization is developing with an ever-increasing rapidity; we must find the way to end it, or it will end us.

The conservative London *Times* is constrained to cry out:

"Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot and the legislator. . . . Let us do something towards staying the huge mischief which, one way or another, confounds us all and may—for we cannot be sure—crush and ruin us all."

And says Carron Farrar, who certainly is no fanatic:

"It has come to this, England must in this matter mend her ways; she must get rid of this curse and crime, or she must ultimately perish."

These solemn words are as true of America as they are of England.

The remedy with which the advocates of party prohibition propose to *supplement* past methods is: *National Prohibition through an amendment to the Federal Constitution, backed by a successful National Prohibition Party.*

Against this policy many objections are presented with consummate skill by the Rev. Dr. Spear in his opening paper. Let us carefully examine these objections:

"Whether intoxicating liquors shall be manufactured and sold in a given State is a question for that State to determine; it cannot be determined by Congress without a fundamental change in our system of government."

No amendment to the Federal Constitution can be secured except by the consent of three-fourths of the States. Surely, if the States discover that the National Government can accomplish a work vitally important to the welfare of the *whole* people, and also discover that the States cannot accomplish this work in their individual capacity, the wise thing for the States to do is to have the central government do this work. That is what the central government is for—to do that which the States cannot do independently. If the good of the people requires it, and the people say Yes, how is it going to change fundamentally a government that is *by* the people and *for* the people? The “fundamental” idea of the American government is that the government is made for the people, and not the people for it. This objection is not a new one. Dr. Spear will remember the yeoman service it did thirty, forty years ago. We were told (the Doctor will remember how it was dinned into our ears) that whether there shall be slaves or no slaves in a given State was a question for the State to determine; for the central government to determine it would be to change fundamentally our system of government. But slavery *was* abolished by the central government, and slavery *is* made impossible to-day in every State, by Federal instead of by State law, and yet our system of government survives. Even an amendment to the Federal constitution has been adopted which compels Broadway stages, San Francisco hotels, Philadelphia theatres, and so on all through the land, to admit negroes! Our system of government also stood that shock. It cannot be that it will now be wrenched from its foundations, if, at the command of three-fourths of the States, the National government brings the manufacture and importation of liquor under its control.

This national policy, we are told, is *impracticable*, because it cannot secure the needed majority in its favor. To amend the Federal Constitution will take a two-thirds vote of Congress and the subsequent majority consent of the legislatures of three-fourths of the States. Dr. Spear dismisses this point with considerable emphasis:

“He who thinks that the requisite majority can ever be persuaded to sanction such a change in the supreme law of the land has passed beyond the reach of reason, and the attempt to reason with him would be labor lost.”

That ought to settle the question. The learned writer enters the temple of all truth and slams the door with such a vim as to take all heart out of one who thought the truth lay in quite the other direction. But may not such an one venture to intimate what he would have said had not this *ipse dixit* put him out of court? If there is anything in the objection, beyond what we have already answered, it means that it is impossible to get a majority of the people in three-fourths of the States to favor prohibition. The majority in three-fourths of the States will give us a majority of three-fourths of the legislatures, and with such a majority in the States, of course

the requisite two-thirds in Congress would be secured. Surely our learned opponent will admit that much. So the problem resolves itself to this: Is it madness to suppose that a majority of the voters in three-fourths of the States can be secured to the side of prohibition? Let us see if this expectation is without reason. In one way, or another, and at one time or another, the people, either by direct vote or by a majority vote of their State legislators (who are never apt on questions of this kind to go ahead of the people), have voted in favor of prohibition: Maine, New Hampshire, Vermont, New York, Connecticut, Rhode Island, Massachusetts, Indiana, Nebraska, Nevada, Ohio, Michigan, Iowa, Minnesota,* Kansas, Delaware, Texas and South Carolina, three-fourths of Georgia, nearly all of Mississippi, a large proportion of Florida, North Carolina, Kentucky, Maryland, Missouri, West Virginia, Tennessee, Arkansas, New Jersey, Alabama, Illinois and Wisconsin. In all, nearly, if not quite, three-fourths of the people of the United States have already voted, at one time or another, for prohibition. To secure an amendment to the Federal Constitution we will need a majority vote in twenty-eight States. With a clear policy, and a union of the friends of temperance on this line, and the agitation which the cause is worthy of, surely it is not so absurd a thing as the Doctor would lead us to believe, to think that an enthusiasm can be awakened which will sweep the country from Maine to California. Look at Canada. The General Government has taken the question of prohibition in hand and submitted it to the vote of the people by districts. Great majorities are rolling up almost everywhere. So far in but four counties has prohibition been defeated; and there is every reason to believe that at no distant date the liquor traffic in Canada will be destroyed wholly by the action of the General Government. The question of prohibition possesses all of the elements essential to kindle an irresistible moral and religious enthusiasm. Unless the signs are very misleading, never before were all things so favorable for a great temperance awakening. And here it is well to bear in mind that an aroused public sentiment which will place prohibition in the Federal Constitution, will have accomplished a work that cannot be undone when the tide of enthusiasm is at its ebb. That wheel has a ratchet that the liquor power will never be able to break or lift.

A third objection is that the national movement is impracticable because this question cannot be pushed to the front so as to compel a division of parties at the whiskey line. Dr. Spear in presenting this objection thinks it necessary to remind party prohibitionists that a new party cannot succeed as a *minority* party; that it must get a majority of votes before it can carry an election. Artemus Ward used to tell in a most amusing way, how, when he was young, a man of learn-

* Prohibition of Spirituous Liquors but not of Malt.

ing and dignity once said to him: "Young man, you have your future all before you." "Until then," the witty Artemus would remark in droll way that never failed to bring down the house, "I thought my future was *behind* me." If it were not so amusing it would be humiliating to prohibitionists to discover that so able a thinker and close observer as the Rev. Dr. Spear deems it necessary to solemnly warn them that they must be able to carry an election before they can elect. The following extracts present the Doctor's main point:

"The majority of the people can always get all they want, through one or the other of the existing parties, by simply voting it into power. These parties are constantly watching public sentiment, and, from time to time, adopting new principles, or measures in accordance with its supposed demands. Their plan is not to lag behind this sentiment or go contrary to it; and neither proposes to disband or commit suicide, in order to make room for a third party."

"Such a party can give no legal expression to its views until it gets itself into power, and this it cannot do until the majority of the voters shall adopt its views; and when, if ever, this becomes a fact, the party will be wholly unnecessary to attain the result. Let public sentiment move up to the mark of Prohibition and there will be no difficulty in obtaining it through the existing parties."

"They [Prohibitionists] cannot vote themselves into power until they get the necessary popular opinion on their side. . . The opinion being given such a party is not needed."

"If they are successful in leading the people generally to adopt their views, the end they desire will be gained without organizing a third party for that purpose. The existing political parties, assumed to be opposed to Prohibition, will, upon this supposition, change their attitude; and either, if placed in power, will give to the principle the sanction and force of law. No new party is needed when public sentiment demands a prohibitory law, and, in the absence of such a sentiment, no new party can secure the result."

"The conditions upon which it can succeed entirely dispense with its necessity as the means of that success. These conditions being given, the movement is not needed; and if not given it is a failure."

Over and over again with wonderful tact this argument is brought to view: a new party cannot come to the front until it secures a controlling public sentiment on its side; but the very existence of this sentiment will render the party unnecessary, for one of the existing parties will be quick to adopt as its own the principle demanded. Never did a juggler handle his balls with more consummate skill than does this accomplished dialectician this argument all through his paper. The advocate of political prohibition is tossed from one horn of the dilemma to the other with a bewildering rapidity.

The argument is plausible, but not sound:

1. It is true only in a degree, that: "The way a people vote tells the story as to what they think." It tells the story rather of what the party manipulators wish. In the argument no account is made of those tremendous elements of the strength of a party: party machinery, party spirit, party prejudice and party *inertia*. Nine in ten of Democrats would vote for the Democratic party if its principles were reversed; and the same is true, in a less degree, of Republicans. After a

party has been in existence for some years the attachment of its adherents, could this attachment be resolved into its component parts, would be expressed by something like the following formula:

Party machinery and "spoils" 3 parts; party spirit and prejudice 2 parts; party inertia 4 parts; principle 1 part.

To pit a principle against parties and leave the party organizations untouched, as Dr. Spear would have us do, would be to give the opposing principle the tremendous advantages of party machinery, and of the spirit, prejudice and the *inertia* of party. This is precisely what the friends of Prohibition have been doing for these many years, and the result is what we have seen.

This was the difficulty which the anti-slavery men encountered in the 'fifties.

Horace Greeley* in 1854 wrote:

"It has long been our belief that a thorough dispersion of parties, with an obliteration and disuse of all their machinery, watchwords and discipline, as often as once in twelve years, if not at the close of each Presidential contest, would be a public blessing. We have witnessed such baleful results of blind partisan bigotry—of unreasoning devotion to this or that party standard because of the name thereon inscribed—of dishonest practising on this fanaticism, in the confident belief that the great body of the party will swallow anything that bears the approved label—that we should be perplexed, if required to say whether party spirit has done more good or evil."

It is exceedingly instructive to remember that although public sentiment was becoming in the North overwhelmingly anti-slavery, yet up to the very breaking of the old parties in the 'fifties these parties became more and more pro-slavery. They did not reflect at all the growing sentiment. On the contrary, with their expiring energy, they enacted the most obnoxious of all pro-slavery measures, as the Fugitive Slave Law, the Repeal of the Missouri Compromise, and made possible the Dred Scott Decision. Again an ounce of fact is worth a ton of logic. The anti-slavery principle had no chance to be heard until the Whig party (the party "more likely to sympathize with" abolition) was smashed, and party spirit and machinery got out of the way.

But we are told by Dr. Spear:

"The creating of a new political party has never succeeded, even once, in the whole history of this government. The Republican party of to-day is not an example of such creation. This party, formally organized in 1856, was not a new party contending for the mastery against two other parties in the field, and finally conquering both, but was simply the old Whig party under a new name, with elements of strength derived from the Liberty party and also the Democratic party, while some of the Whig elements, especially in the Southern States, went into the latter party. The Whig party gave place to the Republican party and was merged into it, and, with added elements, took a new name. Such are the facts in the case."

What besides these four elements constitutes a party—(1) name, (2) party machinery, (3) dominating principle, (4) membership? The

* N. Y. Tribune, July 18, 1854.

Republican party had a new name, brand new party machinery, and, for its dominating principle, hostility to slavery, denouncing it as a "relic of barbarism," while the Whig party was pro-slavery. As to membership, in 1840 the Whig party polled a majority of all votes cast in the Southern States. There was its great strength, under the leadership of Henry Clay. In 1860 the Republican party had practically no vote in the South. The Doctor must admit the "some" to whom he refers was quite large in the South. In 1852, in the North, the Whig party polled 1,012,864 votes; the Republican party in 1860 polled, in the North, 1,866,452. Where did this vast increase come from? Multitudes of Whigs in the North went into the Democratic party, and multitudes of Democrats, following the lead of such men as Salmon P. Chase, went into the Republican party. With name, party machinery, dominating principle and membership changed, surely the Republican party was a new party. If it was the old Whig party, it must have been after the manner the revolutionary gun of the old hero was the same old gun, although it had a new barrel, new breech, new stock, ramrod and hammer. "Well," persisted the old hero, "the touch-hole is the same."

Let the National Prohibition party be as much of a new party as was the Republican, and its advocates need ask for no more. Let it have a name different from either of the old parties; for its dominating principle, hostility to the liquor traffic; new party machinery; and then give it as large a proportion of the intelligent voters of the South as left the Whig party and went into the Democratic party—that is, a majority of the whole Southern vote—and let there be an abandonment of the old parties for the new in the North equal to what there was of the Whig and Democratic parties for the new Republican party, and then give it, to make the parallel complete, victory in 1888, as had the Republican party in 1860—give it all this, and then Prohibitionists will not be very apt to care if some learned successor to the Rev. Dr. Spear in 1915 writes, in a Symposium to *THE HOMILETIC REVIEW* of that date, to prove that *the National Prohibition party*, which, then, for a quarter of a century had been in control of the Government, was *not* a new party; that a new party "has never succeeded even once," and from the very nature of the case *cannot* succeed. Horace Greeley declared that the "Whig party was not only defeated, but overwhelmed;" and Smalley, in his history of the Republican party, speaking of the defeat in 1852, says "the disaster to the Whigs was so overwhelming that it *killed* their party." Dr. Spear says the Whig party simply "took a new name." The facts are with Greeley and Smalley.

Again:

"Prohibition, as a third party movement, should not, at the very utmost, pass beyond the sphere of State politics."

The aim is to make prohibition a *first* party movement. A political party which "should not, at the very utmost, pass beyond the sphere of State politics" is an absurdity. The creating of such a party "has never succeeded even once in the whole history of the government"—and for obvious reasons.

It is asked, why not adopt "the strategy of what is called the rum power"—the Prohibitionists, instead of forming an independent party, to ally themselves with the party (in the North the Republican) "that is most likely to sympathize with their views?" Much of what I have said already will apply in answer to this question. This has been the policy of Prohibitionists for thirty years, and it has signally failed, and must continually fail. There is to-day less territory in the North under prohibition than when the Republican party came into power. In 1863, the first year of the Internal Revenue tax, 62,000,000 of gallons of beer were consumed; in '84 this amount had increased to the enormous quantity of 588,000,000; during the same time the use of whiskey as a beverage greatly increased *per capita*. True the Republican party submitted Prohibition to a popular vote in Iowa and Kansas; it is also true that the same party repealed prohibition in Massachusetts, Rhode Island, Connecticut and Michigan. Gen. Neal Dow reveals the reason for this in his recent letter, in which he announced his intention of hereafter identifying himself with the Prohibition party. He says that, although the people in Maine last fall voted three to one in favor of prohibition, the Republican party fears to enforce the law because of the effect this enforcement will have on the whiskey vote in doubtful Republican States. History repeats itself. Salmon P. Chase, in a speech in Oberlin, in 1850, said:

"You ask me why we need an Abolition party; is not the Whig party sufficiently abolition? The Whig party can't oppose slavery, because that party needs the votes of the border States in order to carry elections."

Besides, it is impossible to rally Prohibitionists, North and South, under either the Republican or Democratic banner.

A movement of this kind, we are reminded, is likely to help the party least favorable to the temperance cause; that it so resulted last fall. This evil is temporary, and is unavoidable in any movement to bring to the front a new party. Dr. Spear will call to mind that this result followed the Liberty party and probably defeated Clay in '44. And yet, if there had been no Liberty party there would be to-day no Republican party. Can the Doctor suggest to Prohibitionists a solution of this problem: How may a man work into a new building the materials of his old building, and occupy the old one until the new one is complete? *The N. Y. Independent*, a paper with which Dr. Spear is connected, contained, last fall, in defence of the attitude of Prohibitionists, the following, which seems to be a very pat answer to the Doctor's objection: "You cannot make an omelet without break-

ing some eggs." The whole question is, is the omelet worth the egg breaking?

The Doctor further urges :

"A condition of public sentiment, in the several States, rendering the amendment of the Federal Constitution possible, would entirely supersede the necessity for the party, so far as these States are concerned, since the end could and would be gained by State action."

The need of a Prohibition party is not so much to secure the *enactment* of prohibitory laws (a comparatively easy task), but to secure their enforcement. Besides, "these States" would not be protected against importation from a non-prohibition State. If all the States in the Union save one were to adopt State prohibitory laws, in that one State sufficient liquor could be manufactured to supply all of the States, and no State could prevent its shipment across its borders. If prohibition could be secured in *all* the States by separate State action (certainly a much more difficult task than amending the Federal Constitution), the liquor men by concentrating their power on a single small State would be able easily to compromise Prohibition in all the States. This defect can be met only by Federal action.

Finally, it is objected that the Prohibition party has but a single principle. The answer is, this country settles but one great question at a time. This question becomes for the time being the controlling one, other questions taking subordinate places in the platform of the opposing parties, and having little to do with the determination of voters. It is somewhat surprising that this should occur as an objection to so staunch a Republican as the Rev. Dr. Spear, for, over and over again, his own party, in its early history, had to meet it. He will permit me to quote in answer from the celebrated Rochester speech of William H. Seward in 1858:

"The secret of the Republican party's assured success lies in the very characteristic which, in the mouth of scoffers, constitutes its great and lasting imbecility and reproach. It lies in the fact that it is a party of one idea; but that idea is a noble one, an idea that fills and expands all generous souls."

To push to the front a national party which has prohibition as its dominating issue, and to secure a prohibitory amendment to the Federal constitution, we are reminded, will prove a herculean task. We believe the task a wholly practicable one. But what though it proves herculean? The good results of the combined labors of Hercules were as a drop to the ocean compared with what would follow the suppression of the liquor traffic. The Christian heroism of this age and nation is capable of more than a herculean effort.

SERMONIC SECTION.

THE VALUE OF LIFE.

BY THEODORE L. CUTLER, D.D., IN
LAFAYETTE AVENUE PRESBYTERIAN
CHURCH, BROOKLYN.

*The Spirit of God hath made me, and the
breath of the Almighty hath given me life.*

—Job. xxxiii: 4.

THERE are two conflicting theories, now-a-days, as to the origin of man. One theory brings him upward from the brute, the other, downward from God; one gives him an ascent from the ape, the other a descent from the Almighty. I shall waste no time in refuting the first theory. The most profound living physicist of Europe, Prof. Virchow, of Berlin, has lately asserted that this theory of man's evolution from the brute has no solid scientific foundation. Why need you and I seek to disprove what no man has ever yet proved or will prove? The other theory of man's origin comes down to us in the oldest book in existence, the Book of Job, and tallies exactly with the narrative in the next oldest books, those compiled by Moses: "The spirit of God hath made me, and the breath of the Almighty hath given me life." That is the Bible account of your and my ancestry.

We make a great deal of ancestry. The son of a duke may become a duke; the child of a king has royal blood in his veins; and a vast deal of honor is supposed to descend with an honorable descent. Grant this true; it proves a great deal; it proves more than some of us imagine. It proves that there is something grander than for a man to have for his sire a king or an emperor, a statesman or a conqueror, a poet or a philosopher. It looks to the grandest genealogy in the universe, the ancestry of a whole race; not a few favored individuals, but all humanity. My breth-

ren, fellow sharers of immortality, open this family record. Trace your ancestry back to the most august parentage in the universe: One is our Father, God; One our elder brother, Jesus. We all draw lineage from the King of kings and the Lord of lords. Herein consists the value and the dignity of human life. I go back to the origin of the globe. I find that for five days the creative hand of the Almighty is busy in fitting up an abode of palatial splendor. He adorns it; He hollows the seas for man's highway, rears the mountains for his observatories, stores the mines for his magazines, pours the streams to give him drink, and fertilizes the fields to give him daily bread. The mansion is carpeted with verdure, illuminated with the greater light by day, lesser lights by night. Then God comes up to the grandest work of all. When the earth is to be fashioned and the ocean to be poured into its bed, God simply says, "Let them be," and they are. When man is to be created, the Godhead seems to make a solemn pause, retires into the recesses of His own tranquility, looks for a model, and finds it in *Himself*. "And God said, let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them. . . . So God breathed into man's nostrils the breath of life, and he became a living soul." No longer a beautiful model, no longer a speechless statue, but vivified. Life, that subtle, mysterious thing, that no physicist can define, whose lurking place in the body no medical eye hath yet found out—life came into the clay structure. He began to breathe, to walk, to think, to feel in the body the "nephesh": the word in the Hebrew, means, in the first

[Many of the full sermons and condensations published in this Review are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

place, *breath, the breath of life, the vital spirit*, then, finally, what we understand by that immortal essence called the soul.

Now, it is not my intention to enter into any analysis of this expression, "the spirit," but talk to you, my dear people, on life, its reach and its revenue, its preciousness and its power, its rewards and its retributions, life for this world and the far reaching world beyond. Life is God's gift; your and my trust. We are the trustees of the Giver, unto whom at last we shall render account for every thought, word and deed in the body.

I. In the first place, life, in its origin, is infinitely important. The birth of a babe is a mighty event. From the frequency of births, as well as the frequency of deaths, we are prone to set a very low estimate on the ushering into existence of an animate child, unless the child be born in a palace or a presidential mansion, or some other lofty station. Unless there be something extraordinary in the circumstances, we do not attach the importance we ought to the event itself. It is only noble birth, distinguished birth, that is chronicled in the journals or announced with salvos of artillery. I admit that the relations of a prince, of a president and statesman, are more important to their fellow men and touch them at more points than those of an obscure pauper; but when the events are weighed in the scales of eternity, the difference is scarcely perceptible. In the darkest hovel in Brooklyn, in the dingiest attic or cellar, or in any place in which a human being sees the first glimpse of light, the eye of the Omniscient beholds an occurrence of prodigious moment. A life is begun, a life that shall never end. A heart begins to throb that shall beat to the keenest delight or the acutest anguish. More than this—a soul commences a career that shall outlast the earth on which it lives and the stars beneath which it moves. The soul enters upon an existence that shall be untouched by time, when the *body* is extinguished like a taper in the

sky, the moon blotted out, and the heavens have been rolled together as a vesture and changed forever.

The Scandinavians have a very impressive allegory of human life. They represent it as a tree, the "Igdrasil;" or, the tree of existence, whose roots grow deep down in the soil of mystery; the trunk reaches above the clouds; its branches spread out over the globe. At the foot of it sit the Past, the Present, and the Future, watering the roots. Its boughs, with their unleafing, spread out through all lands and all time; every leaf of the tree is a biography, every fibre a word, a thought or a deed; its boughs are the histories of nations; the rustle of it is the noise of human existence onwards from of old; it grows amid the howling of the hurricane, it is the great tree of humanity. Now in that conception of the half savage Norsemen, we learn how they estimated the grandeur of human life. It is a transcendent, momentous thing, this living, bare living, thinking, feeling, deciding. It comes from God; He is its author; it should rise towards God, its giver, who is alone worthy of being served; that with God it may live forever.

II. In the next place, human life is transcendently precious from the services it may render to God in the advancement of His glory. Man was not created as a piece of guess-work, flung into existence as a waif. There is a purpose in the creation of every human being. God did not breathe the breath of life into you, my friend, that you might be a sensuous or a splendid animal. That soul was given you for a purpose worthy of yourself, still more of the Creator.

What is the purpose of life? Is it advancement? Is it promotion? Is it merely the pursuit of happiness? Man was created to be happy, but to be more—to be holy. The wisdom of those Westminster fathers that gathered in the Jerusalem chamber, wrought it into the well-known phrase, "Man's chief end is to glorify God and enjoy him forever." That is the double aim

of life: duty first, then happiness as the consequence; to bring in revenues of honor to God, to build up His kingdom, spread His truth; to bring this whole world of His and lay it subject at the feet of the Son of God. That is the highest end and aim of existence, and every one here that has risen up to that purpose of life *lives*. He does not merely vegetate, he does not exist as a higher type of animal: he lives a *man's* life on earth, and when he dies he takes a man's life up to mingle with the loftier life of Paradise. The highest style of manhood and womanhood is to be attained by consecration to the Son of God. That is the only right way, my friends, to employ these powers which you have brought back to your homes from your sanctuary. That is the only idea of life which you are to take tomorrow into the toils and temptations of the week. That is the only idea of life that you are to carry unto God in your confessions and thanksgivings in the closet. That is the only idea of life on which you are to let the transcendent light of eternity fall. The powers, these gifts, the wealth earned, the influence imparted, all are to be laid at the feet of Him who gave His life for you. Life is real, momentous, clothed with an awful and an overwhelming responsibility to its possessor. Nay, I believe that life is the richest of boons, or the most intolerable of curses.

Setting before you the power of a well-spent life, I might of course point first to the radiant pathway that extended from Bethlehem's manger to the cross of Calvary. All along that path I read the single purpose of love, all embracing and undying: "My meat is to do the will of him that sent me. . . . I have glorified thee on earth, I have finished the work thou gavest me to do." Next to that life we place the life begun on the road to Damascus. In him Christ lived again, with wondrous power, present in the utterances and footsteps of the servant. "For me to live is Christ:" that is the master passion of Paul. Whether he ate or drank, gained or lost, wrought or suffered,

Christ filled the eye and animated every step. The chief end of Paul was to glorify his Saviour; and of the winding up of that many-sided term of existence he could exclaim, not boastfully, but gladly: "I have fought the good fight; I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousness."

I found myself lately studying with intense interest, the biography of BAXTER. For half a century that man gave himself to the service of Jesus with a perseverance and industry that shames such loiterers as you and I. Just think of a man that twice on every Lord's day proclaimed the Gospel of his Master with most elaborate care and unflinching diligence; on the first two days of the week spent seven hours each day in instructing the children of the parish, not omitting a single one on account of poverty or obscurity; think of him as devoting one whole day of each week to caring for their bodily welfare, devoting three days to study, during which he prepared one hundred and sixty instructive volumes saturated with the spirit of the word, among them that immortal "Saints' Everlasting Rest," that has guided so many a believer up to glory. The influence of one such life as that changed the whole aspect of the town of Kidderminster. When he came to it, it swarmed with ignorance, profligacy, Sabbath-breaking, vice; when he left it, the whole community had become sober and industrious, and a large portion converted and godly. He says: "On the Lord's Day evening you may hear hundreds of families in their doors singing psalms or reading the Bible as you pass along the streets." Sixteen hundred sat down at one time to his communion table. Nearly every house became a house of prayer. Such was one life, the life of a man much of the time an invalid, crying out often unto God for deliverance from the most excruciating bodily pains. Such was one life on which was a stamped "Holiness to Jesus," and out of which flowed the continual efflux of Christian power and beneficence. Such

a man never dies. Good men live forever. Old Augustine lives to-day in the rich discourses inspired by his teachings. Lord Bacon lives in the ever-widening circles of engines, telegraph and telephones which he taught men how to invent. Elizabeth Fry lives in the prison reformers following her radiant and beneficial footsteps. Bunyan lies in Bunhill Fields, but his bright spirit walks the earth in the Pilgrim's Progress. Calvin sleeps at Geneva, and no man knoweth his sepulcher to this day, but his magnificent Vindication of God's Sovereignty will live forever. We hail him as in one sense an ancestor of our republic. Wesley slumbers beside the City Road Chapel; his dead hand rings ten thousand Methodist church bells round the globe. Isaac Watts is dead, but in the chariot of his hymns tens of thousands of spirits ascend to-day in majestic devotion. Howard still keeps prisons clean. Franklin protects our dwellings from lightnings. Dr. Duncan guards the earnings of the poor in the savings bank. For a hundred years Robert Raikes has gathered his Sunday-schools all over Christendom; and Abraham Lincoln's breath still breathes through the life of the nation to which, under God, he gave a new birth of freedom. The heart of a good man or a good woman never dies. Why, it is infamy to die and not be missed. Live, immortal friend, live as the brother of Jesus, live as a fellow workman with Christ in God's work. Rev. Phillips Brooks once said to his people: "I exhort you to pray for fullness of life—full red blood in the body, full and honest truth in the mind, fullness of consecrated love to the dying Saviour in the heart."

III. In the next place, life is infinitely valuable, not only from the dignity of its origin and the results and revenues it may reach, but from the eternal consequences flowing from it. Ah, this world, with its curtaining of light, its embroideries of the heavens, and its carpeting of verdure, is a solemn vestibule to eternity. My

hearer, this world on which you exhibit your nature this morning is the porch of heaven or the gateway of hell. Here you may be laying up treasures through Christ and for Christ, to make you a millionaire to all eternity. Here, by simply refusing to hearken, by rejecting the cross, by grieving the Spirit, you may kindle a flame that shall consume and give birth to a worm of remorse that shall prey on your soul forever and ever. In this brief twenty years, thirty, or forty, you must, without mistake, settle a question, the decision of which shall lift you to the indescribable heights of rapture, or plunge you to the depths of darkness and despair. I am a baby at the thought of the word *eternity*; I have racked this brain of mine, in its poverty and its weakness, and have not the faintest conception of it, any more than I have of the omnipresence of Jehovah; yet one is as real as the other, and you and I will go on in the continuation of an existence that outnumbers the years as the Atlantic drops outnumber the drops of a brook; an existence whose ages are more than the stars that twinkled last night in the firmament—an existence interminable, yet all swinging on the pivot of that life in that pew. It is overpowering.

How momentous, then, is life! How grand its possession! what responsibility, in its very breath! what a crime to waste it! what a glory to consecrate it! what a magnificent outcome when it shall shuffle off the coil, and break itself free from its entanglements, and burst into the presence of its Giver, and rise into all the transcendent glories of its life everlasting!

In view of that, what a solemn thing it is to preach God's Word, and to stand between the living and the dead! And in view of life, its preciousness and power, its far-reaching rewards and punishments, let me say here, in closing, that there are three or four practical considerations that should be pressed home upon us and carried out by us.

1. The first practical thought is, how careful you and I ought to be to hus-

band it. The neglect of life is a sin; it is an insult to God; it is tampering with the most precious trust He bestows. The care of life is a religious duty. A great deal of your happiness depends on it, and I can tell you, my Christian brother, a great deal of your spiritual growth and capacity for usefulness depends on the manner in which you treat this marvelous mechanism of the body. Your *religious life* is affected by the condition of the body in which the spirit tabernacles. It is not only lying lips, it is "the wilful dyspeptic, that is an abomination to the Lord." Any one that recklessly impairs, imperils and weakens bodily powers by bad hours, unwholesome diet, poisonous stimulants or sensualities, is a suicide; and there are some men, I am afraid, in this congregation that yield themselves such unpitied bond-slaves to the claims of business, that they are shortening life by years and impairing its powers every day. Thousands of suicides are committed every year in Brooklyn by a defiance of the simplest laws of self-preservation and health. What shall we say of him who opens a haunt of temptation, sets out his snares and deliberately deals out death by the dram? So many pieces of silver for so many ounces of blood, and an immortal soul tossed into the balance! If I could let one ray of eternity shine into every dram-shop, methinks I could frighten the poison seller back from making his living at the mouth of the pit.

2. Again, in this view of the value of life, what a stupendous crime wanton war becomes—offensive war, such war as multitudes have dashed into from the lust of conquest, or the greed of gold. When war is to be welcomed, rather than a nation should commit suicide and the hopes of men perish, then with prayers and self-consecration may the patriot go out to the battle and the sacrifice; but *offensive* war is a monster of hell. With all our admiration for Napoleon's brilliant and unsurpassed genius, there are passages in his life that makes my blood sometimes tingle to the finger ends, and start the

involuntary hiss at the very thought of such a gigantic butcher of his fellow creatures. If that man knew that a battery could be carried only at the cost of a legion of men, he never hesitated to order their sacrifice as lightly as he would the life of a gnat. I read that, after what is called his splendid victory of Austerlitz was over and the triumph was won and the iron crown of empire was fixed on his brow, as he stood on the high ground he saw a portion of the defeated Russians making a slow, painful retreat over a frozen lake. They were in his power; he rode up to a battery, and said, "Men, you are losing time! fire on those masses; they must be swallowed up! fire on that ice!" The order was executed. Shells were thrown, and went crashing through the brittle bridge of ice, and amid awful shrieks hundreds upon hundreds of poor wretches were buried in the frozen waters of that lake. I believe the dying shrieks of his fellow creatures will haunt the eternity of a man who prostituted the most magnificent powers the Creator fashioned in this our century of time to the awful work of shortening life, tormenting his fellow creatures and sending a million unbidden before God.

3. Once more I emphasize upon you, my beloved people, life, its preciousness and power, its rewards and its retributions. And yet, what a vapor, what a flight of an arrow, what a tale that is told! Short, yet infinite in its reach and its retribution! When life is represented as an arrow flight and a vapor, it is not that it may be underrated in its infinite importance, but only that we may be pushed up to the right sense of its brevity. Everything in God's word ennobles humanity, and exhibits life as earnest, solemn, decisive, momentous. The highest ends are proposed to it while it exists, the most magnificent rewards are held out at the termination of its consecrated vitalities. At the end of it is the great white throne, and the decisions of the judgment. Some of you, turning from this discourse this morning, may say it was nothing but sacred poetry, because your

life is only the steady, monotonous round of a mill-horse—to-morrow across the ferry, home at night—through its routine in the shop, in the counting room, in the family, on the Sabbath in church—and say, "I see nothing in my life that thus sparkles or shines or has this sublime characteristic!" Ah, my friend! grant that your life may be the mill-round of the mill-horse; you turn a shaft that reaches through the wall into eternity, and the humblest life in this house sets in motion revolving wheels that shall at last grind out for God's garner the precious grain, or else the worthless chaff of a wasted existence. So again I say, life is the porch of eternity, the only one we shall ever have; and you are to decide now whether it shall be the uplift from strength to strength, from glory to glory, or the plunge downward and still downward and deeper downward to darkness and eternal death.

My friend, what sort of a life are you living? A really earnest, humble consecration to God? Go on. Live, as I mean to do, as long as God shall spare power and intellectual faculty to serve Him. Live as long as you can, as fully as you can, as largely as you can; and then carry all life's accumulation and lay it down at the feet of Him whose heart broke for you and me on the cross of Calvary, and say: "Master, here I am, and the life Thou hast given me." Oh, let us as we depart this morning devoutly exclaim:—

Days of my life, ye will shortly be past,
Nights of my life, but a while can ye last;
Joys of my life, in true wisdom delight,
Nights of my life, be religion your light,
Thoughts of my life, dread not the cold sod;
Hopes of my life, be ye fixed on our God.

JUSTIFICATION BY FAITH.

BY WILLIAM A. SNIVELY, S. T. D., IN
GRACE [EPISCOPAL] CHURCH, BROOK-
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Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. v: 1.

THIS epistle of St. Paul to the Romans is the profoundest theological argument in human language. It discusses the

deep mystery of the relation of the human soul to the moral government of God—a question in which every moral agent is interested; a question which every man must, some time or other, settle for himself. In the course of the argument St. Paul defines that relation—that is to say, the relation of the human soul, or of man as a moral agent, to the government of God—as twofold: First, the relation that we sustain to the law which God has given us to obey; and, second, the restoration of our nature to His love and favor in the removal of the tyranny and power of sin within us. The first of these is an external work, and refers to conduct, and the Scriptural phrase which the Apostle uses to express it is the phrase *justification*. The interior work is the growth of character, the process of sanctification that goes on by the greater and greater power of the Holy Spirit within the human heart. That is the process of sanctification.

In the first of these I ask your attention this morning, and I shall take an early occasion to look at the second, in these Lenten days when the question of a personal religious life is naturally pressed home more closely and more earnestly upon us all. This word justification, or the familiar phrase "justification by faith," is used to express the great act of redemption, which was wrought for all humanity, and whose blessings we unconsciously and involuntarily enjoy upon the broad principle that the results of Christ's redeeming work are as wide as the results of Adam's fall. Practically, this is the gift of the Holy Ghost to every man, influencing him to seek God, to accept the salvation which is offered in Christ, and creating within him a capacity by which man may, if he will, prefer the good to the evil. You and I have both felt such influences at work in our hearts. We have felt condemned when we preferred the evil to the good; we have felt thankful, and possibly triumphant, when we were able by God's grace to prefer the good to the evil. And the fact that underlies this is that, in his native

strength, man has no power to do this; without the preventing grace of God he has no capacity by which to exercise faith or to call upon God. But this lost and hopeless condition is the involuntary result of our inherited woe, and it is the primary result of the redeeming work of Christ that without any volition on the part of the sinner these results should be complemented by the saving results of the work of the Gospel, thus putting man on his trial again. And this free grace of God comes to every man without his seeking it. "When we were yet without strength, Christ died for the ungodly"; and it is thus that God commendeth His love toward us, "in that while we were yet sinners, Christ died for us." And in the second Epistle to the Corinthians (v: 19), it is written that God was in Christ reconciling the world to himself, not imputing their trespasses; and it is upon the broad basis of this principle that St. Paul so earnestly beseeches the Corinthians not to receive the grace of God in vain.

Now, this first effect of God's grace is expressed by the word *justification*, and other kindred forms of speech. It is called sometimes our "first justification," and also our "initial justification"—the starting point of a religious life. It is the justification by which children dying in infancy are saved, because, while thus redeemed by the blood of Christ, they have never forfeited that initial justification by any voluntary act of sin. It is the justification which authorizes these unconscious lambs of Christ's fold to be brought to the font of holy baptism, and then to be recognized thereby as being regenerate and born again of water and of the Holy Ghost. The seeds of sin are there by nature, but there is no human heart in which the seeds of sin are found where there is not found also the seed of grace by the presence of God's Spirit; and the outward sacrament but recognizes the inward fact, and thus fulfills the requisition of Christ.

If it be objected to this estimate of the abundance of God's grace (and there are popular theologies which do object

to it) that no one can be born again until he becomes a conscious and voluntary recipient of that grace, it is a sufficient reply to say that such an objection confounds two entirely different things, and inexplicably confuses two entirely different classes of persons. An adult, who has sinned and needs repentance, must become a voluntary agent in his repentance and faith; but in the case of an unconscious babe, who wakes to being under the shadow of the cross, the case is quite different. This analogy of being born again contains its own argument. There is no act of our life with which we have so little to do and in which we are so supremely involuntary, as the act of our own birth; and if this be so emphatically true of our natural birth, how does it become impossible when we are born again of water and of the Spirit?

There is much confusion in the popular mind on this subject. Men speak of the second birth as if it implied a sudden and complete maturity of Christian life. They seem to think that if this second birth mean anything it means that the individual rises from the waters of baptism a complete and holy Christian, full-fledged and full-grown, as Minerva sprang from the brain of Jove. And yet is there anything in the analogy which would justify such a thought as this? Is not the hour of the natural birth the most immature and incomplete form of life possible? And shall we therefore take this word of Christ which He put into His conversation with Nicodemus as His own divine and prophetic teaching for the Church of all ages; shall we take this word, familiar everywhere, and put a new and false meaning upon it, and then deny the possibility of what Christ has required?

It is sometimes objected to this great doctrine of the new birth of water and of the Spirit, that no such new birth could have taken place, because the subsequent life is ungodly, and it is asserted therefore that there could have been no such change. But if this objection proves anything, it proves too much. We turn to the analogy again,

and find that, if the failure to become in subsequent life a mature Christian proves that the individual never was born again, then also, by the same reasoning, in the natural life the individual who fails to reach the mature age of manhood never was born at all. The argument is just as good in the one case as in the other, and no man has ever yet had the hardihood to assert that because a child dies in infancy it therefore was not really born; though hundreds of earnest Christians assert the same absurdity in regard to the spiritual life, and certain theologies seem to feel that the truth of God requires its defence.

And so, returning to the line of the subject again, it is this initial justification of which baptism is the perpetual testimonial. This is the universal salvation of the Gospel; strictly speaking, the universal redemption. The truth which underlies the error of Universalism is the fact that Jesus Christ by the grace of God tasted death for every man, and that the offer of salvation is as universal as the race of man. But it is only *Christ's work* that is universal—the redemption. The *salvation* is limited by the operation of the human will, and salvation is only universal so far as men accept the offer of the Gospel. Now it is the underlying truth of which our Savior said, in regard to the unconscious babes of His family, "Of such is the kingdom of heaven," and it is the formal and authoritative recognition of the wide embrace of God's mercy that is stated in the fact that Jesus Christ by the grace of God tasted death for every man.

But when we come to the second definition of this word justification, as St. Paul uses it here, and the more limited one, we find that, just as the first justification, which is the free gift of God to every man, and which is his divine birth-right until he forfeits it by actual sin, gives to man the full covenant of God's mercy and the power of co-operating with God for his salvation, so the very first exercise of this bestowed power must be faith in the reality and sufficiency of the provisions of salvation as offered in the Gospel. This sec-

ond justification, which is possibly only to voluntary and intelligent moral agents, which is not possible to unconscious infants, is offered to men upon the condition of their accepting it and thus becoming voluntary parties to the covenant of God's mercy—and in this respect faith becomes not an arbitrary requirement, but an actual necessity. In the very nature of things there can be no salvation without it. When the terms of the Gospel are fully proposed to men, when we hear the glorious Gospel of the Son of God and with conscious minds believe and trust in the way of life it reveals, expressing our faith in the instituted sacrament appointed for that purpose, our formal adoption into the family of God, the remission of our sins, and our being accounted righteous for the merits of Jesus Christ our Savior, are all accomplished; and this is called justification, and this is the justification by faith only which St. Paul so emphasizes here, though not in any part of his argument does he omit the importance of the outward expression of that faith, either in obedience to positive commands or in obedience to positive ordinances. But the one essential thing here is faith, and in one sense it is the only thing that is essential. It is the only grace that is here required, or that can be exercised in appropriating the merits of Christ to ourselves, as our personal Savior. Faith is the hand we put forth to take the mercy of God which is offered to us. All personal merit is disowned and worthless. The tender of any righteousness of our own would be presumptuous and vain. One of the greatest difficulties that men have in settling this question with themselves, is the difficulty that we all have—the disposition to remember how good we have tried to be—honest in our business, upright in our conduct, observing the Lord's day and public worship. All these go for nothing in the settlement of this question, which first accepts the salvation that is offered in Jesus Christ.

And this justification by faith only stands opposed alike to the heathen

and the Romish error that presumed to bring human merits and human satisfaction into the relations between a merciful God and a pardoned sinner. There is one illustration of this subject to which I must refer for a moment: It is that excessive spirituality which seeks to create an opposition between faith and its external expression in the sacrament of baptism. The baptism of an adult is but the consummation of his faith, and it is doubtless so appointed because man is composed of a body as well as of a soul; and further, because the whole settlement of the question of a religious life is not merely a personal thing between the individual soul and God. It is that, but just as soon as the question is settled in that shape, then by Christ's appointment, and by the expression of God's will throughout all the dispensation of His mercy, that individual must be incorporated into the material body of believers. This justification by faith only is the subject of a solemn covenant of grace. But how are men to become parties to that covenant? The answer is plain, that the method must correspond with the necessities of our nature. Now it is true that in every covenant (and I love to emphasize that word covenant, because the word covenant applies to the Old Testament, just as it does to the New Testament dispensation, as the principal symbol of a grand and elaborate whole) the interior consent of the minds of the parties is the principal and the essential thing. If this inward agreement does not exist, the outward form of the covenant can only be an unreality; but at the same time a covenant becomes complete only when this interior consent finds its external and tangible expression. So we determine in the other affairs of life, so God determines for us in the most important affair of all. Two men, for example, may enter into a covenant or contract for the purchase and sale of a house, but their mutual consent does not complete the transfer of that property. The covenant itself is not complete until it is expressed in legal form by the trans-

fer of a document which at once records and attests the transaction. And just so our heavenly Father requires the outward expression of the inward thought of our hearts, and to that outward expression He sets, by the act of His appointed minister, His own appointed seal. Of course I need scarcely say that where that outward expression cannot be made, or where its necessity has never been made known to men, a just and holy God will not require it; but these exceptions do not cover the case of any who hear me to-day. Where the opportunity for such expression is afforded God does require it, and it is for our benefit that He should do so. God has not deemed it sufficient to make a general proclamation, once for all, of His mind and will in relation to the human race, though it is already written on the sacred page; the Gospel is there, the great commission is there, the terms and conditions upon which men are to be saved are all there; but in addition to that, He has also chosen and ordained His ministry in the Church to stand forth as His representatives to a lost and fallen world, and in His name and by His authority and upon His part to seal, ratify and confirm, with every man who will assent thereto, the precious covenant of grace in Jesus Christ our Lord. And shall a man be too proud to meet his Maker in the form of a covenant? Shall he requite the condescension of God by throwing himself upon his dignity and affirming that the interior consent of his mind is sufficient and should be satisfactory to God. This is the strange practice, and the still stranger reasoning, of some men. But what God has joined together let no man put asunder. That secret purpose of your heart to be a Christian man must have its outward and public expression in the way that God has appointed. Baptism cannot be opposed to faith. It is the instituted expression at once of God's pardoning mercy and of a sinner's faith humbly receiving that mercy. So it is everywhere treated in the Bible. -St. Paul could not separate them, even though he could thank God

that he was not sent to baptize, but to preach the Gospel. Yet no one ever insisted more strongly upon the necessity of obedience to Christ's positive commands: "Ye are all the children of God by faith in Jesus Christ," he says; but in the very next verse he adds: "For as many of you as have been baptized into Christ have put on Christ."

What, then, is the practical result, and what is the practical lesson, that we are to draw from these principles?—principles which can have, I confess, a certain theological aspect, and yet principles, I venture to say, which you have found at work in your own hearts. The practical lesson is simply this: that we are by a personal act of faith to accept Jesus Christ as our personal Savior. And I bring this lesson particularly to-day to those who have not yet attended to that important and pressing duty. I know that the large portion of this congregation have already entered into the solemn covenant with Almighty God, and that that covenant has been sealed by the water of His baptism and the blood of Jesus Christ; but I see before me in these pews also, Sunday after Sunday, others who are making the great mistake of seeking to carry out a religious life, not in the way which God has appointed, but in a private, reserved, peculiar manner which they have invented for themselves. I recognize the value of personal resolution and personal faith, but I would be false to the great commission which authorizes me to stand here as your teacher in sacred things, if I did not remind you that the terms of that commission are these: "He that believeth and is baptized shall be saved." This is the outward expression of the relation of a man to the moral government of God. The other sacrament of the Church refers to the nourishment of the soul and the onward progress of its growth in purity and holiness, which is the great work of the sanctification of our lives. "Being justified by faith, we have access with God, through our Lord Jesus Christ."

OBEDIENT UNTO DEATH.

BY REUBEN JEFFERET, D.D., IN FIRST BAPTIST CHURCH, INDIANAPOLIS, IND.
And became obedient unto death.—

Phil. ii: 8.

THIS phrase sets forth a step in the descent of Christ from the glory of His original condition. Rather, it states the landing-place in His career of humiliation—the antipodes of the contrast, the nadir below which it was impossible for Him to go.

In His primeval estate He was co-equal with God the Father. He was identified, in a sense that must ever be beyond the power of language to express, and beyond the possibility of thought to comprehend, with that uncreated essence which we call God. He was the equal partaker in all the properties of the divine perfection; entitled to an equal share in the creation and administration of all things; and the worthy object of that homage which the adoring intelligences of heaven ever more delight to render to the majesty of Him that sitteth upon the throne of the universe.

The story of human redemption begins far back, when immensity was an unbroken solitude and eternity an undisturbed silence. Jesus Christ was "as a lamb slain, as it were, from the foundation of the world." The sacrifice of Jesus was made, essentially, before the worlds were. It consisted in His predetermination to surrender the glory which He had with the Father. He chose to give up His equality with God as a prize not to be contended for, and henceforth to assume a condition of subordination which involved the outworking of a career of condescension that required His assumption of the form of a servant, His incarnation in the likeness of men, and His identification with the fortunes of our sinful race—even His submission to the awful and mysterious article of death.

"AND BECAME OBEDIENT UNTO DEATH."

I. And what is death? Especially, what is death as expressive of the condition to which Jesus humbled himself in submitting to it? Our modern con-

ception of death has become so tinged—rather, so illumined—by the doctrine of Christian immortality, that we are constantly inclined to conceive of the death of Christ simply as an analogue and type of that event which all now designate by this name. We have come to think of death as merely the dissolution of our corporeal organization and the consequent release of our spiritual organism from its bodily enthrallment and its introduction into a glorious environment of immortal blessedness. To us it seems to be an exodus from the seen to the unseen; a transition from the corruptible to the incorruptible; an exchange from weakness to power, from shame to glory; a being unclothed of the garb of mortality to be clothed upon with immortality and eternal life: for we read that “to be absent from the body is to be present with the Lord.” This is a Christian conception of death: but was this the meaning of the death of Christ? Nay, verily.

Confessedly, death, in the person of Jesus, was the culminating catastrophe in the history of the “Man of sorrows.” To us, death is a chalice whose poison has been changed by the chemistry of redeeming love into nectar: to Jesus it was a cup full of the concentrated dregs of woe. To us it is a shaft whose sting has been removed: to Him it was an arrow envenomed by the wrath of God against sin. To us it is a victory over the last and mightiest form of evil; to Him it was a surrender to the masterful forces of disorganization and ruin. To us it is an introduction into the presence and companionship of God; to Him it was an abandonment into a darkness whose gloom was not penetrated by a single ray of divine light, and whose solitude was not relieved by a single whisper of divine love.

Surely there was an awful mystery of meaning in the sorrowful wail that burst from the broken heart of the expiring Christ. Oh! what was the significance of that event which we call the death of Jesus? We ask the question, but shrink from giving an answer. I can only say, that death is the an-

tithesis of life, and in dying, Jesus gave up His life. In the incarnation His divine nature became mysteriously blended with His human in the one personality, and in that personality He submitted to the unmitigated force of the sentence of death as originally pronounced against our race. Death, to Jesus, was all that death would have been to Adam had not mercy tripped the heel of the curse. He became a curse for us, and in giving Jesus to be our substitute, “God spared not his own son.” The atonement was in no sense a compromise between the demands of justice and the pleadings of mercy. Justice was exacted of Jesus, and mercy was proffered to man. The Deity of Christ gave inconceivable sensitiveness to the agonized consciousness of Jesus; and who shall say that, in that brief hour, Jesus did not experience a sense of the awful demerit of sin, of the fierceness of the wrath of God against sin that would transcend the anguish which a lost soul could have known only after it had traversed immensity and lived through the ages of eternity; or who shall say that the Son of God, in giving up the ghost, went down into the abyss of non-existence, looking not for resuscitation from the operation of a law of natural immortality, but resting solely upon the promise of the Father, that He would raise Him from the dead? We only know that in the prospect and ordeal, Jesus endured an agony that started the sweat-drops of blood from His pores, that extorted from Him bitter cries and struggling prayers that drew toward Him the ministering sympathy of the angels, and that disturbed the harmonies of Nature to the rending of the rocks and the darkening of the sun. What meant these attestations, were it not that the affrighted universe gave signs of woe when “God, the mighty maker, died?”

II: The text tells us that Jesus *became obedient unto death*: that is to say, Death was the objective end of His mission to this world. He came into this world in order to die. It is possible to con-

ceive that Jesus might have assumed our nature without submitting to the law of death. It was a humiliation to take upon Himself the form of servant, even though it had been that of highest archangel. It was a still greater humiliation to be "made in the likeness of men;" and yet, in becoming a man He did not necessarily become mortal, for mortality is not an essential condition of humanity. Adam was human, but he was not created mortal. Mortality, with him, was a consequence of disobedience; and so Jesus, in becoming human, had He seen fit, might have lived on, exempt from the law of death. He might have lived on through the successive generations of mankind, stalwart in the vigor of an undecaying manhood, and radiant with the bloom of perpetual youth—"the child of centuries past and the heir of centuries to come." Or, had He seen fit to leave this terrestrial abode, He might have passed away by a translation, such as is recorded of Enoch and Elijah, and such as did transpire in His own history after He had risen, to die no more. But neither of these possibilities were consistent with the mission of Jesus. Without dying, His object in coming into the world would have failed of being accomplished. He came in order to effect a work which could only be made actual by His obedience unto death. In this respect His death differed from ours; we are not brought into this world simply for the purpose of dying; with us death is an inevitable necessity; we die because we cannot help dying. But it behoved Jesus to die. This truth is the burden of the teaching of the New Testament concerning the death of Jesus. He came into the world in order to die, and when the appointed hour drew near, He set His face toward Jerusalem, knowing full well that death awaited Him there. He brought, in anticipation, the entire forces of His moral nature to consent to this finality. He became obedient unto death. This was His mission. Think of this and tell what it means, ye that talk about the teachings and example of

Christ as the making up the meaning of His ministry on earth. If His object in coming into the world was to save men by the lustre of His living and by the splendor of His philosophy, why need He to have died, and why, especially, need He always have insisted upon the necessity of His death, in order that by dying He might accomplish the object which He had undertaken? If ye believe other of His teachings, why reject His own explicit declarations as to the necessity of His death?

2. Nevertheless, Jesus became obedient to death by the voluntary surrender of His life. It was optional with Him whether to die or not; and his consent to die was not the expression of a yielding to an undesirable alternative, not a reluctant acquiescence, but a voluntary and cheerful choice of the pathway of death. He preferred to die. True, in the closing moments of the awful crisis His human sensibilities quiveringly shrank from the ordeal, but in the most terrible moment of the trial, when the anguish of His soul was at its height, when the consciousness of His being realized the intensity of the gloomy abyss, when He knew that He was passing through the clouds of the wrath of God, and that He was there and then being abandoned of His Father, and was alone; yet never for a moment did He regret the choice that He had made, never for an instant was His soul disturbed by the shadow of a sorrow that He had undertaken the sacrifice; not only did He prefer to die, but He rejoiced to die. It was to Him a delight to undertake to do His Father's will. His holy soul was sustained by the passion of His love for us. In the memorial of His death He took the cup and gave thanks; yes, He gave thanks, that it was His privilege to die for His people; He gave thanks, that in laying down His life He was saving us from death, and that in dying himself, He was becoming the author of life to us.

Death, to us, is a surrender to an inevitable, from which we would prefer to be exempt, and at the best in most cases, it is a passive submission to a

necessity; but the death of Jesus was Jesus in action. It was Jesus bringing all the loving force of His nature into active co-operation with the prospect; and the supreme moment of His ecstasy of joy was that in which He hung on the cross in all the infirmity of human feebleness. His Godhead in eclipse, His Deity in negation, unresistingly waiting till the last arrow should be shot from the quiver of hell, and the last bolt be hurled from the vault of heaven, sustained by the supreme consolation that the redemption of man was an assured result and an ample compensation.

3. Jesus became obedient unto death in that His dying was the supreme expression of His submission to the will of His Father. In some theories of the atonement Jesus is represented as entering upon a twofold work of obedience—the one active, the other passive. We are told that by His active obedience He fulfilled the positive requirements of the law in our behalf, and so secured our right to the reward of righteousness, even eternal life: and that by His passive obedience He suffered an equivalent of the penalty due our transgressions. Without pausing to expose the philosophical difficulties such a theory suggests, let it suffice us to say that it has no warrant in the Word of God. That Book always represents the atonement of Christ as a unique transaction; as consisting in His suffering and death. Moreover it teaches that the efficacy of the death of Christ consisted supremely, and in its ultimate analysis, in the fact that His death was the culminating act of subordination to the will of His Father.

It is true the apostle tells us, that by the obedience of one many were made righteous; but he also tells us that he came obedient to death, and that "he learned obedience by the things which he suffered." "I am come down from heaven, not to do my own will but the will of him that sent me." "Therefore doth my Father love me, because I lay down my life. . . . This commandment received I from my

Father." "My meat is to do the will of him that sent me, and to accomplish his work." "Sacrifice and offering thou wouldst not. But a body didst thou prepare for me: then said I, Lo, I come to do thy will, O God."

And you will note that the contrast the apostle makes between the condition of our Lord's humiliation and that of His exaltation seems to derive its significance from the aspect of His personal submission to the will of His Father. "Wherefore also"—because He was obedient unto death—"God highly exalted him, and gave him the name which is above every name." His exaltation to pre-eminence, His enthronement with universal sovereignty, His investiture in mediatorial glory, are the personal rewards of His personal submission to the will of God that He should die. The recognition of His redeeming work by the hosts of the saved is the celebration of salvation through the blood of the Lamb. The redeemed are a blood-washed throng; and the burden of their ceaseless anthem is ascriptions of glory and honor to the Lamb that was slain and hath redeemed us by His blood. The unfallen angels count it their highest privilege to join in the chorus with "ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever."—Rev. v: 11-13.

III. And now the question arises: Why, in the economy of God, was it needful that Jesus should submit to death?

1. Because his subjection to the law of death was the highest and an exhaustive test of the absolute subordination of His will to the will of His Father.

The honor of God, and the interests of His moral government, required that the redemption of fallen man must be secured in perfect harmony with the high behests of the supreme authority of the personal will of God. His law was necessarily holy, because it could be nothing less than the transcript of His own essential holiness. Obedience by the creature must therefore be in absolute conformity with and in submission to its demands; and so, since Jesus was our substitute, the law could accept nothing less of Him than a subordination, perfect and exhaustive.

Adam was tested by a specific requirement, and one, too, than which none could be more simple: in fact, it was the minimum of an exaction; and yet, under this test the integrity of our first parents succumbed. Job was tested, but with a restriction that spared his life. The question yet remained unanswered: Could a being under human conditions maintain the integrity of an absolute and unmodified submission to the Divine will? Jesus accepted the issue, and God spared not His own Son. Jesus consented to prove the perfection of His subordination by undertaking to die, by proposing to effect the sacrifice of His life without sin, and by exposing Himself to temptation and trial greater than any which the justice of God could impose, or the malignity of Satan could inflict. Jesus passed through the ordeal unscathed, and came forth masterful and victorious. He brought in an everlasting righteousness; He vindicated the authority of God; He gave perfect obedience to the severest demands of the will of His Father. The authority of God was enthroned in the history of one who, under the infirmities of sinful nature, had proved His sinlessness by rendering spotless obedience to the will of God, despite the assaults of the severest forms of trial and of test.

Failing in this, sin had triumphed over holiness, anarchy had become the order of the universe, Satan had become the conqueror of Jesus, and Jesus himself a sinner. Sin had risen up and

submerged the altitudes of the eternal throne, and death, riding on the topmost wave, had swept in triumph over the desolated universe of God.

2. The obedience of Jesus unto death became the ground on which God could justly remit the penalty pronounced against the sinner. Christ assumed the conditions and liabilities of our humanity for the purpose of becoming our representative and substitute. "He bare our sins, and by his stripes we are healed." He who "knew no sin was made sin for us, that we might be made the righteousness of God in him;" "for we then judge, that if one died for all, then all died." Jesus was the second Adam. The first Adam committed the offence; the second Adam suffered the penalty. The first Adam involved the entire race in condemnation; the second Adam delivered the race from under its curse and placed it in that new relation to the government of God whereby the original sin was cancelled, and to every man was offered the individual privilege and responsibility of exercising a faith that should identify him with Christ and open up to him the opportunity of a personal deliverance from the consequences of personal transgression. "That God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses;" and the burden of our ministry to men henceforth is not, make a compensation for your sins, but, accept the compensation made by Christ in your behalf, and "beye reconciled to God."

3. As the reward of His obedience unto death, Jesus was empowered with the prerogative of bestowing the gift of eternal life on all that believe on His name. "This is the record, eternal life, and this life is in his Son." "The gift of God is eternal life." "I give unto them eternal life, and they shall never perish." From the throne of His exaltation He proclaimed His sovereignty over the empires of the invisible world. "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and

Hades." "Because I live, ye shall live also." "For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."—Col. iii : 3, 4.

LESSONS: 1. The glory and blessedness of the law of self-sacrifice. 2. Beloved, let the same mind be in you, which was also in Christ Jesus; who, "being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."—Phil. ii:6-8.

THE CHARACTER OF CHRIST.

By PRINCIPAL EDWARDS,* OF ABERYSTWYTH, SOUTH WALES, G. B. (Welsh Calvinistic Methodist.)

For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps.—1 Peter ii: 21.

THE Apostle in this verse gives advice to men who, although nominally in service, were actually slaves. Masters had arbitrary authority over them, and could, even without being answerable to Cæsar, put them to death in their own houses; and many of them suffered great injustice at the hands of their masters. There is a strong reason to believe that a great number of the members of the early Christian churches were among the persons thus tyrannized over. These men had been reduced to so low a condition that they had actually lost hope—the greatest loss which any one could ever have; but Christianity revived hope in the breasts of those men, and not merely hope—it brought them to the possession of liberty—that was the root of all other freedom. Spiritual liberty is the basis of all liberty, social and political;

it embodies all other forms. Those Christians to whom the Apostle wrote felt the quickening influence of this feeling of liberty, and at last became so exultant that there appeared to be danger of their getting into conflict with their masters, and the apostles Paul and Peter found it necessary to write to them to exhort them to suffer, even although that suffering be wrongful suffering; and then in the text the apostle added that it was to this that they, the followers of Christ, were called. The apostle further emphasized this point by explaining that the great Founder of Christianity Himself had been a sufferer in this way. And His name is the greatest of all names; that life is the truest of all lives; no other name can be put in the same category. The best men who ever lived in the world are not great enough to be classified with Him. The best and noblest life was so narrow that when carefully regarded it appears only half a life—a one-sided life. But there is One Man who has lived in this world who was so perfect, so infinitely perfect in purity and fullness of goodness, that if men find that He had done any one thing they could be satisfied that they would be within the compass of duty in following Him. His great life contained all our little lives in His life. The true life of every man is a reflection of the life of the Lord Jesus Christ. There has been no original life since Christ. And yet Christ has suffered. Suffering entered even into the perfect life of the God-Man; and that was one great feature in the character of Christ, that He has suffered. He is therefore able to sympathize with the poorest of His creatures; the very lowest has a sympathizer in Jesus. Men should be thankful for their poverty, for has not Christ suffered under the same circumstances? I sometimes pity the great ones of the earth, who are rich, who have all the luxuries and refinements. I can never truly envy them. The poorer classes are, by the very fact of their poverty, brought into closer contact with Christ.

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But there is another special element in this matter: Christ suffered for us. There is an atoning element in the suffering of Christ which can never be in the suffering of any one else, and that was the reason why the apostle here brought in the words of the text in the way He did. Christ was so great that His suffering can be accepted as a sin-atonement; so great that He can be put forth before the human race as an example. A perfect example must, to the person copying it, be the same, and yet different. If people were so small as to be like us in everything, then they are not sufficiently great to be regarded as an example for us. He belonged to the lower orders of society; yet He was sufficiently great to be the means of human redemption. There was such greatness in His life—in that aspect of it in which we all should be like Him—that He was in that very thing itself unlike everyone else.

Christ suffered for us, and left us an example. There must be no division of the two. You must not regard the suffering on one hand, and the example on the other. You must not divide Christ. The apostle asked the same question—could Christ be divided? It could not be done. I love to contemplate the life of Christ as an example, and the death of Christ as an atonement for sin. If He were an atonement without being an example, He would have been no atonement. If He were an example and yet not an atonement, He would be no example. If I preach to you Christ as an atonement, but not an example, my doctrine would be immoral; and if I preach to you the example of Christ, leaving aside the atonement of Christ, my preaching would be worthless. If man preached an atonement without an example, they would incite men to bravado; if they preached the example without the atonement, they would merely leave men hopeless. The New Testament always couples the two elements in the life of Christ. There is not one passage where the atonement is spoken of without some connecting clause mak-

ing it a stimulus to example. There is not one passage speaking of the example of Christ where that example is not made to rest on the fundamental doctrine of the atonement.

The word "example" in the text, is synonymous with the word *model*, or the idea of design. I do not know of any system, or of any religion, which can place before men a life fit to copy, except that of Jesus Christ. In Him we have the model of a perfect character. In the next verse the apostle changes the figure. Indeed I do not know that the apostle did not confuse the figures. Small authors are painfully attentive to details of that kind—they never will confuse figures. But the master minds—men like Williams, of Pantycelyn, and Simon Peter—they sometimes get confused about their figures. Their ideas were so vast; they heaped figure upon figure, and so at times there was a little confusion. Here the apostle, after describing Christ as an example, proceeded to refer to Him as a shepherd leading His sheep to the green pastures. The sheep followed the shepherd. They had implicit reliance on him. And Christ has left us an example which we may with equal certainty follow. The idea is that the example of Christ was complete—was perfect in its well-known outline and unity. There was nothing in it which ought not to be in; there was everything in it which ought to be there. Looked at from whatever point you choose, there was nothing to alter, there was nothing which could be altered. Stand back a little—further back still, and yet further back—far enough to enable you to see Him all in all—and still there is no defect, there is no lack of finish. People who lived near Him when He was on earth failed to see Him altogether, in all the fullness of His character. But He has gone from them; eighteen hundred years have elapsed since the time He lived a man among men, and between Him and them there is now the distance which separates earth from heaven, from the throne of God itself. There is ample opportu-

nity for careful inspection of this life now, and yet there is no flaw, no stain: the harmony of His life is not in any sense marred; He is still the perfect model of the perfect human life, Not a mere object of admiration—you do not merely admire Christ. That is not your standpoint. That word “admire” is not a word that occurs in your Bible. We do not recognize it in our sermons. It is devotion; it is worship; that is the sentiment which we cherish towards the Lord Jesus, It is not mere sentiment. Christ is not simply a hero—some one to wonder at, and strike men with astonishment. His life is something different, and something greater. His life is an example—an example which all men might follow. No one in his senses would dream of living a life like Christ, so obscure and so self-sacrificing—no one would care to tread in His footsteps and stoop so low unless they looked at the whole plan, as a complete example, at the unity of aim, at the supreme objects to the attainment, by His life and death, of those distinguishing features which made the Lord Jesus Christ what He was. Men like Him and they, great and small, high and low, cultured and uncultured, in every age of the world, in the poorest and most flourishing circumstances, had seen such beauty, such Divine-human beauty, in the outline of this great example of Christ that in a spirit of humility and intense devotion they had resolved to try to live like Him, to copy with as much fidelity as they could in their life the Pattern life. You will now see what the subject of the present discourse is—*The Lord Jesus Christ as an example.*

What is a perfect example? How would you define the perfect man? There are four principal features in such a character. In the first place, a perfect example must be sinless, and we claim this for Christ; He knew no sin; in His mouth was no guile. In the second place, a perfect example must have overcome difficulties and risen superior to the conditions by which He might be hemmed socially. We claim

that for Christ; He was reviled, but He did not turn reviler. There was no deflection from the uniform consistency of His life. In the third place, a perfect example must be more than an example—he must hold out forgiveness of old sins, complete pardon for the past; and in Christ we have one who has borne in His body on the cross the sin of humanity: His death was an atonement for sin. And lastly, a perfect example to be effectual in its action upon life must be no mere tradition, not a mere record of history, not a simple idea, not a theory, not an opinion of the head, not a mere epic—an example after all must be a living man to whom we can turn in all the changeful circumstances of life, certain that he will hear us, and sympathize with us.

1. A perfect example must be sinless. Christ is not a mere fragment of a man: He is absolutely and essentially sinless. He did many things during His sojourn upon earth which no one else could do—did not do one thing which every one else could do. He knew no sin. He could not sin because He would not; He would not sin because He could not. That is not logical, but I cannot help that. He was tempted, but He repulsed temptation. He felt the bitterness of temptation, but He went through it without stain. This is a point which has exercised the minds of many of those who were not followers of Christ. Men have peered into the life of Christ, bringing microscopic criticism to bear upon its minutest details, but have failed to discover a single fault. Voltaire tried, and failed; Strauss has tried, and Renan. They have all failed, and many of them were men whose genius was sufficiently creative in its character to discover faults where there were no faults; but in the case of Christ they found no sin. And yet Christ was no recluse; He was one of the most genial of companions, one of the most social of men: He liked to talk. I know of no one who was more inclined to the pleasant conversations of society than Christ. Who wore his heart upon his sleeve more often than Jesus? Indeed,

before He left home and came to this earth what was His name? "The Word." That was the very name He had in Heaven—"in the beginning was the Word." And yet what was His character? Glancing at His career from beginning to end, what was the verdict which could be pronounced upon it? Guilelessness. There was no deceit in His lips. This character is so sublime that I am almost sorry as I look at the assembly before me, that half of you are not infidels, so that I might challenge them to find a single fault in the life of the Savior.

2. It was not sufficient that the life be a sinless one—difficulties must be overcome; that must be a characteristic of the perfect man, the great Example of humanity. Now, there are the angels. An angel is perfect, but has not overcome difficulties. I could not compose a sermon on an angel. I have never heard of an angel great enough to be a text for me. I never have preached on one. I cannot for the life of me get a sermon from the angelic host. But this one—*this one*—THIS ONE MAN—He was reviled, but reviled not again. He had vast, most stupendous, difficulties to overcome, but did not succumb under them. He was sinless at the end. In most men there are weak points, even the best of men. All men have their traits of character. There are those who wish to make out that the life of Christ was so symmetrical as to be colorless—that there were no strong human features in his life. I differ from those who hold that view. I am inclined to think that there was one special and supreme element in the life of Christ. Would you wish me to define it in one word? I do not know as I could, but I can in two words. How will I describe Christ in two words? "Infinite Heart." The heart of Christ was the largest heart which has ever throbbed in the world. There was intellect there as well, of course—human intellect. Christ's intellect was greater, unquestionably, than the intellects of the profoundest men that ever lived. There are words in the Gospel which sound

deeper depths than the human mind has yet been able to fathom. But, after all, the greatness of Christ was his heart, it was exhaustless, without limit. Christ loved, and yearned for love. He could not do without love. The angels loved him, but that was not enough. There were two conditions of the angelic existence which made it impossible for the angels to satisfy the love of Christ. They were not sufficiently great; they were not sufficiently bad. The faculty of love was to secure the attachment of that which was great and also evil. Christ came to this earth to take within His grasp the greatest and yet the worst of creatures. He came leaping over the mountains and skipping over the hilltops to this fallen world of ours, and took the form of man, and from the beginning of His life to its close, the question which was incessantly upon His lips was, "Will you love me?" He stretched forth His hands to the sinning mass around Him, and told them to pardon Him for being so long on the journey; but then the journey was so far; it had taken Him eternity to come, but now, "Will you love me?" He appealed to them for love; He was hooted, He was scoffed, He was crucified. He asked for their love they gave Him their hatred; and that was the secret of His death. This return shot through His heart, cut it like a knife. Men turned from Him. He had nothing to do but what every creature would have done when the agony was at its deepest—He prayed; He turned from earth to heaven, and God hid His face from Him. That was the crucial element in the great suffering of Christ. Bearing in mind these facts, could any one conceive of any combination of circumstances in which the anguish could be so keen, in which the suffering could be so intense, difficulties so insuperable as those which Christ experienced and overcame?

3. A perfect example must be more than an example: it must hold out pardon for the past. Yes, but some of you say, that can scarcely be taken as an illustration of our lives—Christ after

all was perfect in his nature; but as for us, we cannot forgive ourselves. Our past is so sinful that we falter before it. Man feels his guilt so vividly and so deeply that he seems to think that the only place fit for him henceforth is the darkness of hell. That is true. You all feel sometimes when you are confronted with your sins as though you would wish to be in the very bottomless pit rather than go into the light of the Heaven of God. You are afraid; and you are told that hell is darkness. Is forgiveness possible? Is peace of conscience a thing which can be attained? Can you re-commence life and look forward with hope? Dr. Newman said that a good man can never forgive himself. Robertson, of Brighton—and when I have named these two men I have named the two greatest preachers of the century, although they were men of a very different stamp, and I personally prefer Robertson, and I will tell you why—because that man has drawn his theology from his own experience. Well, Robertson has said, that man can afford to forgive himself if Jesus Christ can afford to forgive him! That is right; that is true. It is possible to break the links connecting the man with the old life and to restart in a heavenly and spiritual direction by the aid of the Holy Spirit of God.

4. The Christ of the gospel is a living Christ. That is the foundation of the gospel. It would not be worth while for me to come here to address you this morning but for this. It would not pay me to preach philosophy to you, if I could do so. I would not preach poetry without a living Christ; I would not preach doctrine to you without a living Christ; I would not preach theology to you without a living Christ. The Bible would not be worth anything for the purpose of preaching but that it contains a living Christ. The atonement would be valueless except for a living Christ. Christ Himself would be worth nothing as a text for sermons but that that Christ is a living Christ.

RISEN WITH CHRIST.

By RT. REV. DEAN VAUGHAN, D.D.,
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If ye then be risen with Christ, seek those things which are above, etc.—Col. iii: 1-3.

ST. PAUL's words bring out his characteristic doctrine. The Christian is a man in Christ, *inside* Christ, for all things. The text expresses this union in a retrospective way. Paul bids the man say: "If I am in Christ I am in Him as that which He is *now*; it is not as a man living upon earth—a man encased in a mortal body, subject to all its wants and pains, liable to assault from the world, the flesh and the devil, having death before him with all its terrors and all its agonies. It is as One who has died, and risen, and ascended; it is as One present in the presence of God; it is as One having all power in heaven and in earth; it is as One hereafter to be seen as He is, manifested in glory. It is thus that Christ has me in Him, and if I am to realize my inclusion in Him, it must be by living his present life, which is a life after death, a life entered upon by a resurrection. I must say to myself this: When Christ died I died, and when Christ rose from the dead, I, too, rose, when God exalted Christ to His own right hand in heaven He set me there in Him; henceforth I must live the risen life—I must live above the world as one who has done with its cares, and its toils, and its lying vanities; I must live above sense and time as one who already inhabits eternity; I must live as much above sin as the dead man in his grave, who is physically incapable of it, even as Paul says in another place, 'He that is dead,' the man in his grave, 'is free from sin'; and St. Peter, 'He that hath suffered in flesh,' he that has once died, 'hath ceased,' has been effectually made to cease, 'from sin.'" If once ye were raised with Christ, seek the things above; if ye died with Christ, mind the things above, have them for your interest, have them for your employment, have them for your study, and have them for your affection; so when at last Christ is manifested, when the veil is taken away,

which at present hides Him from the sight of the living, and He is seen as He is in His beauty and in His glory, then shall ye also be manifested with Him. The day of His advent and of His epiphany shall be also the day of what Paul elsewhere calls the "revelation," that is, the "unveiling" of the sons of God.

The resurrection of Christ is a fact in history, and Paul here puts another fact beside it. "Ye," he says to the Colossians, "were raised with Christ." The resurrection of Christ had a resurrection within it. "Ye were raised with Christ." Now, what is that fact of which Paul speaks so confidently, making it the motive of his appeal for newness of life? "Ye were raised with Christ," although when Christ rose you were not yet born, you were among those things which are not, as St. Paul speaks to the Romans—those things which are not, which only the omniscience of God can speak of as though they were. "Ye were raised with Christ," he says still to us, though eighteen centuries separate us from the original Easter, and from the sight, with our eyes, of the person of the Risen One. Are these things words, are they the babblings or the ravings of a vain talker, the dreams of one who follows his own spirit and has seen nothing? Not so, my brethren. Rather believe that we may not yet have the grasp of the thing spoken. Be sure it was truth—truth and soberness, too, on the lips of the inspired man and in the mind of the inspiring Spirit. The thing spoken of, being closely looked into, is *the vital union of the Christian man with Christ*.

Is there such a union? The resurrection of Christ is a fact, and he says, "Ye were raised with Him," in virtue of a union with Him, which must have been very real and very substantial. The union which man cannot have with man, but which the Christian can have with Christ, is a union of spirit, and is such that the Spirit of the Savior not only persuades and influences the spirit of the man as it were from the outside, as one mind is constantly wrought upon and persuaded this way or that

by another mind through writing or speech, but also comes *into* him, and dwells in the man's spirit, with a companionship, and a sympathy, and a gentle compulsion of willing and acting, quite distinct and different from that human influence of which we have spoken. The distinction is briefly but strongly expressed in that saying at the Last Supper concerning the Holy Spirit, as He was to the disciples then, and as He should be after the day of Pentecost, "He dwelleth with you and shall be in you." "*He dwelleth with you*" in the person of Christ, in the influence of "My teaching and of My example," powerful each of them, but still external to yourselves. "He shall be in you," and then the influence will be direct and immediate. You will no longer know Him as a companion, you shall know Him as an *inmate*, and then shall the discipleship pass into union and converse, as of a man with his friend; shall be exchanged for that which requires for its realization that the spirit of the man himself that is in him should be indwelt and inhabited by the spirit of the other, even by that divine Spirit of whose coming it is written, "And my Father will love him, and we will come unto him, and make our abode with him."

It is a question of intense interest—how and when is this union realized? All Christians rose when Christ rose. This is the idea. But what gives the individual the spiritual incorporation? St. Paul says all we who were baptized into Christ, and there and then *put on* Christ, *clothe* ourselves with Him. "If ye were raised with Christ" is, in other words, "So surely as ye are one in soul with the crucified and risen Lord, so surely as you are not in name but in deed one with Him in His death and in His resurrection, seek the things above, think the things above, where He is veiled from the world, but visible to His people."

Brethren, if this realization of the Savior has not yet been given to us, let us seek it, let us live it from to-day. Let us not take refuge in names and

forms, saying, "I have it as a thing of course, for am not I a Christian, was I not baptized?" If you have it, you will know it. It comes not unto any man by taking it for granted. If you have it not, yet learn from this text how near it is to you. You have but to stir up the gift. It is yours by right and title, by the great world-wide redemption on this day accomplished.

Finally, "seek those things above." What are they? St. Paul sets them over against "the things on the earth." What those are we know but too well. Very real to us is that harassing anxiety, that importunate vanity, that consuming ambition, that exciting pleasure, that shameful self-indulgence, that bosom lust which for the moment is the life, alternating one with another, in the very possession and domination of our being. In contrast with all these, St. Paul sets before us "the things above," and by the contrast he interprets the realities of which all these are counterfeits, the grand and satisfying pursuits of which all these are shadows and phantoms—things which bring comfort and peace and rest to the soul; a comfort from which there is no remorseful waking; a peace which passes understanding, because it lies in a realm of intellect; a rest which is no indolence, but the blissful repose of every faculty and every affection in its natural, its divinely natural, object. These are "the things above," so called, not because they are far away from us, but because they are so great and so glorious, because they are unaffected by chance or change; their home the bosom of God; their voice the harmony of the universe.

"Hid with Christ in God," where is the home of the immortal part of us, whither so many of our best beloved are already gone before? Every honest searching of the heart to root out of it what God hates; every earnest effort to lay hold upon the forgiveness which is Christ's Gospel; every sorrowful, tearful prayer for the help and grace and love of God; every intense aspiration after a diviner life than yet has been

realized, and a more Christlike spirit than has yet been manifested, is a seeking after "the things above." Every soul's hunger and thirst after God's kingdom and righteousness; every brave blow struck at a sin; every sincere endeavor to make an ignorant, an unhappy life brighter and better, is a seeking of "the things above." By degrees there shall be in every such seeker a change of places between earth and heaven. Earth shall take a new position in that man, and heaven a new position in his heart and in his affections. From *seeking* he shall rise into *thinking* "the things above"; and when at last the door opens and he is called in to see "the King in his beauty," he shall find himself in no strange scene, in no unfamiliar company. *Seeking* has become *seeing*; prayer has become converse, warfare has become victory; he has "come to the spirits of just men made perfect, and to Jesus Christ, Lord both of the dead and the living."

THE EXPECTANT SERVANT.

By H. G. WESTON, D. D. [BAPTIST], OF
CROSBIE SEMINARY.

Blessed are those servants whom the Lord when he cometh shall find watching.—
Luke xii: 37.

THE ordinance of the Lord's Supper, which we are about to celebrate, is the highest symbol of our Christian faith. Christ teaches us to observe it "till he comes." The attitude of the New Testament Church was that of earnest expectancy. It is said by some who have studied the Epistles with this fact in mind, that one verse in five embodies this aspiration. The volume closes with an urgent cry, "Even so, Lord Jesus, come quickly!" There are notions of the Second Advent abroad in the Church which are not welcome; and on the other hand there is a strange indifference to the matter. Why is there such a contrast in the present state of the Church as compared with the Church in Apostolic times? Notice:

1. Christ predicted this apathy. The Church would seem to forget her absent Lord and say, "I am a queen; I have

my patrimony." Some, indeed, believe that we are now in the millennium. "When the Son of Man shall come will He find the faith on the earth?" i. e., faith in this His promised return? In this chapter we find repeated warnings with reference to this lack of vigilance on the part of believers. "Let your loins be girded about, and your lamps burning." "The servant who knew his Lord's will, and made not ready, shall be beaten with many stripes."

2. The narrow views prevalent as to the idea of "judgment" have much to do with this indifference. Christ is to establish a rule of equity, to establish righteousness in the earth, and to this, rather than to the day of woe—"the judgment day," as we call it—reference is continually made. I saw the bloody draft riots in New York raging unchecked, and remember with what relief at length law was established by the United States troops. It became "Solemn as Sunday," said a policeman, in my hearing. So the servant in sympathy with his Lord, cries out to Him to vindicate the truth, saying, "How long, O Lord?"

3. In saying "it is expedient for me that I go away," the Lord did not say that it was expedient to stay away. We seem to act as if He said so. But He said, "I will come again."

Now look at the blessedness of waiting for Christ.

This, by the way, is not an expectation of seeing him this hour or this day. We are not to put on ascension robes and act as some deluded creatures have in days gone by, but attend to our daily work with all fidelity, keeping our heart and love and hope on Christ. Supposing your elder brother, on leaving for Europe, had furnished you with means to pursue your education, to adorn your home, and enrich your daily life. You would see his name stamped on every treasure, on book, picture, flower. You would say, "Some day He will see all these." You would carry him in your thought. He may have started, but you expect a telegram from Sandy Hook

before his arrival, and you keep about your daily duties. Your love and interest are not the less, therefore, and so we have not less attachment to Christ, while we sedulously attend to the work in the world which is appointed us to do. Now the blessedness of thus waiting for our Lord.

1. It shows our real affection for Him. Some lives are not affected by the fact of Christ's life or expressed wishes. He is utterly ignored, but the genuine believer evinces his loyalty by looking for the coming of Christ. 2. It shows that we entertain right views of the work of Christ, and are in sympathy with that work. We are not living as did the rich fool, but waiting for God's Son from heaven, who is to deliver us from this present evil world. 3. This expectant attitude testifies to our supreme desire for spiritual blessings; those gifts of His grace which prepare us for His work here, and for the glorious vision of His face at the Marriage Supper of the Lamb.

THE FATAL CHOICE.

BY A RETIRED PASTOR.

Gen. iii: 4-6.

THUS Adam and Eve in Eden, under the pressure of temptation, yielded to the adversary and made deliberate choice of evil, involving themselves and all their posterity in moral and spiritual ruin. It was a choice; they were free in their volitions, were under no constraint, and assumed, therefore, the tremendous responsibility of their voluntary act. It was a *fatal* choice; life or death, blessing or cursing, hung in the scale. In plucking and eating the forbidden fruit they forfeited life, and all that is involved in it, and entered upon an eternal inheritance of sin, shame and misery.

So every act of sin is a choice, and a *fatal* choice. No matter what the form or strength of the temptation which leads to it, it is a free act. The sinner cannot plead compulsion; he acts from preference, and hence must and will be held responsible.

1. This matter of CHOICE—of free and

responsible agency in every act of life—is a subject for serious and profound consideration. The decree of God will send no man to perdition—only his own individual choice, repeated and confirmed every day of his life, in the face of motive, appeal and remonstrance. The sinner is *his own destroyer*! God would have him live; and He proffers mercy and grace in every possible form, and with divine urgency. But, hardening his heart, searing his conscience, and refusing to repent and obey the Gospel, he persists in his evil ways with “madness in his heart.”

2. And this will be the bitterest ingredient in the cup of final woe: It *might have been otherwise*! No fate, no necessity, no misfortune, brought him there; nothing, absolutely nothing, but the deliberate and repeated choice of the wretched guilty man himself. Seen in the clear light of eternity, and brought home to him with overwhelming evidence, it will cover him with shame and confusion, and pierce his soul through with many sorrows.

THE INFINITE PURCHASE.

By HENRY J. VAN DYKE, D.D., BROOKLYN.

The Church of God which he hath purchased with his own blood.—Acts xx: 28.

I. THE CHURCH OF GOD.

1. The body of His people in all ages, whom He has called out and separated from the world.

2. Always has been, and always will be, represented by a visible organization in the world.

3. In God's apprehension not bounded by, nor identified with, the visible organization by which it is represented.

II. THE RELATION OF THE CHURCH TO GOD.

1. Belongs to Him as His purchased possession. His *peculiar*, not His odd or eccentric people, but the people who *belong to Him*.

2. Under His government and instruction through officers divinely appointed. “Over which the HOLY GHOST has made you overseers.”

3. To the Church God has committed

the truth and treasure of the Gospel, together with the sacraments, and all the means of grace, as instruments for the conquest of the world.

III. THE PRICE GOD PAID FOR THE CHURCH: even HIS OWN BLOOD.

1. The blood of Christ is the blood of God.

2. In the person of Christ the divine and human natures, though distinct, are so united, that His one Person may be designated and described by the attributes of either nature.

3. The sacrifice of Christ derives an infinite value from His divine nature. It was “the Lord of glory” who was crucified.—1 Cor. ii: 8.

APPLICATION: We are bound to belong to the visible Church as the representative of the invisible; to love it, and to labor for its advancement. It is not the Gospel, but the Church, by means of the Gospel, which is to conquer and reform the world.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Hindrances at Communion. “And when the fowls came down upon the carcases, Abraham drove them away.”—Gen. xv: 11. C. S. Robinson, D.D., New York.
2. Discouragements in Religion. “And the soul of the people was much discouraged because of the way.”—Num. xxi: 4. Joseph Parker, D.D., London.
3. Balaam's Manœuvres.—Num. xxii–xxiv. Joseph Parker, D.D., London.
4. Caleb, the Man of Religion and Principle. “Hebron therefore became the inheritance of Caleb . . . because that he wholly followed the Lord God of Israel.”—Jos. xiv: 14. T. D. Witherspoon, D.D., Louisville, Ky.
5. Strength the Product of Character. “For as the man is, so is his strength.”—Judges viii: 21. Rev. W. C. Bitting, New York.
6. Elijah's Plea. “Let it be known . . . that I have done all these things at thy word.”—1 Kings xviii: 36. Rev. C. H. Spurgeon, London.
7. God's Tender Mercy to the Penitent. “Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still . . . I will surely have mercy upon him, saith the Lord.”—Jer. xxxi: 20. Dean Vaughan, D.D., London.
8. Comeliness turned into Corruption. “And there remained no strength in me: for my comeliness was turned in me into corruption.”—Dan. x: 8. A. T. Pierson, D.D., Philadelphia.
9. Adapted Instruction. “The kingdom of heaven is like unto,” etc.—Matt. xiii: 33, etc. [The description varies according to the needs of each inquirer.] John R. Faxon, D.D., New York.

10. A Rich Man's Bad Advice to Himself. "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."—Luke xli: 19. Rev. Alexander Blackburn, Lafayette, Ind.
11. The Law of Gravity and Affinity. "That he may take part of this ministry . . . from which Judas by transgression fell, that he might go to his own place."—Acts i: 25. A. T. Pierson, D.D., Philadelphia.
12. The Christian Motive. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 Cor. iv: 5. J. B. Thomas, D.D., Brooklyn, N. Y.
13. The Biblical Idea of Women. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. iii: 28. J. H. Barrows, D.D., Chicago.
14. A Definite Purpose. "And, having done all, to stand."—Eph. vi: 13. Rev. David Swing, Chicago.
15. The Power of Christ's Resurrection. "That I may know him, and the power of his resurrection."—Phil. iii: 10. Canon Liddon, London.

SUGGESTIVE THEMES.

1. Neutrality is Treason Against God. ("Curse ye Meroz, said the angel of the Lord . . . because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges v: 23.)
2. "Conscience doth Make Cowards of us all." ("And Ahab said to Elijah, Hast thou found me, O mine enemy? . . . I have . . . because thou hast sold thyself to work evil in the sight of the Lord."—1 Kings xxi: 20.)
3. "To the Victors Belong the Spoils." ("And when Jehoshaphat and his people came to take away the spoil . . . they were three days in gathering of the spoil, it was so much."—2 Chron. xx: 25.)
4. One Class of Church-goers. ("And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."—Ezek. xxxiii: 32.)
5. Sin its Own Punishment. ("Evil shall slay the wicked."—Ps. xxxiv: 21.)
6. Judicious Charity. ("Blessed is he that considereth" [deals wisely with] "the poor."—Ps. xli: 1.)
7. An Instructive Contrast. ("Our lips are our own: who is lord over us?"—Ps. xli: 4. "Set a watch, O Lord, before my mouth; keep the door of my lips."—Ps. cxli: 3.)
8. Phariseism a Lip and Life Inconsistency. ("Whosoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."—Matt. xxiii: 3.)
9. The Devils no Agnostics. ("Let us alone; what have we" [devils] "to do with thee, thou Jesus of Nazareth? . . . I know thee who thou art, the Holy One of God."—Mark i: 24.)
10. How to Walk, and what Raiment to put on. ("Let us walk honestly, as in the day . . . Put ye on the Lord Jesus Christ," etc.—Rom. xiii: 13, 14.)
11. Now and Then. ("Now we see through a glass, darkly; but then face to face."—1 Cor. xiii: 12.)
12. The Methods of the Adversary. ("In whom the god of this world hath blinded the minds of them that believe not, lest the light," etc.—2 Cor. iv: 4.)
13. A Perfect Vision and a Perfect Likeness. ("We know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii: 2.)
14. The Ever-Open Gates. ("And the gates of it shall not be shut at all by day: for there shall be no night there."—Rev. xxi: 25.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD.

June 3. — **INDIFFERENCE TO HUMAN SUFFERING.** Matt. xxv: 42, 43.

The world is full of suffering in every form and degree, and no man is at liberty to be indifferent to the suffering of his fellow-men, or to withhold sympathy and needed ministries to the full extent of his opportunities. These words of the Savior place this subject before us in a very strong and affecting light. The ground on which, as final Judge, He condemns and banishes the wicked in the day of judgment, is their disregard of the law of social duty in this particular. "For I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. . . . Inasmuch as ye

did it not to one of the least of these, ye did it not to me."

1. Christ himself set us the example in the days of His flesh. His mission was a mission to relieve human suffering, physical and mental. He had an eye for human *misery* as well as *guilt*, wheresoever He recognized it; a heart quick to feel for others' woe. "He went about doing good," to the bodies as well as the souls of men: healing the sick, feeding the multitude, comforting the sorrowing, weeping with them that wept.

2. He suffered death on the cross in His own person, that He might save us from the sufferings of the second death: and by so doing He has consecrated all tears, all prayers, all sacrifices, all gifts, all efforts in behalf of the poor and needy, the suffering and friendless. We

are not His disciples; we do not imitate Him, if we go through life with a pitiless heart, an empty hand, with no words of cheer for the unfortunate, no gentle ministries and pleadings in behalf of God's suffering ones.

3. Christianity is pre-eminently a religion for the suffering. It is the very incarnation of divine mercy, tenderness, sympathy, in all its principles, teachings and provisions. By precept and by example it urges upon all to act the part of the good Samaritan; to be ready to relieve want and suffering whenever kindness, attention, friendly succor can interpose. Do we keep in mind and carry out the spirit of that Scripture definition: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"?

4. The religion of the cross would exert a tenfold greater power in the world than it ever has done, if the spirit and implied teachings of these words of the Lord Jesus Christ, the Savior of sinners and the final Judge of men and angels, were acted out by the body of believers. Feed the hungry, clothe the naked, visit the sick, care for the friendless, and even criminals in their cells, and compassionate all the children of suffering and sorrow—and do it all from love to the Master—and as sure as mercy and love reign in heaven, you will have power to prevail over human wickedness, and will receive mercy and a great reward in the day of judgment.

June 10.—THE GREAT CHANGE. 2 Cor. v: 17.

"If any man be in Christ." To "be in Christ" is to be united to Him by faith, to have fellowship with Him, to dwell in Him and He in us, to be crucified with Him to sin and the world, and made alive by the power of His resurrection.

"He is a new creature." so great is the transformation that the Scriptures designate it as being "born again." (a) He has a new heart; (b) a new life; (c) a new hope; (d) he is brought into new relations; (e) he aims at new and nobler

ends. Henceforth his life is hid with Christ in God.

"Old things are passed away; behold, all things are become new." The old nature, the old habits of sin, the old conformity to the world, the old low ambitions, the old dominant principle of selfishness. And, instead, behold a renewed, transformed, sanctified nature, in all its parts and functions; a new world of joys, hopes, aspirations, activities, spiritualities; a new order of experiences and fruit-bearing, even the fruits of the Spirit, in the soul and in the life. So entire and radical is this spiritual change, that it is in fact, "passing from death unto life;" a crucifixion and a resurrection; a conversion leading up into glory and life everlasting.

APPLICATION.—1. So wonderful a change cannot, in the nature of the case, pass unchallenged. "We know that we have passed from death unto life." "We know whom we have believed." The world cannot fail to take knowledge of such an one, that he has been with Christ. The light of the cross will shine in the life that God's grace has radically changed.

2. They that preach culture, self-reformation, a social and outward virtue, as the end and essence of the Gospel, totally misrepresent it. Such a gospel never did and never can lead to such results as Paul here describes; work out so radical and glorious a moral and spiritual transformation. The axe must be laid to the root of the tree. "Ye must be born again," or ye cannot see God, must be thundered from the pulpit. "A new heart and a right spirit"—dead to sin and alive to God; all things made new in Christ Jesus, must be persistently urged upon all who would be saved. There is no other way.

3. We have here a searching test of discipleship. Let each apply it to himself: Am I a new creature? Have old things passed away with me? Are all things become new, beyond a peradventure? What is the testimony of my heart, the testimony of my life, the testimony of the world, on this vital question? Let me be honest with myself.

I cannot deceive my Master and Judge; why should I deceive my own soul to its eternal undoing?

June 17.—THE WONDER OF THE ANGELS.—1 Peter i: 12.

The apostle instances the sovereignty of divine grace, the inquiries of ancient prophets, the sufferings and glory of Christ as Mediator, the preaching of the gospel and the conversion of sinners by means of it, and the work of the Holy Spirit in the salvation of men, as among the things of angelic interest and study. The verb rendered "look into" is more expressive in the original than in the translation. It denotes the *intensest gaze*, the *most fixed and eager desire*. And this attitude of the angelic mind toward the gospel was symbolized in the Jewish temple by the two cherubims placed in the inner tabernacle, with their faces turned down toward the mercy-seat, as if they would comprehend its significance.

1. *God manifest in the flesh and dwelling among men*, is the first in the series of those amazing things into which angels are so anxious to look. The divine Son of God incarnated in human flesh is, beyond question, the most wonderful fact that challenges the attention of God's creatures. It is as great a wonder and mystery to angels as to us. They were not ignorant of the prophecies concerning Him, and they watched their fulfilment with intensest interest. It was a new and significant revelation of God to the universe.

2. *The Life of Christ* is another subject of angelic study. Such a character never before appeared in history. The simple Jesus of Nazareth surpasses, in every quality and aspect of His character and teaching, the highest ideals ever conceived by man in any age of the world. Angels are familiar with that life, and study that sublime character with awe and gratitude and adoring wonder.

3. So with the *doctrines* of Christianity. Angels are interested in them, as well as we. We cannot doubt that they understand the Scriptures, and get light from them, and new views of God's per-

fection and purposes, and come under the inspiration of the cross. The *promises* of the Gospel, especially, are a source of intense and never-failing interest to angels. Many of these promises were made known to mankind through their agency, and they watch their unfolding and fulfilment with the liveliest joy and sympathy.

So the scene of the *crucifixion* is a perpetual study and wonder to angels. They can never tire of the theme, and they see a deeper significance and a diviner glory in it the longer they view it. Not only are they deeply interested in all these things, but also instructed by means of them. It is a great training and discipline to fit them for the work assigned them in the economy of redemption, as "ministering spirits" to the heirs of salvation.

APPLICATION.—1. We have a deeper and grander interest in these things than have the angels, for we are more directly and profoundly affected by them than any other race of beings can possibly be.

2. The angels of God will witness against us in the judgment day, if we turn away from these things, or fail in our appreciation of them, when they made them the delighted study of thousands of years, and found in them reasons for perpetual rejoicing and thanksgiving.

June 24.—HOW TO HEAR THE WORD.—Heb. iv: 2.

As the *effect* of the preaching of God's Word is dependent mainly on the *manner* in which we hear it, this topic is one of the utmost importance. How oft, too, did the Great Teacher admonish His hearers to "take heed" how they hear! To hear the Word with profit, we must hear it,

1. *Reverently*. It is not man, but God, who speaks to us in every Gospel message. This thought should banish the spirit of levity and worldliness from our minds, and inspire us with awe and the utmost reverence.

2. *Attentively*. The message is of infinite moment, in which every hearer has the utmost interest. *Not* to give

the strictest and most earnest attention to it, is a direct insult to God, and a wanton trifling with our own highest welfare. It is amazing with what little attention sinners hear the "glorious gospel of the blessed God!"

3. *Thoughtfully.* Redemption, is a grand, broad, transcendent theme. We must hear it not only with the ear, but with the mind, with acute and quickened faculties, with due elevation of soul and preparation, if we would be profited.

4. *Honestly.* Not with prejudice or fear, lest it convict us; willing, nay anxious, to know the truth, to search us and try us, and see if there be any evil way in us, and lead us in the way everlasting.

5. *Prayerfully.* It is the Spirit that quickeneth. The Gospel is preached with power only when blessed of God. How little prayer is there mixed with the hearing of God's Word! How many hearers are thinking of the preacher, his learning or eloquence or defects, or the dulness and uninteresting character of the service, instead of being mainly anxious for a "blessing from on high." O how little *prayer* attends and follows the hearing of the message of salvation!

6. *With a determination to put into practice the solemn lessons taught us out of God's Word.* Without such a determination hearing will avail but little. Of what use to be interested, convinced, "stirred up," if it leads to no practical end. It is not so much that the Gospel fails to impress, convict, quicken, but for the reason that the hearers listen with no fixed resolution to profit by what they learn, and go away and straightway forget it all, and lose the impressions of the sanctuary.

Finally, with *Faith*. "The word preached did not profit them, not being mixed with faith in them that heard it." There must be absolute faith in the Scriptures as the revealed mind and will of God to man; and faith in the divine and saving efficacy of His Word, when preached in demonstration of the Spirit and of power."

All these things enter into the right hearing of the Word. Where they are wanting, the preaching and the hearing of it are productive, comparatively, of but little good. When we know how the Gospel is heard in all our sanctuaries, is it any wonder that it profits so few, while it proves a savor of death unto death to so many?

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D.

The Modern Pentecost.

ABOUT seven years ago, there was, in India, a display of divine grace without a parallel in the history of modern missions. It may be doubted whether even Pentecost was not exceeded in the rapidity and extent of the results, which also are in themselves a sufficient answer to all cavils directed against the missionary work. Seed, long lying dormant, and apparently wasted, at last yielded harvest so abundant as to compensate an hundred-fold for all labor and patience and discouragement. Twenty-five years before, at the anniversary meetings in Albany,

N. Y., it was proposed to abandon, as fruitless and hopeless, the "Lone-Star" Mission among the Telooagoos. Dr. S. F. Smith on that occasion wrote these inspiring lines, which proved prophetic:

"Shine on, 'Lone Star!' thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.

* * * * *
"Shine on, 'Lone Star!' the day draws near
When none shall shine more fair than thou:
Thou born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow."

In that same year—1853—Mr. Jewett, with his wife and one native Christian,

visited Ongole, and there, reviled and stoned, preached the Gospel, and prayed God to send a missionary to Ongole. After twelve years Mr. Clough reached Nellore with Dr. Jewett, and the following year first visited Ongole.

On the first of January, 1867, a church was organized in Ongole with only eight souls, but in 1877 reported a membership of 3,269, with twenty-two native helpers, six of whom were ordained ministers. Behold the change in *ten years*! A famine spread death and desolation throughout the Madras Presidency at the opening of the year 1877, and all strictly missionary work was suspended. Mr. Clough, with a large amount of famine funds, was employed, feeding and caring for the suffering thousands. In his report for 1877, he writes: "During the year, although continually amid horrible, sickening scenes, we feel that as missionaries, and as a mission, we have enjoyed the special smile of Heaven upon us continually. The spiritual condition of the Ongole mission was perhaps never better than to-day. The members of the Church, though hungry and starving, and many of the aged and little children of their households sickening and dying *inch by inch*, yet I have not heard of a *single instance of real apostasy*. Since about the 15th of March we *have not baptized any*, though *hundreds, yes, thousands*, have clamored for the ordinance; but we have not had the time or strength, *even if it had been desirable*, to conduct the necessary examination of the candidates."

Mr. Williams, at Ramapatam, another central mission station among the Teloo-goos, wrote: "We look for great ingatherings soon, such as *have not been known in the history of modern missions*. If I am not utterly mistaken, God, by His Spirit, is moving on the hearts of thousands and thousands of these Teloo-goo people. He has shown them by this fearful famine that vain is the help of idols."

On the 16th of June, 1878, Mr. Clough opened for the admission of members those doors which had been closed for over fifteen months, lest some might

apply for baptism from a selfish motive, as he had at disposal famine funds. On the 24th of June he wrote: "Before this reaches you, there will be five hundred baptized Christians probably, within four miles of where I now write, residents of Ongole and suburbs. If rain comes soon, and a harvest is given, as we hope, there will be three thousand baptisms within the next six months. The converts are now waiting for the ordinance. This means an addition to our Teloo-goo mission of *not less than fifteen, perhaps twenty, thousand*."

With the aid of native preachers, he baptized in twenty-one days 5,429 converts, making the membership of the Baptist Church in Ongole nearly 9,000 souls; still later, 3,262 additional baptisms made the whole number baptized, from June 16 to July 31, 8,691. Very few of these thousands ever received any of the famine funds—perhaps not one hundred of the whole number ever received a pice (quarter of a cent) directly or indirectly, and never expect to receive any money or financial aid in any way.

PART II.

MISSIONARY TEXTS, THEMES, ETC.

It is a Military Maxim to "strike at the centres"; and this is what we now need to do. Heathendom has three great empires: China, with 400,000,000; Hindoo Empire, with 175,000,000, and the Empire of Turkey with perhaps 50,000,000. These are the strategic centres: to possess them is to possess the world.

Dr. William Adams once remarked at a meeting of the American Board, that there was a remarkable uniformity in legacies to benevolent objects; and significantly added: "There are some more estates upon which God will administer this year!"

"Heathen Christianity" needs to be built solidly and strongly, like the Eddystone, over which waves of great violence are sure to dash.

The Mohammedan believes that if he does five things: keeps the fast of Ramadan, gives alms, prays five times daily, makes a pilgrimage to Mecca, and wars

against the infidels, he has right to paradise. His creed combines also five elements: Theism, Ritualism, Sensualism, Fatalism, and Iconoclasm.

A pig entered the mosque of Omar, and ran around and through it. Whereupon the wise men assembled to discuss as to how the defilement should be purged. The mosque was hopelessly desecrated. One wise man, however, ventured a solution: *While in the sanctified place the pig was changed to a lamb, though entering and emerging a pig.*

There is a Moslem University at Cairo with 10,000 students.

A Dispensation of the Gospel, etc.—1 Cor. ix: 17. Dr. W. M. Taylor, of New York, in a powerful speech before the American Board, pictured Paul the apostle crying, "I am a debtor both to the Greeks and to the barbarians," and feeling, whenever he looked into the face of a human being, "I owe that man the gospel." A quickening thought for all ministers of Christ.

When application was made to the Legislature to charter the American Board, it was objected on the floor of the Senate of Massachusetts (probably by Benj. W. Crowninshield, who led the opposition), that to incorporate the Board was to afford the means of *exporting religion, whereas there was none to spare from among ourselves*; to which Mr. White truly and pleasantly rejoined, that religion is a commodity of which the *more we export, the more we have remaining.*

Phillips Brooks, in one of his missionary discourses, forcibly remarks: "Some of you are saying in your hearts, 'There are heathen enough at home: let us convert them before we go to China.' That plea we all know, and I think it sounds more cheap and shameful every year to make the imperfection of our Christianity at home an excuse for not doing our work abroad! It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such

a plea feel, I think, how unheroic it is."

People see what they want to see. A lady spent 18 months in Kobe and opposite a chapel where there was preaching every Sunday. She reported that she had never seen *one native* enter that chapel, and that missions were accomplishing nothing for the evangelization of Japan. It was a chapel *expressly for foreign residents*, and had nothing to do with the missions, whose premises were in another part of the city. (Compare "Ely Volume," Introduction, page vii., for a similar instance in Syria).

In Egypt, Syria, and throughout the East, Christian missionaries direct their energies chiefly to the young. Experience shows very little progress in dealing with adults. Teaching has to a large extent taken the place of preaching, and the school, that of the church. The schools are well attended, and large numbers of Moslem youth indoctrinated with Christianity. The Mohammedan leaders, in order to prevent Moslem children from attending the mission schools, have decreed that no Moslem shall be considered his own master until he is twenty years of age.

Training for missions begins in the family. At the family altar Judge Jessup's sons first learned the principle and imbibed the spirit of missions. So Samuel J. Mills and a host of others. It is the old story, "Virtue is gone out of me;" personal contact with consecrated souls kindles similar devotion.

How grand the opportunity! A world now open to Christian effort. How awful the responsibility: unto whom much is given, of them much will be required. How great the danger of being neglectful and unfaithful.

"Never shows the choice momentous,
Till the Judgment hath passed by."

Every pastor must be a missionary. He must correct ignorance and misconception by the facts, organize mission bands, give heed to make the missionary concert interesting and inspiring, utilize the consecrated women, begin training the children, and every sermon

ought to breathe the spirit of missions. The Methodist conferences examine all their ministers as to fidelity in the matter of missions.

PART III.

MONTHLY BULLETIN.

THE JEWS.—The Rev. J. de la Roi, of Breslau, Germany, finds that the number of Jews annually brought to the Christian faith range from 1,000 to 1,500. Surely the friends of the cause of Christ among Israel have reason to be thankful. If, as it is estimated, there are not more than 5,000,000 Jews in Christendom, this is a very large proportion of the entire number. In Lemberg, the capital of Galicia, the N. E. province of Austria, the Jews, who are very numerous, without at all renouncing their nationality or their Old Testament faith, have accepted Christ as Messiah, and petitioned to be allowed to build a Jewish Christian church.

TERRA DEL FUEGO.—The Argentine Republic has extended its authority over these islands by establishing a sub-prefecture at Ooshooia. The government officers work in perfect harmony with the missionaries. The traffic in spirituous drinks is prohibited under the severest penalties. Christian villages and settlements have been reared, the Scriptures translated into the tongue of a people that at one time seemed to bark like dogs, and to have no articulate speech; and all the other signs of progress toward a Christian civilization abound.

AFRICA.—Professor Stewart, of Liberia, says, it is estimated that for every missionary that goes to Africa, 70,000 gallons of liquor are sent to that country.

The papers report the death of King Mtesa. His son and daughter will succeed him on the throne, both of whom are favorable to Christianity. The daughter professed to have become a Christian nearly a year since.

INDIA.—Of the 600,000 widows under 19 years of age, who are prohibited from marrying again, according to the laws of the country, 200,000 are less than 14 years old, and 78,000 less than 9!

The conversions among the Telugus since the great awakening in 1877-8 have averaged more than 2,000 a year, the number of church members now being near 25,000, gathered into thirty-four churches.

The total amount received by British Protestant societies for foreign missions last year was \$6,039,930, an increase of \$141,650 over the preceding year. The Roman Catholic societies, meantime, contributed \$42,790 for the same purpose.

THE PRAISE SERVICE.

No. III.

By CHARLES S. ROBINSON, D.D.

In the notice of Rev. H. F. Lyte, given in the last article, my pen made a slip; I wrote *Brixton* instead of *Brixham* as the place of his settlement and labor; he was Perpetual Curate of Lower Brixham. I am sorry; I was bewildered with overwork. *Peccaveram*; as Dr. Howard Crosby said once, when some one talked to him about his duties—"Peccaveram; I had *Synod*!"

As before, let it be understood that I am trying to make some suggestions for possible comments to be made on hymns used in the services of song—mere suggestions of thought.

"Come, my soul, thy suit prepare."—*Newton*.

This is another of Rev. John Newton's contributions to the "Olney Hymns." It is No. 31 of Book I. There it has seven stanzas, and is founded upon 1 Kings iii: 5. It owes something of the modern revival of its popularity from the use Rev. C. H. Spurgeon has been making of it in divine service. It is said he was long accustomed to have one or more stanzas of it softly chanted just before the principal prayer. In this way many additional thousands of people became familiar with its words, and so learned to love it. It is peculiar in that it fastens a devout man's attention upon preparation for an approach to the mercy-seat, as well as upon the petitions he proposes to offer there. The exercises of one's soul preliminary to prayer are important, and in great

measure essential to the reverence of the devotion. One of the finest incidental revelations of character found in all the Bible history is that which is discovered in the narrative of Joseph while in Egypt. Pharaoh suddenly sent for him; and though this young man must have known now that his fortune was made, and though he longed inexpressibly to get out of the filthy dungeon, he was of too decent a turn of mind to rush into the king's presence without care. He made all the retinue wait for him outside, though they came "hastily"; he would not be hurried into indecorousness of behavior; he "shaved himself, and changed his raiment, and came in unto Pharaoh." We need to pray for better gift at prayer.

"It is harder," so remarked the pious Gurnall, "to get the great bell up than to ring it when raised." Ejaculatory prayer is useful; but there is need of set seasons likewise. "A large part of my time," wrote McCheyne, "is spent just in getting my heart in tune to pray." The stringing of the bow, and the notching of the arrow, have much to do with the success of the archer's shot; and it is not wise to be headlong.

"My gracious Lord, I own thy right."—*Doddridge*.

This is No. 294 of Dr. Philip Doddridge's hymns, and is entitled, "Christ's Service, the Fruit of our Labors on Earth."—Phil. i: 22. It was first published in 1755, and it has been much changed in form and purpose since then. It has fallen into most successful use as a communion hymn on introducing young people into membership. It suggests many profitable thoughts concerning the seriousness of such a step. A visitor at the Indian School in Carlisle asked a Cheyenne girl if she were a member of the Church. She replied: "Not much—just a little." In a sense in which, perhaps she did not mean it, her reply would apply to a good many who are yet, technically, "in good and regular standing," so far as the records of the books show.

"Blest are the sons of peace."—*Watts*.

This is Dr. Watts' version of Psalm 133, S. M. It consists of four stanzas, and is entitled, "Communion of Saints; or, Love and Worship in a Family." It finds a "parallel passage" in the quaint legend of a Persian sage: "Having once in my youth," he says, "notions of severe piety, I used to rise in the night to pray and read the Koran. And on one occasion, as I was engaged in these exercises, my father, a man of practical religion and of eminent virtue, awoke while I was studying aloud. I said to him, 'Behold, thy other children are lost in slumber, but I alone wake to praise God.' And he answered: 'Son of my soul, it is better to sleep than to wake to remark the faults of thy brethren.'"

"Safely through another week."—*Newton*.

This familiar and favorite hymn comes from Rev. John Newton's "Olney Hymns" also—Book II, No. 40. It consists there of five stanzas, and bears the title, "Saturday Evening." It was designed as a meditation and suggestion for the close of the week, rather than a lyric for public service on the Lord's day; and certain changes have been noticeably made in order to adapt it to its new use. It has always been welcome to Christian people because of its bright and brave putting aside of the weights and its putting on of the wings of true devotion, and so its coming up into God's presence with a joyous heart. Long ago it was said of Sir William Cecil, some time Lord Treasurer of England, that, when he went to bed, he would throw off his professional gown and say: "Lie there, Lord Treasurer"; as if bidding adieu to all state affairs in order that he might the more quietly repose himself. The quaint old Spencer quotes this exclamation, and then homilizes upon it concerning one's going to any religious duty, whether hearing or praying, coming to the Lord's table, entering the sanctuary, or even engaging in private devotions; he thinks one might say: "Lie by, world; lie by, all secular cares, all household affairs, all

pleasures, all traffic, all thoughts of gain; lie by, all! adieu, all!"

"Take my life and let it be."—*Havergal.*

It seems as if the whole American Church would bid a joyous welcome to this well-known and deeply-suggestive "Consecration Hymn" of Miss Frances Ridley Havergal. It is a wonder that it has not found its way earlier into the collections. The title given to it here in America calls to mind the fact that it was through the reading of a volume entitled "All for Jesus" that she came "to have the full realization of John xiv: 21." This hymn was written in an outburst of joy that she had been made instrumental in the conversion of certain dear friends. It appears in the volume of her "Poems," page 235. Her own account of the peculiar circumstances of its composition is given by her sister in an extract from one of her letters: "Perhaps you will be interested to know the origin of the consecration hymn, 'Take my Life.' I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted, but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house.' And He just *did*! Before I left the house every one had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my consecration; and these little couplets formed themselves, and chimed in my heart one after another, till they finished with 'ever—only—ALL—for thee!'"

"Come, we who love the Lord."—*Watts.*

This is No. 30 of Dr. Watts' Book II. There it has ten stanzas, and is entitled, "Heavenly joy on Earth." In the second stanza the author wrote the line, "But fav'rites of the heavenly King." With a very finical taste for so-called restoration, some of the modern collections have expunged the excellent emendation, *children*, and replaced the awkward *fav'rites*.

There was once a difficulty in Rev.

Dr. Samuel West's congregation in the old New England times. The choir had declined to proceed with the music. So the shrewd clergyman introduced the services with this hymn. Having read it slowly through, he looked significantly up at the performers in the gallery, and said: "Please commence at the second verse." It is needless to mention that the choir went on as usual, and sang with the rest:

"Let those refuse to sing
Who never knew our God;
But children of the heavenly King
May speak their joys abroad."

DR. F. GODET AND HIS COMMENTARY ON JOHN.

BY PROF. TIMOTHY DWIGHT D.D., YALE
COLLEGE.

IN one of the letters of the late Professor Henry Boynton Smith, published in his biography, and written at Berlin in August, 1839, the following words occur: "About a week ago I went with a very dear friend from Neufchâtel to make a visit to the tutor of the young prince [the present Crown Prince], who, if he lives, will one day be King of Prussia. Godet is the name of the tutor, a young man of twenty-eight, most lovely, most Christian; no prince could have a better tutor. He is from Neufchâtel. . . M. Godet received me most kindly, and he is one of those men with whom I feel, after the first five minutes, that increased acquaintance will be only increased pleasure. Loveliness is the characteristic of the man. We were soon deep in exchanging, not discussing, views on Christian theology and the Christian life." Twenty-five years after these words were written of the young man of twenty-eight, a Commentary on the Gospel on John made the name of Godet widely known to biblical scholars, and bore witness of him that he was, in character and inner life, what he seemed to be to his newly-made acquaintance at the time of that first interview. In this interval of a quarter of a century, Godet had finished his education and service in Berlin, had returned to his early home at Neuf-

châtel, had labored there in the pastoral office for a long period, and had become a Professor of Theology in the Faculty of the Independent Church in that city. Twenty years more has now passed away, during which other commentaries and writings have been given by him to the world—particularly, a Commentary on Luke's Gospel, and also one on the Epistle to the Romans; and two enlarged editions of his work on the Gospel of John have been prepared, the second of which is now going through the press in Paris. This Commentary on John has been translated from the French into the German, Dutch, Swedish, Danish and English languages, and has taken its rank among the best works of recent times on the New Testament. Each of the new editions has been not only a revision of the one which preceded it, but, to a very considerable extent, a new work—the plan of the first edition even having been somewhat changed in the second, and the second edition having apparently been, in great measure, rewritten in the preparation of the third.

The characteristics of Godet, as seen by Professor Smith in 1839, are manifest in his writings. They are such as render him, in some respects, peculiarly fitted to unfold and explain the thoughts of the author of the Fourth Gospel. And there can be little doubt that his Commentary on this Gospel is the ablest of his works. His mind and feeling are of the Johannean, rather than the Pauline order—such as make him sympathize more fully and perfectly with the thoughts of the former apostle than with those of the latter. The work on the Epistle to the Romans, however, is one of marked ability, worthy to take its place among the most valuable commentaries on that Epistle which have been published within the present century. The volumes on Luke are scholarly, but not of equal excellence with the others.

Germany is the land of scholarship as compared with all other lands. It is so in the sphere of biblical learning, as well as in other spheres. The German

mind, by its native characteristics, by the force of the national life and education, and by the peculiar freedom which is allowed in all lines of investigation, is especially qualified for the distinctive work of the biblical scholar. In the special departments of Commentaries on the New Testament, the German writers during the last fifty years have given the world—with a comparatively small number of exceptions—all the books of highest value in the scholarly line. The translation of many of these books, within the past few years, has very greatly enlarged the means of study for English and American students. To the scholar of English-speaking countries—at least to the American scholar—there is something peculiarly satisfactory, as we cannot doubt, in the thorough, calm, unemotional, clear-sighted character of the best German works. The tendency of our own national mind, as education develops and advances in the best way, is somewhat in the same direction. The student seeks light and truth; the preacher draws his own practical reflections and suggestions from the truth which he sees. The student-preacher studies that he may gain the former; he meditates and communes with God for the latter. But these peculiarities of German scholarship are not altogether free from defects which naturally accompany them. The French mind is characterized by some of these things which the German lacks. In the work of expounding a book like the Gospel of John, the German has perhaps too much of cold criticism, too much of mere linguistic minuteness and grammatical interpretation. The author of this Gospel had a deep soul-life, and the depths of his thought need for their sounding somewhat of the emotional element, somewhat of sympathy with the life of the soul. French scholars, in the Christian field, are apt to carry the emotional too far, and to yield themselves too much to its influence. But it is an essential element in the understanding of truth and thought as really as is the purely intellectual element.

Among recent French writers on the Bible, Godet presents perhaps the best example of the characteristics of his own nation. The student, who uses his commentaries and those of Meyer or de Wette on the Fourth Gospel, will be impressed by the national peculiarities of each; but he will find his appreciation of the apostle's thought richer and more complete as he gets the light that is thrown upon it by the two together.

Godet's unfolding of the thought of John's Gospel is designed to be from within outward. He evidently seeks, not for the meaning of words and sentences only, but for the underlying purpose of the writer, for the great ideas and truths which are presented in his account of the teaching of Jesus, for the development of the work of Jesus and of the new system, as it is traced by the apostle from the beginning to the end, for the workings of the power of the system in the hearts of the disciples. He tries to understand the real character of the writer and to comprehend, in something of its fullness, his representation of Jesus as the Word become flesh. From this starting-point, and with this endeavor, he not only interprets the book, but also defends it against its adversaries.

In his defence of the Gospel against modern skeptics, he shows himself to be thoroughly acquainted with all that they have urged, and to be a master of the subject. As a historical critic, no less than as an interpreter, he holds a prominent position. In the last two editions of his work on John, the first volume is entirely devoted to the dis-

cussion of the question of authenticity, the views of objectors, the difficulties in opposing theories and kindred subjects. Each revision of his volumes shows that he has kept himself informed as to all the new works and new theories or suggestions presented from any quarter.

The study of the many commentaries on the gospel of John impress the student with the thought that, able and valuable and helpful as some of them are, no one among them has exhausted the fullness of what this gospel contains. The mind and heart of the author of this wonderful book, as reflecting the mind and heart of the Great Teacher, have a richness of revelation for every age and every believer. In the perusal of what has been written respecting the book by any theologian or interpreter, we have as deep a sense that there is something beyond, which he has not given us, as we have of what we have gained from him. And so it must be always, for it is the story of Jesus' life and words which the apostle wrote. But the Church has reason to be grateful to many scholars who have devoted themselves to the study of this gospel for the results of their labors—results which give a clearer understanding of the truth, and, with it, an impulse to higher Christian living. Among those who have, in recent years, rendered a service that will be widely appreciated is the scholar of whom we have written these few words. The readers of his works have often felt, as Professor Henry B. Smith felt in 1839, that increased acquaintance with him would be only increased pleasure.

PREACHERS EXCHANGING VIEWS.

There is no interchange of values so beneficial to mankind as the interchange of ideas.

Types of Revival.

A CERTAIN church observed the Week of Prayer last year, in the usual way, with nightly prayer-meetings. A moderate degree of general interest in the week's exercises sufficed to carry them over Sunday and through another week. Fresh encouragement and momentum gained in the second week carried the

meetings through a third week, and so on through a fourth week, and, indeed, throughout the year. The nightly lay-conducted prayer-meetings, however small, were not once intermitted. Conversions and baptisms were of almost regular weekly occurrence, until the number reached a hundred; and, still the quiet steady work is going on in

the same way, in its second year—all through the instrumentality of a handful of laymen, women and children, without a single extra sermon and without a day of greater labor for pastor or people than is perfectly practicable and reasonable for every day in the year, and for all time.

Let earnest Christians review once more the question, whether a month or two, or more, of excessive pastoral labor and popular excitement, followed necessarily by reaction and exhaustion, is the best type of revival to which they can direct their prayers and endeavors? Do we not "ask amiss" when we stipulate, as it were, for great things, or for a certain measure of general interest, at least, as the condition of our persistence in daily aggressive activity, and, failing this encouragement, resign ourselves passively to the common perfunctory routine of weekly services?

The truth seems to be, that the characteristics—evil as well as other—of past periods and stages of church development have given modifications of their own, for the time being, even to the method of supernatural operation by the Holy Spirit. The immature efforts of the divine life in individuals are usually spasmodic. Not otherwise, the early struggles of the revival period in the Church at large these hundred years past, have been brief spasms of piety and zeal, with long intermediate lapses of exhaustion and declension. Hence it has been inferred that ebb and flow is a law of spiritual progress.

But the observations on this point are as yet by no means complete enough to support a conclusive induction. Certainly it does not follow from the usual fitfulness of early individual piety, that a period of constancy may not be eventually attained. No more does it follow from a hundred years past of fitful revival, that the Church may not grow up to an uninterrupted living and labor.

New York.

W. C. CONANT.

"How to Economize Time and Strength."

Rev. W. F. Crafts' views on Short-hand Writing, as given in *HOM. REVIEW*

(Jan., p. 80; April, p. 356), have called forth numerous responses. We have space for the substance of only a few of them:

"I am grateful that I was induced by a friend to learn Munson's System; and I concur with Mr. Crafts in thinking it the best. I learned it without formal practice, by using in regular work what I each day learned. In six months I was able to write from 60 to 70 words a minute; I now write 80 to 100 a minute. As to reading short-hand in the pulpit, I differ from Mr. Crafts. I can read phonography as readily as long-hand, but I use the corresponding style altogether, with few abbreviations, aiming at legibility as well as speed. For convenience, I use a page 4x8½ inches; 6 to 8 of which will contain a half-hour sermon. It fits into a Bagster Bible, and can be easily carried in the pocket. I use phonography in all my study—notes, abstracts, memoranda, everything. I can write (not compose) an ordinary sermon in half an hour, or jot the rough notes of a theme in 15 minutes, where it would otherwise take from one to three hours of precious time. I would not part with it for anything; and, so easily is it learned by one whose work necessarily gives him abundance of opportunity for practice, that I heartily commend it to all my overworked brethren.

"Greeley, Col.

J. G. R."

Writes another.

"I advise my younger brethren to learn short-hand, by all means. To be able to write it with facility and use it in the pulpit is a great saving of time. I know this from personal experience. I learned without a teacher, using "The American Manual of Phonography," which gives Pitman's system in 13 lessons. Master these lessons, and only practice is needful in order to write with ease and speed. One system is about as good as another, as all employ the same characters. Pitman's answers every purpose, and for the sake of uniformity it is a pity that any other was published. His was the first generally used, and ought to have secured general adoption. Any one of ordinary intelligence can learn it without a teacher. To ministers who write and memorize their sermons, a knowledge of short-hand is invaluable. I would not part with my knowledge of it for any consideration. Thomas Benton once said, that if he had understood it he would have been saved 20 years hard labor. I would say to the younger brethren, you need not expect to write it with facility under several years' patient, faithful practice; but be assured, it *will* pay you to learn it.

"Sardis, Miss.

R. H. CROZIER."

Still another has a word to say:

"Allow me to dissent from Mr. Crafts' assertion, that 'Munson's' is the best system of short-hand. In my judgment, the best for all purposes is Rev. D. P. Lindale's Tachygraphy. I am an old phonographer, and admire Munson's

style in many things; but, having used Tachygraphy in law and newspaper reporting, sermon writing, etc., allow me to say: Tachygraphy is the system for ministers. It is purely phonetic, discards the 'position' of phonography, and is more easily acquired, written and read than phonography.

ARMY S. BIDDLE.

'Jersey City, N. J.'

Another system commended:

"I agree with Mr. Crafts, that no amount of familiarity with Munson's system will enable one to preach with entire freedom from the MS. I consider Scovill's system far preferable; I have used it in the pulpit for years, and can read it more readily than long-hand, as the eye takes in two or three sentences at a glance. It has a character for each letter of the alphabet, thus avoiding so much shading. In my opinion it is the most legible system extant, and is easily learned.

S. C. DICKEY.

"Auburn, Neb."

The Secret of Mr. Moody's Power.

I went to hear Mr. Moody last Saturday night, and discover, if possible, wherein lies his remarkable power to move men to repentance. Possibly my discovery is not a new one to many, but it is new to me, and to several persons to whom I have spoken about it.

I do not ignore the concurrent facts that he is intensely earnest, simple, pure in purpose, unselfish, touches the chords of our better nature; has good music as an auxiliary; has good executive talents, and is in all ways a thoroughly good man. These may be sufficient reasons for his power, but there is one more which I believe is worthy of note, namely, the unusual way in which his voice vibrates the air. His sentences are very short, embracing not more than five or six words usually.

He divides each sentence, no matter how many words there be, into three inflexional divisions or time-beats, with the greatest amplitude of tone on the second. His voice does not fall or rise on the third abruptly, neither does it seemingly pause long, but waves into the succeeding one with a little inflection of eagerness. An amiable yet persistent crowding tone links his sentences together. He never lets the ear of his audience wander off from his voice to pick up fugitive trifles. He seems to have hired his audience to listen to him forty-five minutes, paid them their wages in advance, and expects of them good honest listening.

But it is the triple-time beat of his sentences that I particularly notice. Is that nature's favorite measure, and is there more power in such than in the quadruple or sextuple beats? I don't know how that is, but Mr. Moody certainly adopts it. I have read that Niagara Falls sounds triple vibrations; so too the ocean, at times. When the wind is still, the immense whistle at the Central Branch shops vibrates the air so. If you can get to some place where the near-by clatter does not absorb all distant sounds of your paved streets, observe if you hear a triple beat to its roaring.

If we find many coincidences in nature, we have to admit the operation of some uniform law at work therein. Perhaps Mr. Moody is unwittingly using our harp strings upon which to play his music.

D. E. MERWIN.

Atkinson, Kan.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Young man, if I were going out to preach as you are, I would not try to PROVE the Gospel; I would just try to PREACH it.—THADDEUS STEVENS.

A Bad Habit in the Pulpit.

WE mean the habit of criticising and correcting the ordinary English version of the Scriptures. Occasionally it may be proper, and even necessary to do it, in order to bring out the true meaning of a text. But this very rarely occurs. And yet there are ministers, not a few,

who constantly do this; do it when there is no reason to justify it, do it when the only effect of their criticism is to muddle the subject and confuse the minds of their hearers.

Doubtless the motive for this super-service differs in different preachers. Sometimes, no doubt, it is honestly

done, with a view to a clearer understanding of the passage, or a more faithful rendering of the original. But even an honest motive does not always justify the act. There may more harm than benefit come of it, even when there is a slight infelicity in the translation, and the attempted criticism improves the rendering in the judgment of a critical and cultured hearer. But it must be borne in mind that the bulk of hearers in our congregations are not critics, nor capable of appreciating the nice points which an extreme critical spirit may raise, and are more or less disturbed in mind, or unfavorably impressed, every time the text of the received English version of their Bible, which is something sacred in their feelings, is discredited in the pulpit. But, unfortunately, this habit is often practiced when the conviction is unavoidable, that it is done to display scholarship, especially, familiarity with the Greek and Hebrew languages.

But, whatever the motive or the degree of skill evinced in the criticism and reconstruction of our authorized version, the habit is an evil and pernicious one, with very rare exceptions. As a matter of taste it is offensive. The assumption and presumption involved in such a course cannot fail to give pain. For the preacher to array his individual learning and judgment against the learning and judgment of the distinguished Conclave that gave us the present version and the historical testimony of the ages, is a most audacious position to assume and can be tolerated only when and where strong reasons exist and can be made palpable to an ordinary congregation of worshipers. The writer of these lines has often been shocked and disgusted by the glib words and confident tone in which the grand old version of God's word is assailed in the pulpit; not only by the ripe scholar and the profound critical student, but by the mere sciolist in philology, and the student fresh from the seminary, repeating by rote what he had heard in the class-room.

The tendency of this habit is to weak-

en, if not in time destroy, confidence in the Bible as we have always received it. It were easy to cite instances where preachers have assailed the common version so often that their habitual hearers have declared that their views were unsettled; they did not know what to receive as God's Word, for they could not tell whether any particular passage was correctly translated or not. It should be made a matter of conscience with every preacher of the Gospel not to trifle in this presumptuous way with the historical and venerable form of words so dear to the Christian heart, and so associated with our memories and sacred experiences.

The comparatively few changes and emendations which the combined Christian scholarship of the world, after twelve years of laborious study and comparison, have introduced into the Revised Version of the Old and New Testaments, may well administer a sound rebuke to the numerous critics of the pulpit, who scarcely let a Sabbath pass without a weak and pitiable display of their superior wisdom (rather folly) in the way of criticism or emendation in the Bible which they are set simply to expound and enforce. The *meaning* of Scripture may be explained to the fullest extent, but the *translation* should ever be touched, if touched at all, with a sound judgment and a very delicate hand.

A Preacher in the Pew

writes:

I am charmed with Dr. —, a finished pulpiteer. For beauty of thought and diction he is unrivaled; yet I observe that the common people do not follow him, and even the "cultivated" people fall asleep during the sermon. Indeed, I caught my own mind wandering at times, though I knew that it was to the discredit of my taste to have it do so. The trouble is with the preacher. He is *too sustained* in respect to both his thought and language. The mind wears of sameness, however excellent the quality. The rarest eloquence is that which comes in outbursts from the com-

monplace. Musical composers understand this to be true of their art. The thrilling strain soon drops into the sweet; the classic harmony gives place to the simple rhythmic melody; and so we are content to listen by the hour. The painter also observes this principle. Bierstadt makes his Rocky Mountain peaks rise from a foreground of meadowland. Some great orators carry this rule of variety to such an extent as to approach almost the verge of mirth, when they intend to produce, a little later, the deepest feeling of solemnity.

In the ordinary sermon there should be about as many changes of sentiment as there are distinct headings of thought, if the purpose is to move the feelings. Of course, there are exceptions to this rule. Some subjects, in their very announcement, awaken a feeling which must not be interrupted. It were sacrilege to introduce any but solemn sentiments if preaching upon the Death of Christ, the Last Judgment, or delivering a funeral discourse. Yet even the most effective eulogies over the coffin need not be of the nature of a wail. The most impressive funeral address I ever heard was from Mr. Beecher. I knew that his heart was sad, for the deceased was an intimate friend of the preacher. He seemed to be talking for the sake of cheering his own grief. His thoughts were genial, reflecting sunny memories of the past, and catching bright hopes of the future. There was something very natural and healthful in the smile that rippled from the speaker's face round the room as we recalled the life of our neighbor, which had been so pleasant to us all.

We would not introduce anything like levity into pulpit discourse. Good judgment will guide any one who can appreciate the dignity of divine themes. But within the range of strictest decorum there is field for the play of greatest versatility of thought and rhetoric. Let the preacher remember that he is not only dealing with a *subject*, which has its rights and proprieties, but also with a *crowd of people* who have their weaknesses—one of which is a predis-

position to grow weary with almost anything that holds the mind too continuously intent.

The Old Sermon.

It is too good to throw away. You have put at least half a week of hard work into it. It is a great deal better than you could now write at the fag-end of a busy week, and with the fagged-out energies of your brain. Use it again. If it is well written, repeat it bodily. Your style has been changing during the three or four years since you wrote it; and the probability is that, while no one will recognize it as old, somebody will be impressed with its novelty. But if you are naturally studious and thoughtful, you will hardly be able to repeat it just as it is. New and better turns of expression will suggest themselves as you read it over. A new illustration will come in here and there. You will readily apply the principles you enunciate to recent events, or to the present experience of some of your parishioners.

The best way to use an old sermon is to re-master its contents; get a good grasp on its theme and outline; study its language just enough to feel yourself in present sympathy with it; then throw it away, and go to your pulpit with the single purpose of impressing its prominent thoughts upon the people. You will, probably, extemporize better with such a start than if you worried many hours over a new outline.

Genuine Politeness in the Minister.

We question whether this quality is properly appreciated and exemplified in those who exercise the Christian ministry. Politeness is a social virtue of no mean order. There is a charm, a fascination, a power in it that none can resist—the savage and the civilized, the rude and the cultured, instinctively respond to it. Young, in "Night Thoughts," does not exaggerate the point when he says:

"A Christian is the highest style of man."

No one can read the life of our Lord as

He mingled with all classes of society, in public and in private, and not be charmed with the gentleness, the high breeding, the perfect propriety of His demeanor. We challenge the reader to produce a single infraction of genuine social etiquette. No coarseness of speech, no rudeness of manner, no undue severity of censure, no neglect of the amenities of life. In this He is our example, as really as in the weightier matters of the law. Politeness costs a man little or nothing; but it will disarm prejudice, win friends, captivate hearts, and gain access to circles which no other influence will open to him. We have known more than one minister of whom their parishoners and friends delighted to say, "He is a perfect gentleman:" and we have known, alas, too many others, who were rude and boorish in manner and destitute of refined gentlemanly traits. We pity such. They do not resemble the Divine Man. They repulse, offend, when they should conciliate and attract. We are not pleading for the thin veneering of outside politeness; or for Chesterfieldian etiquette. *Genuine* politeness is inborn. It is in the heart. It is a heavenly spirit sent down to soften and sweeten and elevate the intercourse of life in this world of sin and misery.

Brooklyn, N. Y. A CLERGYMAN.

What is the Secret of Pulpit Power?

The Rev. Dr. — is one of the most sincere pastors and accomplished preachers, ministering in a conspicuous sphere. His profound and fine analysis of spiritual truth and religious experience yields often, to the cultivated Christian mind, an extraordinary illumination. Some such sermons, indeed, should be extremely valuable in their way, and in their (occasional) place. The same pastor's appeals, in behalf of virtue, to the more generous motives and susceptibilities of human nature are eloquent, and—to persons who have such motives in some force—persuasive. Such appeals might well be made auxiliary to the tremendous facts of the Gospel. The select congre-

gation that hangs devoutly on the ministry of this thoughtful teacher, thinks itself instructed, stimulated and edified in no usual degree. If knowledge edifieth, they surely ought to be edified. If love alone edifieth, they as surely need more of the living presence of the person to be loved, before they can assimilate as building material even a part of their much knowledge.

The world says that the pulpit is losing its power. Does the pulpit confess this, merely—or has it also brought this to pass—by the use of auxiliaries and stimulants to brace the supposed failing energy of the Gospel? Since when was the ambassage of Christ reduced to a system of apologetics and contention with scornors, or to a discourse of refined culture and sentiment, humanity and morals? Is the weak point of the modern pulpit to be found in "the faith once delivered to the saints?" Is it in the Gospel, or in the lack of the Gospel? Which is the more plentiful and characteristic in the languishing pulpit, the Gospel or the lack of it? Surely, if there be any justifiable faith in our Lord's commission we must look for the cause of decline to the internal changes in preaching, if such there be, and not to its changed environment. If the Gospel has been the power of God unto salvation, it is absurd to look in the Gospel for the any present want of that power, and not in the redundancies and discrepancies of our preaching, as compared with the Gospel.

Professor Wilkinson, with eloquent emphasis, has enforced in recent numbers of the *HOMILETIC REVIEW* the authority of Christ as the only source and criterion of truth and of duty. In like manner, we may add, it is the same personal All-in-all who is both the subject-matter and the power of preaching. Christ, and none else, is himself the Gospel substance, "the Way, and the Truth, and the Life." In Him are hid all the treasures of wisdom and knowledge: not, indeed, to be by the preacher

esoterically extracted from Him, and exoterically published at second hand; but to be communicated in Him to the

very soul, through a constant reflection and exhibition of the Living Christ.

LIVING ISSUES FOR PULPIT TREATMENT.

The Problem of Poverty and Pauperism.

Pauperism dishonors a free State.—ROBERT PIERRE.

Whosoever stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be heard.—Prov. xxi: 13.

We consider these two topics together, because they are intimately related, if not essentially one. The method of dealing with the one is vital in its influence on the other. There is such a thing as nursing poverty into pauperism; and it has been practiced from time immemorial in London, New York, and other large cities, where the poor do congregate. To deal out charity in a public, general, indiscriminate way, as is usually done, is to make paupers on a grand scale.

PAUPERISM IN OUR CITIES.

Pauperism is everywhere connected with the growth of cities, and hence is on the increase. For the tendency of the times is to concentrate in cities. In 1800 only 4 per cent. of the population of the United States lived in cities; in 1880 twenty-two and one-half per cent. Fifty-three per cent. of the population of Massachusetts reside in her cities. Thirteen cities in the State show an aggregate growth of 72 per cent. in 10 years, while the population of the State has grown but 22 per cent. If in any of these cities the growth of population has not become the measure of the city's growth in pauperism, it is only because broader areas have for the time postponed the close packing of the population; but we are rapidly approaching the foreign standard. New York is reported as possessing the most thickly-settled district on the face of the globe. Massachusetts has, with the exception of Rhode Island, the densest population of the States; and more than one-third of its inhabitants are already packed into an area measured by a radius of twelve miles from the State House!

The growth of pauperism in recent years may be graphically seen in the following table, compiled from the annual returns of the Massachusetts State Board of Charities.*

Years.	Whole No. of Poor, including Vagrants, supported and relieved by Towns.	Population of the State.	Total Expense as reported.	No. of Persons relieved to every 1000 of Population.	Cost to each Man, Woman and Child in the State.
1855	18,227	1,132,369	\$437,661	16	39 cts.
1860	34,314	1,231,066	545,245	28	44 "
1865	45,000	1,267,030	610,729	36	48 "
1870	64,870	1,437,351	854,609	45	59 "
1875	200,545	1,651,912	1,172,416	121	70 "
1880		1,783,085	1,332,902		75 "

This table, inasmuch as it includes "vagrants," is of value only as indicating roughly a ratio of growth, not as giving the actual number of paupers, properly so called. It is sufficient, however, to reveal a steady increase of the pauper evil. The State Board of Charities estimates that there are about 25,000, permanent paupers in the State, or one to every 78 of the population.

The effect of out-door relief is a radical element in this problem. In 1821 Mr. Josiah Quincy, in a report to the Legislature of Massachusetts on pauperism, said, as the result of his investigations: "That of all the modes of providing for the poor, the most wasteful, the most expensive, and most injurious to their morals and destructive of their industrious habits, is that of supply in their own families." In 1871 the State Board of Charities addressed a series of questions on the subject to all the towns of the State, gathering in response the most complete exhibit as yet made. While recognizing out-door relief as seemingly necessary in the present state of public sentiment, the returns showed conclusively that "the tendency is to make those once receiving it apply

* We are indebted for these facts and tables to an admirable paper in the *Andover Review* (Feb.) by Rev. Henry A. Stimson.

again, when proper effort might have saved them from such a resort, and also to invite applications from others who can get along without it." "Even now, in some towns, a large proportion of the out-door relief—sometimes one-half—is distributed to those who stand in no need of it, and is, therefore, worse than wasted." "While nominally occasional and temporary, it becomes in a large proportion of cases continuous and permanent." One application is often followed by another as certainly as new moons are to come. To some, though not to an equal extent, it has the same demoralizing effect as life in an almshouse." The secretary estimates that at least three-fifths of the total sum paid in out-door relief goes to permanent paupers.

As to the public dole the testimony now is well-nigh unanimous. Six years ago Brooklyn, N. Y., was distributing \$100,000 yearly in this way. It was then cut off in the middle of winter, without warning and without any substitute being provided; "and the result was—nothing." Thereafter fewer people were found in the almshouse than at any time for ten years.

Previous to 1880 Philadelphia spent annually \$50,000 to \$80,000 on the dole. The dole was then abolished, and, although the population of the city has increased, the number of in-door poor, for whom provision is still made, has diminished.

The State Board of Charities of New York in its report of last winter, declares that "it has been proved that out-door relief is not only useless as a means of relieving actual suffering, but is an ac-

tive means of increasing present and future want and vice."

Mr. Seth Low, of Brooklyn, in a paper recently read before the Conference of Charities in Chicago, thus sums up the situation:

"1. Out-door relief by the authorities in a large city is certain to become a political thing. 2. Aid so given goes almost entirely to those who can get along without. 3. Private benevolence is equal to the demands of the really needy. 4. Value should never be given (except in great emergencies, and then only while the emergency lasts, without securing some labor or service in return. 5. The condition of the poor can be improved only by helping them to help themselves."

The Rev. Stopford A. Brooke, in an address lately delivered in Bedford Chapel, London, states the case strongly, and his remarks apply to this country as well as to Great Britain:

"There are but two remedies for poverty which are in actual working order. There are but two national movements against it which are active, eager, which know what they mean and do it, which attack directly the worst of all the causes of poverty. One is national education, and that goes on. Its work on the causes of poverty is indirect. It needs no sacrifice on your part, save that of your tendency to complain when the education rate is increased. The other is the total abstinence movement. Its attack on the worst cause of poverty is direct. It is national. When 4,000,000 have joined it, I may well call it national. It does demand sacrifice, and for that reason I recommend it to you. Among all our troubles, among all our coming woes and trials, beneath this sky-darkening down without and within—face to face as we shall soon be with all the elements of revolution—from whose outburst God protect us!—let us be one of those who have joined this one clear-headed national movement against the worst cause of poverty; who are doing what is absolutely right against the wrong, and in behalf of the misery of England."

EDITORIAL NOTES.

Which is Right?

"THE HOMILETIC REVIEW for 1884, page 841 says in Maine . . . the revenue return of sales is a blank. The *Tribune* (April 9, 1885), says, Internal Revenue licenses for retail dealing issued in Maine last year were 1,046. Can these statements both be true? If not, which is right?"

"*Beverly, Mass.*"

"S. W. EDDY."

The statement in the *REVIEW*, as will be seen by a closer reading, referred to the sales of malt liquors. It was based

on a table published by the *Brewers' Journal* of August, 1884, and refers to sales made by brewers, not of course to sales made by secret grog-shops, for which no official figures can be had. The revenue returns confirm the statement, and go still further, showing that not only the breweries, but the distilleries, have been entirely wiped out of Maine. The *Tribune's* assertion (made

by a Portland correspondent) is entirely misleading. The true nature of what the *Tribune* writer calls licenses is seen from the following explanation, taken from *The Voice* (March 12, 1885):

"When a man starts a secret grog-shop in Maine, he violates two laws: the State law, which forbids his selling at all, and the Government law, which forbids his selling without a license. Suppose his grog-shop, at the end of a week, is lighted upon by State officers, and he is tried, convicted, and the proper penalty placed upon him. Then the Federal official steps up to him and says, You have been violating another law—that of the U. S. Government, and thereby incurred another penalty in addition to the one already imposed. Pay me the license fee you owe me, or I too will prosecute. The man pays, of course, and receives his receipt, and that receipt is what has been so falsely called a permit. It permits nothing. He has no right to sell liquor if he has a dozen permits. The number of them issued indicates not only the number of the 'town agents' who sell for medicinal purposes, but also of saloon-keepers who have been routed out of their dens. In other words, the larger the number of permits issued, the more activity it shows among the officers of the law. A recent writer in *The Christian at Work* states that one man was known to start a saloon at three different times. Each time his saloon was closed after a short period. In each case the license fee was forced from him and the receipt given. So that here were three permits and no saloon."

Much Worse than we said.

Editor HOMILETIC REVIEW:

In the April number, page 263, you were in error as to the number of saloons in this place. We have twenty-three instead of three, all licensed at \$1,000 each. One is owned by a widow who has lost two husbands by the use of liquor. We have about 19,000 population, and more than half the school money is paid by saloons and bawdy-houses.

Lincoln, Neb., April 14.

R. W. McKaro,

Pastor St. Paul's M. E. Church.

Meaning of Symposium.

Editor HOM. REVIEW:

Please inform me, as well as many other readers of your Monthly, why you use the word "Symposium" in connection with numerous articles published in it? For the life of me I cannot see the point. Let there be light.

Hazleton, Pa.

H. E. S.

The word, as every body knows, is of Greek origin, the literal meaning of which is, to drink together, to have intimate association, as at a feast. This is its meaning in a social sense. Its literary significance, is a collection of

short essays by different authors on a common topic—from the appellation of the philosophical dialogues of the Greeks. It has of late come into quite extensive use in periodical literature, where a free and connected interchange of views on a subject of special interest by several writers is desired. The advantages of such a form of discussing a public question, where it can be looked at from various angles of vision, and discussed in the light of opposing views, briefly, and without any attempt to exhaust the theme, and with reference to what has been said by those who have gone before, are manifest over the common method of having each article independent, and from the nature of the case, one-sided and imperfect, even where it aims to be exhaustive.

Index to Vol. IX.

In consequence of the enlargement of *THE HOMILETIC REVIEW* we find it necessary to make two volumes instead of one, as heretofore, of each year's issue. A carefully-prepared and complete Index to the first half of the current year is given in the present number. In consequence of the space it occupies, and the unusual length of one of our Symposium articles, we are obliged to defer several brief papers in type, as well as our usual valuable articles on Current Religious Thought and Contemporary Literature, by Drs. Stuckenberg and Sherwood. Hence we have not quite our wonted variety.

The Revised Old Testament.

That the new revision much more correctly interprets the Hebrew text than does the authorized version, few scholars will deny; that it has added much to the perspicuity of the Scriptures, all will admit. Yet it is far from certain that it will ever take the place of the King James version, The old Bible phraseology is so dear to the people, and is so interwoven in all English literature, that it will not be given up, except for the most manifest and cogent reasons. The new version will ever prove an invaluable commentary on the old.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.**THE CATHOLIC CHURCH.**

At the close of the Vatican Council, the outlook for the Catholic Church in Germany was anything but promising. By many the decree of papal infallibility was regarded as impolitic, if not dogmatically false, and dissensions and defections seemed to be imminent. The various states also viewed the decrees of the Council as threatening their autonomy, and consequently assumed a hostile attitude toward Rome. The war between France and Germany, earnestly advocated by Eugénie in the interest of the Catholic Church, united Germany, and for the first time in history placed a Protestant Emperor on the throne, and made a nation essentially Protestant the most powerful in Europe, and the arbiter of peace and war, a distinction till then held by Catholic France. The history of the war, with its series of brilliant victories, and scarcely a reverse; the union of Germany into one empire, and the acquisition of Alsace-Lorraine, while France was weakened and humiliated, were all calculated to strengthen Protestantism, while the cause of Rome was regarded as having been virtually defeated in the contest. The German victories and consequent supremacy, were regarded as the best response both to Napoleon's effort to humiliate Germany and to the arrogant claims of the Vatican Council. As the Pope himself had lost his temporal power, it seemed as if now his influence must wane, and nowhere did the condition of the Catholic Church appear less hopeful than in Germany.

Fourteen years have passed, and it is hard to realize the great change which has taken place in so short a time. Scarcely had the German Empire been formed when the clerical party assumed a hostile attitude to it, because both the Emperor and the Parliament refused to comply with their request to use the influence of the nation to restore the temporal power of the Pope. From that time the Centre or Catholic party appeared in politics. As the State did not recognize the decrees of the Vatican Council, it refused to sanction the excommunication of those who rejected those decrees, and this led to new conflicts. The Bishop of Ermland declared, as early as 1871, that he would only obey the laws of the State if they were in harmony with the laws of the Church. The attitude of the ultra-montanes led the State to more decided measures. All the schools were placed under the direct supervision of the State. In 1872, after the Pope had declined to receive Cardinal Hohenlohe as German Ambassador, Bismarck declared in Parliament that he would not go to Canossa. In the same year the Jesuits and allied orders were expelled. A year later, the celebrated "May Laws" were passed by the Prussian Legislature, giving the State control over the training of the Catholic clergy, and

aiming to limit the power of the bishops over the clergy. Thus the "Culturkampf" began, which is still in progress. The Pope was highly offended, pronounced the May Laws null and void, forbade obedience to the same, and excommunicated all Catholics who rejected the dogma of papal infallibility. The Prussian laws are passed for execution, not to become a dead letter, and a strict supervision was kept over the heads of the Catholic Church. In 1877 there were only four bishops in the twelve episcopal sees of Prussia, the rest had been deposed for disobeying the laws of the State, or else had died, and no successors had been appointed.

The May Laws were intended to prevent a foreign power, the Pope, from meddling with the affairs of Prussia. The government was determined that in its theological, as well as other schools, the training should not be hostile to the national institutions. In this respect the Catholic Church is simply placed on a level with the Protestant; for in the latter all the theological teachers and all the religious instructors in the schools are appointed by the State. But the Catholics insist in having perfect freedom in their religious instruction, and their political leader recently declared that when the Culturkampf was decided in favor of the Catholic Church, a far more fierce one would begin for the possession of the schools.

While the conflict unmistakably reveals the evils of the union of Church and State, the Ultra-montanes are themselves to blame for the rigorous measures adopted by the State to repel the efforts of Rome to interfere with its autonomy. But, however lenient the State may be in exercising its supervision and control over the Church in order to protect itself against the machinations of a priesthood obeying a foreign and hostile power, the Catholics have had the advantage of seeming to contend for their inherent rights, and they have done their utmost to make the impression that they fight for the freedom of religion in general, as well as for their own liberties. However much the assumptions of Rome needed a check and its arrogance a fall, the Catholic Church has established the conviction among its own members that it is a martyr for conscience sake. There are Protestants, too, who think the State has gone too far in its efforts to restrain the pretensions of Rome, and the feeling seems to be growing that religion in general should be more free from political dominion. However much Rome may have been made to feel the power of the State, the Catholic Church has undoubtedly gained strength in Germany by means of the conflict.

This retrospect is necessary to understand the present status of Catholics in the German empire. Probably nowhere, except in the Vatican itself, is the ultra-montane party more powerful

than in the land of Luther. The plea of oppression and martyrdom has been successfully used to inflame the zeal of the priests and the laity; and instead of signs of disintegration, the Catholics are united, determined, and even arrogant and defiant. The Centre is to-day the strongest, the most compact, and the best-organized political party in the empire. "His little Excellence," as Windhorst, the leader is called, is, next to Bismarck, the most influential member of Parliament; and when he speaks on ecclesiastical questions it is in the name of the Catholic Church of the nation. Bismarck feels the power of this party, has made repeated efforts to secure their influence, though at times dealing them the severest blows, and has more than once been suspected of an inclination to make advances toward Canossa.

As in politics, so in literature, the German Catholics have manifested unusual zeal and power. The fourth centenary of Luther's birth was the occasion of thousands of books, pamphlets, articles, and sermons on the reformer and his work, and a general revival of Evangelical Christianity was hoped by Protestants and feared by Catholics. The latter made special efforts to counteract the flood of literature produced by that occasion. The weak points in Luther's life, and the vulnerable parts of the Reformation, were exposed and magnified by means of those arts which Rome understands so well. Jansen's "History of the German People," written from the ultramontane standpoint and villifying Luther and his work, aroused much bitter feeling among the Protestants, and called forth a number of replies. Other works followed in the same spirit, representing the Reformation as destructive and not reformatory, and viewing it as the source of modern evils in Church and State. If formerly there were irenical spirits in both Churches, who hoped that the differences would gradually disappear, while that which they have in common might serve as a basis of union and co-operation, now their voices are no longer heard. The antagonism has been intensified, and the two parties confront each other as mortal enemies in religion, if not in politics.

Not only in the production of books, but also in Catholic periodical literature, is there a marked revival. For polemical purposes the quality is in many respects admirable. Although the Scriptures are not the forte of Catholic polemics, biblical literature is by no means neglected. The main strength of Catholic theologians lies, however, in historical works, and the press teems with books of this character. The material furnished by the saints and the various orders is zealously used to glorify the traditions, the doctrines, the life and the works of the Church. In order to give the general spirit of Catholic literature, philosophical as well as theological, I quote from a work on philosophy by Dr. A. Stückl, an esteemed Catholic professor in Eichstätt. He says: "Philosophy stands to theol-

ogy in a certain relation of *servitudo*"—of course, meaning by theology the dogmas established by Rome, and thus making them the norm of all thinking. "In accepting such a position of servitude in its relation to theology, the dignity of philosophy is not lessened; for surely it is no degradation of philosophy if in the way indicated it can be and is used for the purposes of a higher science." Indeed, it is evident from the German Catholic literature of the day that its aim is to make all thought minister to the glory of the Catholic Church, its theology, and its Pope.

The position of servitude to which philosophic thought is reduced in that Church deprives its numerous apologetic works of much power. Just because they are not the product of free investigation, they can never become as important an intellectual factor in meeting the attacks of infidelity as apologetics based on an independent conscience and free reason. Whether in the department of historic criticism or philosophy or science, skeptics lay no stress on views made to order for their advocates, and based on an authority which the infidel does not recognize. Those who despair of settling their doubts by inquiry, may hush their reason by taking refuge in the infallibility of Rome; but there can be no question that the great battle of Christianity against infidelity must be fought by free Protestants rather than by Catholics.

The Dominican, F. A. M. Weiss, has written a book entitled, "Apologetics of Christianity from the Standpoint of Morality." It takes special account of attacks against Christianity made from an historical point of view, and seeks throughout to establish the dogmas of Rome. It reveals a familiarity with history, but lacks the dialectic acumen so essential in apologetic works. As is general in works of this character, Thomas Aquinas is the great philosophical authority and guide. The outcome of the whole is that we must submit to the authority of the Church; by doing this we prove our devotion to the service of God. In political and social questions, as well as religious, he sees no hope of reform except on the basis of Catholicism.

Catholic polemic, as well as the apologetic literature, loses in force by the evidence it furnishes of being inspired by external authority rather than free inquiry. History is too often written for a purpose, which determines the selection and interpretation of the facts in the interest of a particular theory, and thus the very authority of history is weakened. The Compend of Patrology and Patristics ("*Lehrbuch der Patrologie und Patristik*"), by Dr. J. Nirschl, Professor of Theology in Würzburg, is in three volumes, 1881-1888, and contains some 1,600 pages. The first volume treats of the ante-Nicene Fathers; the second goes to Paulinus Nolanus; the third to John Damascenus. The work is intended chiefly for theological students, and is a com-

pilation rather than the product of original research. The fathers are used to favor the Catholic doctrines of Tradition, the Mass, Transubstantiation, Mariolatry, etc.; and the history is used as a polemic against Protestantism.

If the polemic waged in such works has not the harmlessness of the dove, it has at least the cunning of the serpent. Whatever can be utilized in Protestant literature is eagerly appropriated. Especially are the High Church tendencies in England used for this purpose, and recently an article appeared in a German Catholic journal giving testimony in favor of the confessional and other Roman Catholic practices from the Anglican Church.

In examining the Catholic literature, especially that in periodicals, one is struck with its boldness, and even arrogance, and with its apparent confidence of victory. Even in Protestant States a superior tone is assumed. Thus, a Catholic publication in Würtemberg advocates the return of the Jesuits as a blessing and urgent need for that kingdom, and says: "Only the Protestant preachers are to blame that the Jesuits have no home in this land. For they know that they themselves, together with their followers, would be lost and that all who still have faith would soon become Catholic again, if the Jesuits were permitted to appear and preach openly." Janssen is lauded as the greatest Catholic historian, and the introduction of the Reformation into the country is denounced as an act of violence and treachery. This is done in a land, two-thirds of whose population are Protestants. The King of this country was recently reported to have embraced Catholicism—a report which he himself emphatically denied. A similar report was once circulated respecting his father, and also denied. Should, however, the heir-apparent die without an heir, then the Catholic branch of the family would come to the throne. In that case all the German kings, Prussia excepted, would be Catholic, and there would be two Catholic kings ruling over Evangelical countries—namely, Saxony and Würtemberg. The royal house of Saxony became Catholic last century in order to secure the crown of Poland, and the statistics of converts during the present century show that many more princes and prominent members of the nobility have gone over to Rome than have come from Catholicism to Protestantism.

Amid the fierce attacks on the Evangelical Church, its foreign missions have not escaped. In his Encyclical of December 3, 1880, the Pope declared that Protestant missionaries are deceivers who promote the dominion of the Prince of Darkness. Catholic writers have not failed to improve the hint thus given. Janssen, whose attacks on Luther have given him notoriety, has made a special effort to confirm the Pope's view, quoting, among many others, the book of Marshall, an English convert to Rome—a volume written some twenty-five years ago. Marshall pronounces the Protestant missions in Africa a

history of avarice, immorality, worldliness, error, and failures, and holds that Paul's account of the works of the flesh (Gal. v: 19) is a correct description of all Protestant missions. These, he thinks, can serve only to turn the heathen into atheists. An evangelical authority on missions second to none, Dr. G. Warneck, has written a reply to this attack: *Protestantische Beleuchtung der römischen Angriffe auf die Evangelische Heidenmission*, in which he gives a vindication of Protestant missionary operations, and shows that Marshall's book is the product of ignorance, bigotry and fanaticism. By giving a history of missions in various heathen lands, he not only defends Evangelical missions, but also shows how prone Catholic writers are to overestimate the importance of their own. He thinks that what Döllinger said respecting the Jesuits applies, in a measure, to Catholic missions in general: "The experience of three centuries proves that the Jesuits are not fortunate. No blessing rests on their undertakings. They build zealously and unweariedly, but a storm comes and overthrows their building, or a flood sweeps it away, or the worm-eaten structure falls to pieces in their hands. In contemplating them, one is reminded of the Oriental proverb respecting the Turks: 'Where the Turk sets his foot no more grass grows.' Their missions in Japan, Paraguay, and among the savages of North America, have long ago perished. In distant Abyssinia they had at one time nearly gained the supremacy, but soon they lost all, and were not permitted to return again. Their toilsome missionary labors in the Levant, on the Grecian Islands, in Persia, Crimea, Egypt—what is left of them to-day? Scarcely a memento of their former existence is still found in these lands." By taking up the statistics of Catholic missions, Dr. Warneck shows what exaggerations occur for the sake of glorifying their labors. The account of the various missions during this century shows that the Protestant missionaries have been the means of converting nearly as many heathen as the Catholics. His own estimate of the converts is as follows:

	Catholic.	Evangelical.
Africa	268,700	577,600
Asia	2,000,000	700,000
Oceania	55,000	280,000
America	380,000	688,000
	<u>2,653,700</u>	<u>2,245,600</u>

According to the latest statistics, there are in the German empire, in round numbers, 28,000,000 Evangelical Christians, and 16,000,000 Catholics. From 1871-1880, the former increased 10.69 per cent.; the latter, 9.15.

As on missions, so on every other subject. Evangelical writers reply vigorously to the attacks of Romanism. The Luther literature, already so vast, is constantly increasing. That the numerous works continually announced still find a market, is an evidence of the attachment of the Germans to their great reformer. The Zwingli and Wicliff anniversaries have also been

the occasion of various works exposing the abuses of the papacy. Besides learned dogmatic and historical defences of Evangelical Christianity, efforts are also made to guard the Protestant laity against the leaven of Romanism. Among the more popular polemic works I notice that of Paul Tschackert: *Evangelische Polemik gegen die Römische Kirche—Evangelical Polemics against the Romish Church*. He regards the decrees of the Vatican Council as the culmination of the efforts of the Jesuits after the labor of three centuries. The whole power of the papacy is thereby concentrated in the will of the Pope. The Jesuits, who controlled that Council and are the mortal enemies of Protestantism, are on the increase. The author discusses 1. The dogmatic differences between Rome and Evangelical Christianity, such as church and priesthood, the mass and the sacraments, giving both scriptural and historical proofs against the Catholic dogmas. 2. The Ethical differences, namely the fundamental notions of law, duty, virtue, and the highest

good, as well as the differences respecting the individual, friendship, marriage, civil society, the state, and morality in art, science and religion. 3. The Catholic Cultus—adoration of the host, the holy heart of Jesus, and saints; pilgrimages and various religious ceremonies. 4. The different conceptions of Ecclesiastical Law, especially the relation of Church and State. 5. Growth of the Churches in recent times, development of ultramontane views, but also of the conviction of Protestantism; difference between Catholic and Evangelical missions. 6. Burning questions, such as civil and mixed marriages; Romish politics, restoration of the temporal power of the Pope; the ultramontane press; the relation of the Church to the social problem; celibacy, and many other questions. This book shows that Romanism aims at nothing less than the extinction of the Evangelical Church, which, according to the papacy, is "ruled by the spirit of the devil."

[We regret the necessity of deferring the balance of this paper to our July number.]

PRACTICAL ASTRONOMY.

BY ROYAL HILL.*

The heavens declare the glory of God; and the firmament sheweth his handiwork.—Ps. xix: 1.

The Location of the Stars for June.

Under this heading we intend each month to give an account of such of the most conspicuous of the stars and constellations as adorn the evening skies, so noting them that they may be readily recognized by even the most inexperienced observer.

JUNE 1st, 8:30 P.M. As we again take our stand facing the south point of the horizon we have before us the Zodiac constellation Vergo—The Virgin. Spica, its principal star, shining with a pure white light, is within six minutes of the meridian line, and therefore of the highest point of its course. The constellation of The Virgin is one of the largest in the heavens, and the sun, which enters it on the 14th of September, occupies forty-five days, to the 29th of October, in passing across it. Notice the sort of cup-shaped figure to the west of Spica, and somewhat higher up. To this the Arabs gave the singular name of The Retreat of the Howling Dog. The small, irregular square of four conspicuous stars, also to the west of Spica, but lower down, marks the constellation of The Crow. The two upper stars point directly towards Spica.

The brilliant orange-colored star, three-quarters of the way up the sky and about an hour east of the meridian, is Arcturus, the same we noticed in the east last month. It is in the constellation Bootes, The Herdsman, by some called

The Bear Driver, as he seems to drive the Great Bear continually round the Pole. It is the next highest star to Sirius of all those visible in northern latitudes.

Still higher up than Arcturus, and an hour and a quarter to the east of that star, is the pretty, though small, constellation of Corona Borealis, The Northern Crown. It is well marked by a beautiful half circle of seven stars, the brightest one of which is known by the Arabic name Alphecca. The brilliant star in the north-east is Vega in the constellation Lyra. It is one of the brightest of the stars, and having a decided tinge of blue, is thought by many to be the most beautiful of all.

High in the heavens, a little past the meridian, and just about as far west from Arcturus as The Northern Crown is east of that star, is a singular looking object, quite unlike anything else in the heavens that is visible to the naked eye. It seems to consist of very faint lines of small stars, altogether too small to be separately distinguished by the unassisted eye, but presenting a very beautiful appearance when viewed in a small telescope, or even an ordinary opera-glass. It is the constellation Coma Berenices—The Hair of Berenice.

In the south-west we see Regulus, the star of the Lion, still closely attended by the planet Jupiter. Low in the north-west are the Twins, Castor and Pollux.

* Prepared for this publication by easy applications of directions in "Stars and Constellations."

INDEX TO VOL. IX.

January to June, 1885.

	PAGE.
General Index.....	553
Index of Authors.....	553
Index of Subjects.....	554
Index of Minor Articles.....	555
Index to Current Literature.....	555
Index to Hints on the Meaning of Texts.....	557

	PAGE.
Index to Living Issues for Pulpit Treatment.....	557
Index to Holiday Services.....	557
Index to Preachers Exchanging Views.....	557
Index to Sermonic Criticism.....	558
Index to Editorial Notes.....	558
Textual Index.....	558

GENERAL INDEX.

	PAGE.
A Bird's-Eye View of Current Literature in Great Britain and the United States, 93; 277; 369; 460	
Current Religious Thought of Continental Europe.....	91; 185; 272; 364; 456; 550
Editorial Notes.....	87, 183; 269; 363; 456; 548
Gems of Illustration.....	89
Hints at the Meaning of Texts, 173; 266; 360; 452	
Living Issues for Pulpit Treatment, 84; 180; 267; 362; 454; 546	

	PAGE.
Missionary Field.....	71; 164; 250; 348; 439; 533
Preachers Exchanging Views, 79; 177; 260; 355; 447; 540	
Prayer-Meeting Service, 68; 160; 247; 345; 436; 530	
Queries and Answers.....	96; 184; 271
Sermonic.....	44; 134; 222; 318; 412; 507
Sermonic Criticism.....	81; 174; 262; 357; 449; 542
Suggestive Themes.....	78; 108; 253; 344; 436; 530
Themes and Texts of Recent Leading Sermons, 78; 107; 253; 344; 435; 529	

INDEX OF AUTHORS.

	PAGE.
Allen, Rev. J. C., Royal Prerogatives and Royal Giving.....	63
Ayre, Alfred, Pulpit Dictation.....	254
Bacon, L. W., D.D., Of Uncertainty and Partial Knowledge, 56; On the Petition of Certain Greeks.....	318
Behrens, A. J. F., The Dignity of Christ.....	134
Booth, Henry M., D.D., My Candle.....	66
Broadus, John A., Some Laws of Spiritual Work, 44; The Power of the Holy Scriptures.....	412
Burnham, Rev. Theodore F., The Attractions of the Christian Ministry.....	425
Butts, Henry A., D.D., Ministerial Education.....	488
Chambers, T. W., D.D., Misquoted Scriptures, 42; Symposium on Roman, 116; The Doctrine of Expediency.....	316
Coxe, Bishop A. Cleveland, Symposium on the Decline of Pulpit Power.....	373
Crockett, John Addison, S.T.B., The Two Reconings.....	141
Crosby, Howard, D.D., Dr. Pusey's Commentaries, 128; Light on Important Texts, 221; Treatises on the Lives of Christ.....	315
Crooks, George R., D.D., Symposium on the Epistle to the Romans.....	383
Curry, Daniel, D.D., LL.D., Symposium on Ministerial Education.....	19
Cuyler, T. L., D.D., Christ the Healer, 245; Value of Life.....	507
Davis, Chief Justice Noah, The Relations of Intemperance and Crime.....	24
Day, James R., D.D., The Gain Greater than the Loss.....	330
Dawson, Principal Sir William, Thoughts on Some Practical Uses of the Relation of the Natural to the Spiritual.....	189
Deems, Charles F., Uses of Scientific Studies to the Preacher.....	465
Durbin, Joseph T., Symposium on Ministerial Education.....	28

	PAGE.
Duffield, Rev. S. W., The Fireman's Calling.....	324
Dwight, Prof. Timothy, Symposium on Epistle to Romans, 5; Dr. F. Godet and his Commentary on John.....	538
Edwards, Principal, The Character of Christ.....	521
Funk, I. K., D.D., Symposium on Prohibition.....	494
Jefferey, Reuben, D.D., Obedient unto Death.....	536
Kelly, Rev. Thomas, The Guiding Voice.....	336
Kögel, Rudolph, D.D., Against the Beast.....	421
Fisher, George F., D.D., The Modern Sermon.....	196; 288
Hall, John, D.D., The True Worship of God.....	222
Hoyt, Wayland, D.D., The Christian Life.....	430
Ludlow, James M., D.D., Illustration of Themes, 168; 258; 442; Origin of the Poetical Imagery in the Book of Revelation, 213; 281; 471; A Defective Plan Criticised, 81; Too Much Outline, 175; Christian Consciousness, 260; The Simple Gospel in Preaching, 262; A Sermon Criticised, 359; Graded Preaching, 450; Prayer Meeting Service, 163; The Laborers in the Vineyard.....	339
MacArthur, R. S., D.D., The Joy of Salvation, 157; Right Living, 243; Four Great Things.....	453
Maclaren, Alexander, D.D., Believing and Seeing.....	236
Mitchell, Arthur, D.D., Do the Heathen Need the Gospel?.....	340
Murray, James O., D.D., Homiletic Illustrations from Shakespeare.....	13
Otis, Rev. J. P., An Era of Progress.....	244
Palmer, B. M., D.D., Dr. Stuart Robinson as a Preacher.....	200
Parkhurst, C. H., D.D., The Perfect Peace.....	416
Patton, Francis L., D.D., Looking unto Jesus.....	155
Peck, J. O., D.D., Revival Methods.....	351
Pierson, A. T., D.D., Leaves from a Preacher's Note-Book, 35; 130; 218; 314; 407; The Missionary Field, 71; 164; 250; 348; 439	
Prescott, E. De, Two Church Congresses.....	38

PAGE.	PAGE.
Rhodes, M., D.D., Christ Lifted up, the Supreme Attraction.....	230
Ridgle, Prof. M. B., Symposium on the Romans.....	203
Robinson, Chas. S., The Praise Service, 170; 353; 536	
Robinson, Pres. E. G., D.D., Symposium on Ministerial Education.....	400
Round, W. M. F., Our Criminals and Christianity.....	29, 104
Schaff, Philip, D.D., Reminiscences of Neander.....	111; 292; 391
Schodde, George H., Ph.D., The Revised Lutheran Bible.....	394
Scientific Studies, Uses of, to the Preacher, by C. F. Deems, D.D.....	465
Scriptures, The Holy, Power of, by John A. Broadus, D.D.....	412
Sherwood, John D., The First Frost.....	132
Sherwood, J. M., The Prayer Meeting Service, 68; 247; 345; 436; 530; Current Literature in Great Britain and the United States, 93; 277; 369; 460; Christmas and New-Year Services, 327; Living Issues, 267; 362; 454; 533; Time Spent on a Sermon, 176; Taught in the Pulpit, 176; The Art of Sermonizing, 203; The Fatal Choice, 527; A Bad Habit in the Pulpit, 542; Politeness in the Ministry.....	544
Snively, Wm. A., S.T.D., Justification by Faith.....	507
Spear, Samuel T., D.D., Symposium on Prohibition.....	304
Spurgeon, Rev. C. H., Power with God, 159; Elijah in the Wilderness.....	435
Stevens, Abel, D.D., LL.D., Methodist Preaching: "Old and New Style".....	477
Storrs, R. S., D.D., Enthusiasm Justified.....	241
Stuckenberg, Prof. J. H. W., Current Religious Thought of Continental Europe, 185; 272; 364; 456; 549	
Taylor, William M., D.D., John Knox as a Preacher.....	379; 484
Thompson, Rev. H. L., The Gift of the Spirit.....	432
Townsend, Rev. W. A., Ministry of Power the Want of the Times.....	148
Van Dyke, Henry J., D.D., The Love which Passeth Knowledge, 51; Symposium on Ministerial Education, 97; Manners in the Pulpit, 449; The Infn to Purchase.....	529
Vaughan, Dean, D.D., Living in the Love of God, 64; Risen with Christ.....	525
Walker, Rev. Horace, Why Do We Sit Still?.....	433
Walker, Rev. W. Woodson, Success in Apparent Failure.....	358
Weston, H. G., D.D., The Expectant Servant.....	527
Wheeler, D. H., The Abiding Transfiguration, 61; The Ayres Doctrine of Relative Pronouns.....	444
Wilkinson, Prof. William C., Conditions of Pulpit Power.....	123
Winters, Rev. David, Christ's Epistles.....	145
Wolf, Prof. E. J., Was Paul the Chief of Sinners?.....	410

INDEX OF SUBJECTS.

PAGE.	PAGE.
Attraction, The Supreme, Christ Lifted Up, by M. Rhodes, D.D.....	230
Ayres Doctrine of Relative Pronouns, The, by D. H. Wheeler, D.D.....	444
Beast, Against the, by Rudolph K6xel, D.D.....	421
Believing and Seeing, by Alex MacLaren, D.D.....	236
Candle, My, by Henry M. Booth, D.D.....	66
Choice, The Fatal, by a Retired Pastor.....	528
Christ, The Dignity of, by A. J. F. Behrends, D.D.....	124
Christ, The Character of, by Principal Edwards.....	521
Christ Lifted Up, The Supreme Attraction, M. Rhodes, D.D.....	230
Christ's Epistles, by Rev. David Winters.....	145
Christ, A List of Treatises on the Life of, by Howard Crosby, D.D.....	315
Christianity and our Criminals, by Sec. W. M. F. Round.....	29
Congresses, Two Church, by E. De Pressens6.....	39
Criminals and Christianity, by Sec. W. M. F. Round.....	29; 104
Crime and Intemperance, Relations of, by Judge Noah Davis.....	24
Diction, Pulpit, by Alfred Ayres.....	254
Fireman's Calling, The, by Rev. S. W. Duffield.....	324
Frost, The First, by John D. Sherwood.....	132
Elijah in the Wilderness, by Rev. C. H. Spurgeon.....	435
Enthusiasm Justified, by R. S. Storrs, D.D.....	241
Expediency, The Doctrine of, by T. W. Chambers, D.D.....	316
Gain, The Greater than the Loss, by James R. Day, D.D.....	330
God, The True Worship of, by John Hall, D.D.....	222
Godet's Commentary on John, by Professor Timothy Dwight.....	538
Heathen, Do the Need the Gospel? by Arthur Mitchell, D.D.....	340
Illustration of Themes, by J. M. Ludlow, D.D.....	168; 258; 442
Intemperance and Crime, Relations of, by Judge Noah Davis.....	24
king unto, by F. L. Patton, D.D.....	155
Justification by Faith, by William A. Snively, S.T.D.....	512
Knox, John, as a Preacher, by Wm. M. Taylor, D.D.....	379; 484
Laborers, The, in the Vineyard, by J. M. Ludlow, D.D.....	339
Leaves from a Preacher's Note-Book, by A. T. Pierson, D.D.....	35; 120; 218; 314; 407
Life, Value of, by T. L. Cuyler, D.D.....	507
Light on Important Texts, by Howard Crosby, D.D.....	221
Life, The Christian, by Wayland Hoyt, D.D.....	430
Love of God, Living in the, by Dean Vaughan.....	64
Love, The, Which Passeth Knowledge, by Henry J. Van Dyke, D.D.....	51
Lutheran Bible, The Revised, by Geo. H. Schodde, Ph.D.....	374
Methodist Preaching: "Old and New Style," by Abel Stevens, D.D., LL.D.....	477
Ministry, A, of Power a Want of the Times, by Rev. Wm. Townsend.....	148
Ministry, The Attraction of the Christian, by Rev. Theodore F. Burnham.....	405
Ministerial Education, Symposium on: "Are the Present Methods for the Education of Ministers Satisfactory? If not, how may they be improved?" by Daniel Curry, D.D., LL.D., 19; Henry J. Van Dyke, D.D., 97; Joseph T. Duryea, D.D., 298; Pres. E. G. Robinson, D.D., 400; Henry A. Buttz, D.D.....	488
Natural, Relation of, to the Spiritual, Thoughts on some Practical Uses of, by Sir William Dawson.....	189
Neander, Reminiscences of, by Philip Schaff, D.D.....	111; 292; 391
Obedient unto Death, by Reuben Jefferey, D.D.....	516
On the Petition of Certain Greeks, by L. W. Bacon, D.D.....	318
Paul, Was the Chief of Sinners? by Prof. E. J. Wolf.....	410
Peace, The Perfect, by C. H. Parkhurst, D.D.....	416
Poetical Imagery, The, in the Book of Revelation, Origin of, by J. M. Ludlow, D.D.....	213; 281; 471

	PAGE.		PAGE.
Power with God, by Rev. C. H. Spurgeon.....	159	Royal Prerogatives and Royal Giving, by Rev. J. C. Allen.....	63
Praise Service, The, by C. S. Robinson, D.D. 170; 353; 536		Salvation, The Joy of, by R. S. MacArthur, D.D.....	157
Progress, An Era of, by Rev. J. P. Otis.....	244	Scientific Studies, Uses of to the Preacher, by C. F. Deems, D.D.....	465
Prohibition, Symposium on: "Ought Prohibition to be made a Political Question? If so, with what Limitations?" by Samuel T. Spear, D.D., 304; I. K. Funk, D.D.....	494	Scriptures, The Holy, Power of the, by John A. Broadus, D.D.....	412
Pulpit Diction, by Alfred Ayres.....	254	Scriptures, Misquoted.....	42
Pulpit Power, Conditions of, by Prof. W. E. Wilkinson.....	123	Seeing and Believing, by Alex. MacLaren.....	236
Pulpit, The: "Is the Pulpit Declining in Power? If so, What is the Remedy?" Symposium on, by Bishop A. Cleveland Cox.....	373	Servant, The Expectant, by H. G. Weston, D.D.....	527
Pusey's Commentaries, by Howard Crosby, D.D.....	128	Sermon. The Modern, by George P. Fisher, D.D.....	106, 288
Reckonings, The Two, by John Addison Crockett, S.T.B.....	141	Shakespeare, Homiletic Illustrations from, by Prof. J. O. Murray, D.D.....	13
Reminiscences of Neander, by Philip Schaff, D.D.....	111; 292; 391	Spirit, The Gift of the, by Rev. H. L. Thompson.....	432
Revelation, Book of, Origin of the Poetical Imagery in the, by J. M. Ludlow, D.D. 113; 281; 471		Spiritual and the Natural, Relation of, by Sir William Dawson.....	189
Revival Methods, by J. O. Peck, D.D.....	351	Spiritual Work, Some Laws of, by John A. Broadus, D.D.....	44
Right Living, by R. S. MacArthur, D.D.....	243	Success in Apparent Failure, by Rev. W. Woodson Walker.....	338
Risen with Christ, by Dean Vaughan.....	525	Transfiguration, The Abiding, by D. H. Wheeler, D.D.....	61
Robinson, Dr. Stuart, as a Preacher, by B. M. Palmer, D.D.....	900	Uncertainty and Partial Knowledge, by L. W. Bacon, D.D.....	56
Romans, Epistle of, Symposium on, Professor Timothy Dwight, D.D., 5; T. Chambers, D.D., 116; Prof. M. B. Riddle, D.D., 203; George R. Crooks, D.D.....	383	Voice, The Guarding, by Rev. Thomas Kelly, Why do we sit Still? by Rev. Horace Walker.....	336, 433
		Worship of God, The True, by John Hall, D.D.....	222

INDEX OF MINOR ARTICLES.

	PAGE.		PAGE.
Angels, The, Wonder of the.....	532	Mother's, The, Anxious Cry.....	70
Bribe-Giving and Bribe-Taking.....	181	Muscular Christianity.....	451
Change, The Great.....	531	Negro, The Education of the.....	84
Children, Saving the.....	269	Numbering our Days.....	68
Choice, The Fatal.....	161	Old Age in the Ministry.....	79
Christ, Practical Test of Supreme Love to.....	345	Outline, Too Much.....	175
Christmas Gift.....	75	Over-Long Sermon, The.....	264
Compelling Them to Come In.....	436	Past, The Testimony of the.....	77
Consciousness, Christian.....	260	Pentecost, The Modern.....	533
Conversion, Delay of.....	453	Plagiarism.....	447
Dying Regrets.....	162	Practical Astronomy.....	512
Easter Thoughts and Themes.....	342	Prayer, The Philosophy of.....	69
Economizing Time and Strength.....	80; 541	Preaching, Graded.....	440
Emmaus, The Walk to.....	345	Preaching, Positive and Negative.....	83
Four Great Things.....	453	Pronunciation, Errors in.....	83
Future, The Uncertainty of the.....	77	Pulpit, Manners in the.....	449
Free Salvation.....	438	Pulpit Supplies.....	261
Giving, The Blessedness of.....	347	Pulpit, Tact in the.....	176
Good Friday Themes and Thoughts.....	342	Refuge in God.....	160
Gospel Proclamation, How it Should be Received.....	75	Religion in Business.....	437
"Gospel, The Simple," in Preaching.....	262	Ruling the Spirit the Test of Greatness.....	163
Home Mission Field, Our.....	164	Sabbath Question, The.....	267
How to Hear the Word.....	532	Separation, The Final.....	438
Immorality, The Fearful Growth of.....	454	Sermonic Delivery.....	263
Intemperance, the Increase of.....	181	Sermon, Time Spent on a.....	176
Indifference to Human Suffering.....	530	Sermonizing, The Art of.....	264
Joy in Heaven over Repenting Sinners.....	249	Submission the Best Defence.....	173
Judgment Day, Surprises at.....	68	Sufferer, The Divine.....	342
Keeping the Heart.....	247	Surprises at the Judgment Day.....	68
Love, The Unselfishness of.....	439	Symmetry of Christian Character.....	346
Make no Provision for the Flesh.....	173	The Call Out of the Midst of the Cloud.....	71
Manners in the Pulpit.....	449	Until the Day Dawn.....	174
Missions, The Spirit of.....	348	Warning Voice, The.....	247
Missionary Century, The.....	250	Watching for Sou's.....	248
Missionary Texts, Themes and Thoughts, 72; 165; 251; 349; 440; 534		Ways, The Two.....	346
Mormon Oligarchy, The.....	180	We Spend our Years as a Tale that is Told.....	76
		Whiskey Tax, The, its Dangers.....	86

THE CURRENT LITERATURE OF THE WORLD.

	PAGE.		PAGE.
I. CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.		France.....	92; 368
Denmark.....	367	Germany.....	91; 185; 272; 364; 456; 549
		Holland.....	456

	PAGE.		PAGE.
Scandinavia.....	276	"Ecclesiology," by Edward D. Morris, D.D.	
II. A BIRD'S EYE VIEW OF CURRENT LITERATURE		Notice of.....	277
IN GREAT BRITAIN AND THE UNITED STATES.		Education, The, of the Judgment, by Professor	
GREAT BRITAIN:		Faraday, Art. in Christian Thought.....	96
"Authority of the Bible, The," Art. in Brit-		Endless Punishment, The Certainty of, by	
ish Quarterly.....	93	Prof. W. G. L. Sheod [a powerful paper],	
"Bank of England, The," by Henry May [an		Art. in North American Review. An-	
admirable history of it], Art. in Fortnightly		other on the same subject in the March	
Review.....	463	Number, by Cannon Farrar.....	370
"Croker Papers, The," by Hon. John Wilson		"Egypt and Babylon, from sacred and Pro-	
Croker, Notice of.....	277	phane Sources," by George Rawlinson, No-	
"Croker Papers, The," [Severely criticising		tice of.....	277
the book], Art. in Edinburgh Review.....	280	Evolution, The, of Conscience, by Rev. Fran-	
"Coleridge as a Spiritual Thinker," by Tul-		cis H. Johnson, Philosophical Criticism,	
loch, Art. in Fortnightly Review.....	372	by George I. Chace, LL.D., Articles in	
"Democratic Church, A," [a severe indict-		Andover Review.....	95
ment of the Church of England], Art. in		Franco-Chinese Imbroglio, The, by Erasmus	
Contemporary Review.....	93	Westworth, D.D., Art. in Methodist Re-	
"Drummond's Professor, New Scientific Gos-		view.....	462
pel," by R. A. Watson [severely criti-		Germany, The Moral Condition of, by Prof.	
cised], Art. in Contemporary Review.....	463	Hugh M. Scott, Art. in Bibliotheca Sacra.	
"Gordon General," a Vindication, Art. in		"Gesta Christi; or, A History of Human	
Contemporary Review.....	276	Progress Under Christianity," by Charles	
"Irish Massacre, The, of 1641," Art. in Edin-		L. Bruce, Notice of.....	278
burgh Review.....	93	Gospel, The Dignity and Power of the, by G.	
"Madame Necker and Madame Récarnier,"		W. Wright, D.D., Art. in Cumberland	
Art. in Westminster Review.....	371	Presbyterian Review.....	96
"Memoirs of an ex-Minister" [Lord Malme-		Gospel, The Relation of the, to the Pentateuch,	
sbury], Art. in British Quarterly.....	371	by Prof. J. M. Stoffer, D.D., Art. in Ba-	
"Novels, Mr. Howells' Art. in Westminster		papist Quarterly Review.....	280
Review.....	93	"Home Studies in Nature," by Mary Treat,	
"Progress and Wages," a Workman's View,		Notice of.....	461
by James C. Hutchinson, Art. in the Nine-		"John Knox," by Wm. M. Taylor, D.D.,	
teenth Century.....	94	LL.D., Notice of.....	460
"Psalter, The," [ably written], Art. in British		"Letters from Hell," with introduction by	
Quarterly Review.....	463	Dr. George MacDonald, Notice of.....	369
"Report of the Church Congress at Carlisle,		Life and Death in the New Testament, by	
1884, Art. in British Quarterly.....	280	John Green, A. M., Art. in Baptist Quar-	
"Soudan, The Future of the," Art. in Fort-		terly Review.....	95
nightly Review.....	94	Life and Service of the late S. Wells Williams,	
UNITED STATES:		D.D., by Henry Blodget, Art. in the	
Academic Curriculum at Yale, The New, by		New Englander.....	462
Prof. Ladd, Art. in New Englander.....	95	Lutheran Church, The, of New York City	
A New Basis for the Philosophy of Conviction,		During the Second Century, by Dr.	
by Edward J. Hamilton, D.D., Art. in		Smucker, Art. in Lutheran Church Review	
Christian Thought.....	280	"Man, The Destiny of, Viewed in the Light	
"Bible Characters," Sermons of Alexander		of his Origin," by John Fiske, Notice of..	279
Gardner Mercer, D.D., Notice of.....	369	Medical Expert Testimony, by Frank Hastings	
"Biographical Essays," by Max Müller, No-		Hamilton, M. D., Art. in Popular Science	
tice of.....	277	Monthly.....	462
"Catholicism and Apologetics," by Principal		"Methodist Pulpit, The," by Rev. S. G. Phil-	
Fairbairn, Art. in Contemporary Review.	372	lips, Notice of.....	461
"Children's Portion, The," by Alexander		"Meyer's Mark and Luke," American Editor,	
McLeod, D.D., Notice of.....	461	Prof. M. B. Riddle, Notice of.....	369
Christian Thought (March-April), Articles,		Mormonism, by Rev. D. A. Leonard, Art. in	
The Theistic Argument from Man, by		Bibliotheca Sacra.....	280
Bishop Harris: The Law of Correlation		"Normal Studies for Sunday-school Teach-	
as Applicable to Moral Forces as to Physical,		ers," Notice of.....	460
by Wm. H. Platt, D.D., LL.D.;		"Outlines of the Philosophy of Religion," by	
Where is the Land of Goshen? by F. Cope		Hermann Lotze, Notice of.....	461
Whitehouse; The Hittites, by Rev. James		"Our Two Homes," by Mrs. Herbert, No-	
F. Riggs.....	463	tice of.....	278
Christ and the Theology of His Day, by Prof.		Popular Science Monthly, The Reformation	
George H. Schodde, Art. in Lutheran		of Time-keeping, American Aspects of	
Quarterly.....	462	Anthropology, The Problem of Universal	
"Commentary on the Gospel by Luke," by		Suffrage, Religion and the Doctrine of	
George R. Bliss, Notice of.....	278	Evolution.....	96
Constitutional Law in the M. E. Church, by		Princeton Review, Cbituary Notice of.....	95
Joseph Pullman, D.D.; "Christ Preach-		Puritanism, The Principles of, by Prof. C. A.	
ing to the Spirits in Prison," by the Ed-		Briggs, Art. in Presbyterian Review.....	95
itors, Articles in Methodist Review.....	96	"Pusey's Minor Prophets," Notice of.....	369
Continuity of Christian Thought, The, a Study		"Religion, The, of Philosophy; or, the Uni-	
of Modern Theology in the Light of its		fication of Knowledge," by Raymond S.	
History, by Alex. T. G. Allen, Notice of.	279	Perrin, Notice of.....	370
Country Towns, The Religious Problem of the,		Reply to Monsignor Capel, by John Henry	
by Rev. Sam'l W. Dike, Art. in Andover		Hopkins, D.D., Arts. in American Church	
Review.....	280	Review, Jan., p. 94; March, p.	279
"Duxbury Doings," by Caroline B. Le Row,		Roman Forum, "Recent Discoveries in the,"	
Notice of.....	278	[highly valuable paper], Edinburgh Re-	
"Earth's Earliest Ages and their Connection		view.....	464
With Modern Spiritualism and Theoso-		"Sermons on the International Sunday-School	
phy, by G. H. Pember, Notice of.....	278	Lessons for 1885," Notice of.....	278
		Shall Clergymen be Politicians? by Dr. J. Van	
		Dyke, Jr., and Rev. Henry Ward Beecher,	
		Art. in North American Review.....	370

	PAGE.		PAGE.
Social Problems in the Pulpit, by Newman Smyth, D.D., and Prof. Wm. J. Tucker, Art. in Andover Review.....	463	Theological Training, Some Present Demands in, by Dr. Valentine, Art. in Lutteran Quarterly.....	96
"Some Heretics of Yesterday," by S. E. Her- rick, D.D., Notice of.....	279	The Moral Purpose of the Later American Novel, by Prof. Chas. F. Richardson, Art. in Andover Review.....	463
Spurgeon's Sermons, Notice of.....	461	Unitarianism, The Unities of, by Rev. James T. Bixby, Art. in Unitarian Review.....	96
"The Coming of the Lord," by John C. Ran- kin, D.D., Art. in Southern Presbyterian Review.....	95	Unity and Genuineness of Deuteronomy, by Prof. C. E. Bissell, Art. in Bibliotheca Sacra.....	94
"The Divine Origin of Christianity, Indicated by its Historical Effects," by Richard R. Storrs, D.D., LL.D., Notice of.....	278	"Will Russia Conquer India?" by Armenius Vambéry, Art. in The Nineteenth Century.....	464
"The Elements of Moral Science, Theoretical and Practical," by Noah Porter, D.D., LL.D., Notice of.....	277	Woman as a Political Factor, by Judge Pit- man, The African Problem, by Prof. E. W. Gilliam, Articles in North American Review.....	96
"The Historical Value of the First Eleven Chapters of Genesis, with some Discus- ion of the New Criticism, by Rev. D. N. Beach, Notice of.....	460	Woodrow's Professor, Speech before the Synod of South Carolina, Art. in Southern Pres- byterian Review.....	279
"The Beloved Physician, Walter C. Palmer," by Rev. George Hughes, Notice of.....	461		

HOLIDAY SERVICES.

	PAGE.		PAGE.
CHRISTMAS: Poem.....	75	NEW YEAR, The: "To-morrow," etc.....	76
do Gift.....	75	New Year Thoughts.....	78
do Thoughts.....	76	Our Hastening Years.....	76
EASTER: Christ's Death.....	343	Suggestive Themes.....	342
Suggestive Themes.....	343	do Thoughts.....	342
Ea-ter Thoughts.....	343	The Testimony of the Past.....	77
GOOD FRIDAY: The Divine Sufferer.....	342	The Uncertainty of the Future.....	77
How the Gospel Proclamation should be Re- ceived.....	75		

PREACHERS EXCHANGING VIEWS.

	PAGE.		PAGE.
"A Tale that is Told".....	448	Moody, Mr., The Secret of Power.....	542
Casting Lots in the Prayer-Meeting.....	178	"Our Criminals and Christianity".....	261
Children, The Church and the.....	355	Old Age in the Ministry.....	79
Christian Consciousness.....	260	Plagiarism.....	477
Godet, Prof. on Romans.....	177	Preacher's Study, A.....	179
Godet on John.....	538	Preserving Scraps.....	81
"Going out of Church".....	357	Pulpit Supplies.....	261
How to Economize Time and Strength.....	356	Romans, Prof. Godet on.....	177
Injustice complained of.....	262	Scrap Cabinet, The.....	448
Late at Church.....	178	Spring Sermons on the Sabbath.....	448
Ministers and Politics.....	179	Time Saving in Sermon Writing.....	179
Ministerial Education.....	357		

HINTS AT THE MEANING OF TEXTS.

	PAGE.		PAGE.
Christ, The Manliness of.....	266	"Masterly Inactivity".....	266
Communion Service.....	174	Mind Affected by Matter.....	266
Conversion, Delay of.....	453	Mysteries Present: Future Solutions.....	267
Flesh, Make no Provision for the.....	173	Revival, Types of.....	540
Glory, A Surprising.....	266	Sheep-lings.....	452
Godliness with Contentment.....	452	Sins of Omission Ruinous.....	361
Justification, Six Kinds of Evangelical.....	360	Soliloquy, The Soul's.....	360
Light Enough to get Home.....	174	Speech, Matchless Virtue of.....	266
Lot Lingerer; or, "Gold may be Bought too Dear".....	361	Submission the Best Defence.....	173
		Things, Four Great.....	453

LIVING ISSUES FOR PULPIT TREATMENT.

	PAGE.		PAGE.
Bribe-giving and Bribe-taking,.....	181	Immorality, The Fearful Growth of.....	454
Divorce Question, The.....	362	Mormon Oligarchy, The.....	180
Intemperance, The Increase of.....	181	Negro, The Education of the.....	8

PAGE.	
Poverty, The Problem of.....	546
Pauperism, The Problem of.....	546
Sabbath Question, The.....	567

PAGE.	
Saving the Chl'dren.....	568
Whiskey Tax, The; Its Dangers.....	86

EDITORIAL NOTES.

PAGE.	
Hunt to Correspondents.....	271
High License no Remedy.....	363
Index to Vol. IX.....	549
Is it Wise?.....	87
Index to Volume VIII.....	88
Much Worse than is Said.....	549
"Murdering" Sermons.....	270
Our Several Symposiums.....	88
Our Correspondence.....	183; 569

PAGE.	
Pleasant Letters.....	456
Queries and Answers.....	270
Rev. C. H. Spurgeon.....	456
Symposium, Meaning of.....	549
The Missionary Field.....	88
The Coming of Christ: a Criticism and a Reply.....	183
Where our Faith?.....	364
Which is Right?.....	548

SERMONIC CRITICISM.

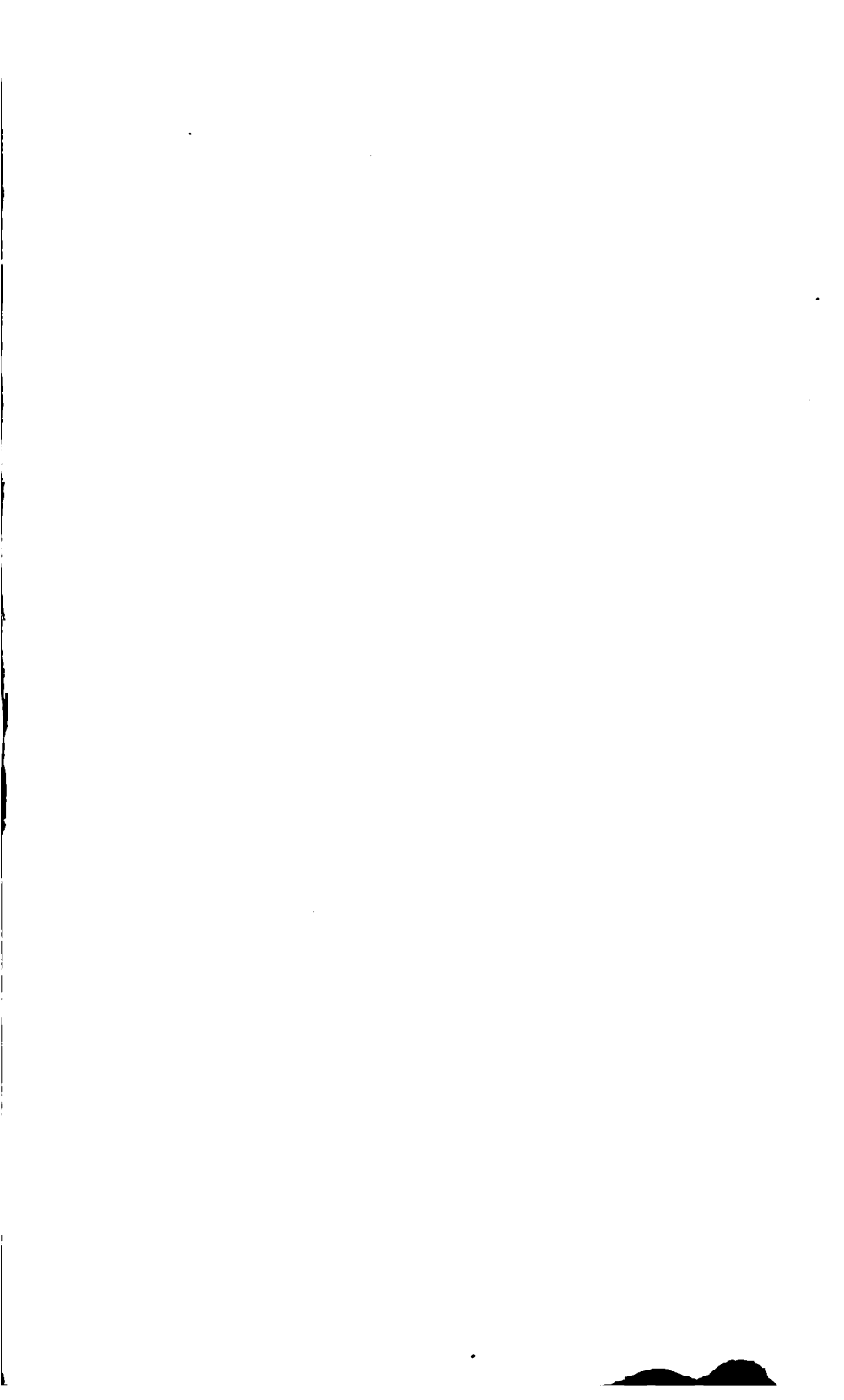
PAGE.	
An All-Chosen Text.....	84
Christianity, Muscular.....	451
Criticised, A Sermon.....	359
Declaring all the Counsel of God.....	358
Defective Plan, A, Criticised.....	81
Discipline, the Great Object of Education.....	265
Delivery, Sermonic.....	263
Errors in Pronunciation.....	83
Expository Preaching.....	357
Graded Preaching.....	450
Imitation.....	177
Manners in the Pulpit.....	449
Minister, Politeness in the.....	544
Muscular Christianity.....	451
Over-Long Sermon, The.....	264
Politeness in the Minister.....	544
Plan, A Good, and a Comment.....	174
Preaching, "The Simple Gospel".....	262

PAGE.	
Preacher, A, in the Pew.....	543
Positive and Negative Preaching.....	83
Preaching, Graded.....	450
Pulpit, Manners in the.....	449
Pulpit, A Bad Habit in the.....	542
Pulpit Power, What is the Secret of?.....	545
Sermon, A, Criticised.....	359
Sermon, The Over-Long.....	264
Sermon, The Old.....	544
Sermonic Delivery.....	263
Sermonizing, The Art of.....	262
Tact in the Pulpit.....	176
Technical References.....	452
Text, The Right Rendering of the.....	265
"The Simple Gospel" in Preaching.....	262
Things to Remember.....	84
Time Spent on a Sermon.....	176
Too Much Outline.....	175

TEXTUAL INDEX.

PAGE.		PAGE.	
Genesis ii: 18.....	266	Isa. iii: 21.....	336
iii: 1-6.....	161	v: 14.....	181
iii: 12.....	86	xxvi: 3.....	416
iv: 9.....	84	xxx: 7.....	266
xix: 16.....	361	xlii: 5.....	360
xxxiii: 28.....	154	lv: 8, 9.....	360
xlii: 21.....	36	Jer. viii: 14.....	433
Exodus xxvii: 21.....	42	xx: 9.....	218
xxiv: 23.....	42	Dan. xii: 32.....	174
xxxiv: 29, 30, 35.....	42	Hab. ii: 15.....	42
Josh. xxiii: 14.....	77	Zech. ix: 12.....	160
Judges i: 1-5.....	453	xiv: 7.....	266
1 Kings xix: 12.....	36	Mal. ii: 16.....	362
2 Kings vii: 9.....	72	Matt. vii: 18, 19.....	86
xix: 4.....	435	xii: 13, 14.....	346
Esther viii: 10.....	132	xv: 21-28.....	70
Job ix: 2.....	360	xviii: 14.....	268
Psalms xi: 3.....	180	xviii: 24-30.....	141
xviii: 28.....	66	xix: 27.....	330
xxxvii: 1.....	452	xx: 1-17.....	339
li: 12, 13.....	157	xxv: 31-46.....	68
xc: 9, 76, 356, 448.....	68	xxv: 31-46.....	438
xc: 12.....	68	xxv: 42-43.....	530
xcv: 7.....	453	xxvi: 15.....	181
civ: 8.....	251	xxvi: 56.....	342
cxix: 6.....	346	xxvii: 35.....	342
cxlvii: 17.....	266	xxviii: 42.....	338
Prov. iv: 23.....	242	Mark ii: 17.....	267
v: 11-13.....	106	vi: 34.....	245
xiv: 34.....	454	v: 36.....	132
xvii: 1.....	43	xii: 34.....	408
xvi: 32.....	103	xiii: 32, 37.....	247
Eccles. iii: 14.....	131	Luke viii: 18.....	75

PAGE.		PAGE.	
Luke xi: 13.....	432	Gal. v: 6.....	81
xii: 37.....	527	Eph. iii: 19.....	51
xiv: 16-24.....	131	iv: 23.....	430
xiv: 18-20.....	409	Phil. ii: 8.....	516
xiv: 23.....	436	Col. i: 15-20.....	134
xv: 10.....	249	iii: 1-3.....	525
xv: 24-32.....	36	i Tim. i: 11.....	75
xxiv: 13, 32.....	345	i: 12.....	485
John i: 50, 51.....	236	i: 13.....	40
i: 13.....	61	a Tim. iii: 15.....	412
iv: 23.....	222	Titus ii: 2.....	243
iv: 32-38.....	44	ii: 14.....	75
x: 11-16.....	178	Heb. iii: 3.....	361
xii: 20-33.....	318	iii: 4.....	43
xii: 32.....	174	iv: 2.....	532
xliii: 7.....	267	x: 6.....	69
xix: 5.....	256	xi: 34.....	324
xxi: 15-17.....	452	xii: 2.....	155
Acts i: 25.....	36	xlii: 17.....	248
xii: 24.....	244	James i: 2.....	260
xxiii: 5.....	241	iv: 14.....	68
xx: 28.....	529	i Peter i: 12.....	532
xx: 35.....	347	i Peter ii: 21.....	521
xxvi: 16-18.....	340	i John iii: 14.....	345
Rom. v: 1.....	512	Jude verse 21.....	64
vi: 13.....	173	Rev. i: 18.....	342
xiii: 12.....	437	v: 10.....	63
xiii: 14.....	173	xi: 7.....	421
i Cor. xi: 10.....	221	xii: 4, 5, 16, 17.....	440
xiii: 9.....	56	xx: 11-15.....	314
2 Cor. iii: 2, 3.....	145	xxiii: 17.....	438
v: 17.....	531		
Gal. v: 1.....	84		





JAN 30 1936

